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ABRIDGED EDITION

OF

GESENIUS'S

HEBREW AND CHALDEE LEXICON

TO THE

OLD TESTAMENT SCRIPTURES.

FROM THE ENGLISH TRANSLATION OF

S. P. TREGELLES, LL.D.

רבות לשונות בארץ בשמים אחת

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PREFACE.

THE high and universal estimation which the philological labours of Gesenius have now permanently acquired, has induced the Publishers to put forth this Abridgment of their Quarto Edition of his Hebrew and Chaldee Lexicon. The impetus which Hebrew studies especially, among other branches of Biblical research, cannot fail to take from the interest naturally excited at the present time by the pending Revision of the Authorised Version, and the explorations of Assyrian archæology, obviously calls for renewed supplies of the means and facilities by which those studies may be prosecuted with safety and advantage.

It is designed in this work to meet the requirements of those students of the original Scriptures who may prefer to possess in a more portable and economical form, all the needful lexicographical results of the larger work, disencumbered of its extensive critical apparatus, and freed alike of the rationalistic and neological remarks of Gesenius, and of the editorial annotations necessary for their counteraction.

The utmost care has been taken, by a detailed and uniform process of abridgment, to secure that equality of proportion so desirable in a work of this kind, and thus to furnish the student with a compact and yet comprehensive lexicon, embracing everything requisite to a thorough knowledge of the Hebrew language. The whole of the English meanings of the words are

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accordingly given intact; the roots and etymological sources are retained wherever at all necessary; together with a considerable selection of illustrative references, and Gesenius's renderings of particular passages. All the Proper Names, with their significations, are also included.

The Analytical Index of difficult words is appended, by which the anomalous and ambiguous forms, so often puzzling to the learner, can be directly traced to their roots.

In some noticeable cases, where his opinion is observably diverse from that of Gesenius, the meanings adopted by Dr. Fürst in his Hebrew Lexicon have been added within brackets.

15, *Paternoster Row, London.*

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LEXICON.

א

The name of this letter signifies an ox. As a numeral it stands for *one;* with two dots above it (א̈) *a thousand.*

א has the softest pronunciation of the guttural letters, and the somewhat harsher letters ה and ע are often softened into א. But א also sometimes changes into ה and ע; and generally these letters, as being very nearly allied in pronunciation, are interchanged. To be yet further softened, it changes into the quiescents ו and י.

As to *the form of words,* it should be remarked—(1) that א without a vowel is very often rejected from the beginning of a word by *aphæresis,* as אֲנַחְנוּ, נַחְנוּ; (2) there is frequently prefixed at the beginning of words a prosthetic א as זְרוֹעַ, אֶזְרוֹעַ.

אָב

construct אֲבִי, with suffix אָבִי, אָבִיךָ, אֲבִיכֶם, pl. אָבוֹת, const. אֲבוֹת, m. FATHER; a primitive noun. (1) any *ancestor.*

(2) the *founder,* or *first ancestor,* of a nation, Gen. 10: 21.

(3) the *author,* or *maker,* of anything, specially *the Creator,* Job 38: 28.

(4) a *bringer up, nourisher,* Job 29: 16.

(5) *a master,* or *teacher,* 1 Sa. 10: 12.

(6) the *father* of the king, a name given to his supreme counsellor; Gen. 45: 8. So Haman is called δεύτερος πατὴρ of Artaxerxes, Est. 3: 13, LXX. The same was understood by some of the ancient interpreters, in the word אַבְרֵךְ Gen. 41: 43, which they explain, 'father of the king,' or kingdom.

(7) It is further used to express *intimate connection* and *relationship;* Job 17: 14.

(8) In Arabic and Æthiopic, the word father is also applied to a *possessor,* and one who is endued with any thing, or excels in it. So in Hebrew, but only in pr. n.; e. g. אַבְשָׁלוֹם 'father of peace,' i. e. peaceful.

For the usual const. state there was anciently אַב and even אָב, though only found in compound proper names אַבְרָהָם, אָבְיָתָר, although in these also we very often find the form אֲבִי, as אֲבִימֶלֶךְ. Once, Gen. 17: 4, 5, to shew the etymology of אַבְרָהָם, אַב is used in the text itself.

The interpretation of this word in Job 34: 36, is uncertain; by taking אָבִי for an address to God, the sense is weak. The Chaldee is not amiss, 'I would that Job were tried,' rendering אָב or אָבָה as signifying wish or desire, from אָבָה. Others not inaptly make אָבִי i. q. אֲבוֹי woe.

אַב

Chald. with suffix אַבִי, אֲבוּךְ, אֲבוּהִי, pl. אֲבָהָן (ה inserted, comp. אָמָה) *father.* See Dan. 5: 2.

אֵב

from אָבַב m. *greenness, verdure;* Job 8: 12; Cant. 6: 11, אִבֵּי הַנַּחַל.

אֵב

Ch. from אָבַב, *fruit;* with suff. אִבְבֵּהּ where dagesh forte is resolved into Nun, Dan. 4: 9, 11, 18.

אָבַב

unused in Hebrew. In Chaldee, in Pael אַבֵּב to produce fruit, especially the first and early fruit. It appears to have signified *to be verdant, to germinate;* see אָהַב. [Fürst regards this as a denom. fr. אֵב *sprout, bud, fruit.*]

אֲבַגְתָא

Abagtha, Persic pr. n. Sansc. 'given by fortune.'

אָבַד

fut. יֹאבַד and at the end of a clause יֹאבַד—(1) part. *to be lost, to lose oneself, to wander,* especially used of a wandering sheep, Ps. 119: 176. Deut. 26: 5, 'a wandering Syrian;' also used of things, Job 6: 18; and metaph. of wisdom failing, Isa. 29: 14. Hence—

(2) *to perish, to be destroyed.* Const. followed by ל of pers., 1 Sam. 9: 3, 20; also by מִן, Ezek. 7: 26; hence, Deut. 32: 28.

(3) *to be ready to perish, to be wretched, unfortunate.* Part. אֹבֵד wretched, Job 29: 13.

Piel—(1) *to lose, to reckon as lost, give up as lost,* Ecc. 3: 6.

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(2) *to cause to wander, to disperse* (a flock), Jer. 23: 1.

(3) *to cause to perish, to destroy;* Ecc. 7: 7. Specially—(*a*) *to lay waste,* 2 Ki. 19: 18. Pro. 29: 3.—(*b*) *to kill, to extirpate,* Est. 3: 9, 13.

Hiphil i. q. Pi. *to destroy, to cut off,* as men and nations, Deut. 7: 10; to lay a land waste, Zeph. 2: 5; to take away hope, Job 14: 19. Very rarely א in 1 fut. quiesces, אֹבִידָה for יֹאבִדָה, Jer. 46: 8.

אָבַד,

fut. יֹאבַד, Ch. *to perish*; [Fürst, *to disappear,*] Jer. 10: 11.

Aphel הוֹבַד, *to destroy, to slay,* Dan. 2: 12, 18, 24.

Hophal formed as in Hebrew הוּבַד, Dan. 7: 11.

אֹבֶד

m.—(1) *one who is wretched, unfortunate.*

(2) A participial noun, *destruction,* Nu. 24: 20, 24.

אֲבֵדָה

m.—(1) *something lost,* Ex. 22: 8.

(2) i. q. אֲבַדּוֹן *a place of destruction, abyss,* used of Hades, Pro. 27: 20.

אֲבַדּוֹן

m.—(1) *destruction,* Job 31: 12.

(2) *place of destruction, abyss,* Job 26: 6.

אַבְדָן

m. verbal of Pi. for אִבֵּדָן, *slaughter; destruction,* Est. 9: 5.

אָבְדָן,

const. st. אָבְדַן id. *destruction, death,* Est. 8: 6.

אָבָה,

fut. יֹאבֶה prop. TO BREATHE AFTER, [Fürst, (1) TO BEND, *incline,* of a reed, *be bowed, miserable.* (2) *incline oneself, incline the will, be willing, obey,*] hence—(1) *to be inclined, willing, prone, to wish;* except in Isa. 1: 19; Job 39: 9, always found with a negative particle. With a dative of pers. *to be willing towards any one, to be willing in mind, to obey.*

(2) *to desire, to long for, to be in want of;* a signification which is found, at least in the derivative nouns.

(3) In Arabic it has a power altogether the reverse—*to be unwilling, to refuse, to loathe;* whence مَأبِيٌ stagnant, marsh water. [Fürst, *to be inclined* is also found in the Arab. אבב *to strive.* And the fundamental idea 'to bend oneself,' is in Arab. אבי 'to turn away from, reject, loathe.']

אֵבֶה,

m., *reed, papyrus.* It occurs once, Job 9: 26, אֳנִיּוֹת אֵבֶה 'vessels of reeds,' made of the *papyrus Nilotica.*

אֲבוּי

from אָבָה No. 2, *poverty, misery,* only in Pro. 23: 29. [Fürst, a collateral form of אוֹי.]

אֵבוּס

from אָבַס, by a Syriacism, for אָבוּס; whence const. אֲבוּס, Isa. 1: 3; pl. אֲבוּסִים m. *a place where cattle are fattened, a stable, stall,* Job 39: 9, and in which provender is kept, Pro. 14: 4.

אָבַח

a doubtful root, perhaps i. q. אָבַךְ, הָפַךְ, *to turn, to turn about.* Hence—

אֲבָחָה or אֲבָחָה

f., once found; if this be the true reading; Eze. 21: 20, אֲבָחַת חָרֶב, 'a turning of the sword,' i. e. a sword turning itself; perhaps glittering; i. q. מְהַתַּכַּת חָרֶב, Gen. 3: 24. My own opinion is, that the reading in that passage in Ezekiel is corrupt, and that we should read מִבְחַת חָרֶב 'slaughter of the sword.' This conjecture is confirmed by LXX. [Fürst, *destruction, snatching off.* Ex. 21: 20, 'to all their gates I bring destruction of the sword,' i. e. 'the destroying sword.']

אֲבַטִּיחִים

m. from בָּטַח transp. for טָבַח, Arab. to cook, pl. *melons,* Nu. 11: 5. Like the Gr. *πέπων, melon,* from *πέπτω.*

אָבִי

[interj. (1) *how!* as an exclamation of wonder, 2 Ki. 5: 13.

(2) *ah! oh that!* Job 31: 36.

Of this opinion were all the old translators. Fürst.]

אֲבִי

Abi, 2 Ki. 18: 2, in the parallel place, 2 Ch. 29: 1, more fully and correctly אֲבִיָּה, which is also in some copies the reading in Kings. [As אָב generally in pr. n. can only be taken for a surname of God, being an epithet of the Divine Being, and proceeding from the primitive times of the Semitic people, like אֵל, יָהּ, so the ordinary signification of the st. constr. in names formed with אָב (or בַּעַל, כְּלֶךְ, יְהוֹ, יָהּ, אֵל, in compound p. n.) cannot be maintained in the usual sense. Prop. names compounded with אָבִי, are as little to be taken from family life as those compounded with אֵל and יְהוֹ, but embody old complete conceptions, very ancient religious invocations. אֲבִיאָב, and יוֹאָב cannot possibly be translated *God of the Father, Father of God, Jehovah Father.* Fürst.]

אֲבִי־עַלְבוֹן

'father of strength,' i. e. strong, from an Arab. root sig. to be strong.

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Abi-albon, 2 Sa. 23: 31, called also אֲבִיאֵל, 1 Ch. 11: 32.

אֲבִיאֵל

'father of strength,' *Abiel*. ['*Ab is 'El*, that is, the creating God is to be invoked as the mighty. F.]

אֲבִיאָסָף

'father of gathering,' i. e. gatherer, *Abiasaph*, Ex. 6: 24; 1 Ch. 6: 8, 22; 9: 19, אֶבְיָסָף. ['*Ab is a gatherer*. F.]

אָבִיב

from אָבַב, m., *an ear of corn, a green ear*, Lev. 2: 14, חֹדֶשׁ הָאָבִיב 'the month of green ears,' at a later period called נִיסָן.

אֲבִיגַיִל

'whose father is exultation,' *Abigail*, also contracted אֲבִיגַל. ['*Ab is revolving time*. F.]

אֲבִידָן

'father of a judge,' *Abidan*. ['*Ab is judge*. F.]

אֲבִידָע

'father of knowledge,' i. e. knowing, *Abida, Abidah*. ['*Ab is knowing*. F.]

אֲבִיָה

i. q. אֲבִיָהוּ 'whose father is Jehovah,' *Abia, Abiah, Abijah*. ['*Ab is Yah*. F.]

אֲבִיָהוּ

'whose father is Jehovah,' and אֲבִיָה (id.) *Abijah*, constantly written אֲבִיָּם in Kings: 'father of the sea,' i. e. seaman. ['*Ab is Yahu*. F.]

אֲבִיהוּא

'whose father He,' i. e. God, is, *Abihu*. [*αὐτόθεος*. F.]

אֲבִיהוּד

'whose father is Judah,' i. q. אֲבִי יְהוּדָה, *Abihud*. ['*Ab is renown*. F.]

אֲבִיחַיִל

perhaps incorrectly for אֲבִיחַיִל which is the reading of some copies, *Abihail*. ['*Ab is light*. F.]

אֶבְיוֹן

adj.—(1) *needy, poor*, אָבָה No. 2.

(2) *oppressed, wretched*. Specially, like עָנִי, used of one who suffers undeservedly; also of a whole nation succumbing to miseries, as of the Israelites in exile, Is. 41: 17; comp. 25: 4. In the same signification the sect of the *Ebionites* adopted this name, Matt. 5: 3. [*Bowed, oppressed*, see אָבָה. F.]

אֶבְיוֹנָה

f., prop. *appetite, desire*, from אָבָה No. 1, hence the *caper berry*, which is said to stimulate both appetite and sexual desire.

אֲבִיחַיִל

'father of strength,' bravery, i. q. brave, *Abihail*. ['*Ab is strength*. F.]

אֲבִיטוּב

'father of goodness,' *Abitub*. ['*Ab is goodness*. F.]

אֲבִיטַל

'father of dew,' *Abital*. ['*Ab is protection*, טַל is formed as a noun fr. טָלַל *to cover, protect*. F.]

אֲבִיָּם

Abijam, see אֲבִיָהוּ.

אֲבִימָאֵל

Abimael, probably the father or founder of an Arab tribe called מָאֵל.

אֲבִימֶלֶךְ

'father of the king,' or 'father king,' *Abimelech*, pr. n. of several kings in the land of the Philistines, living at different periods. As the same king, who in the Ps. 34: 1 is called Abimelech, is in 1 Sa. 21: 11, called *Achish* (אָכִישׁ), this name or title appears to have been mostly common to them. ['*Ab is king*. F.]

אֲבִינָדָב

'noble father,' or 'father of nobility,' *Abinadab*. ['*Ab is noble*. F.]

אֲבִינֹעַם

'father of pleasantness,' or of grace, *Abinoam*. ['*Ab is grace*. F.]

אֲבִינֵר

'father of light,' *Abner*, marg. *Abiner*, 1 Sa. 14: 50; elsewhere אַבְנֵר. ['*Ab is light*. F.]

אֲבִיסָף

Ebiasaph; see אֲבִיאָסָף.

אֲבִיעֶזֶר

'father of help,' *Abiezer*. The patronymic noun is אֲבִי הָעֶזְרִי *Abiezrite*, Jud. 6: 11. Hence are the shortened form אֲעֶזֶר, Nu. 26: 30, and the patronym. אִעֶזְרִי ibid. ['*Ab is help*. F.]

אָבִיר

from אָבַר, subst. *strong one, mighty one*, only found in the phrase אֲבִיר יִשְׂרָאֵל, יַעֲקֹב 'the mighty one of Israel, of Jacob;' used of God, Gen. 49: 24; Isa. 1: 24.

אַבִּיר

adj. from אָבַר.—(1) *strong, mighty*, used of men commonly as a subst. as, *a mighty one*. Poetically—of a bull; Psa. 22: 13; and metaph. of princes, Psa. 68: 31.—of the horse, Jer. 8: 16.

(2) *powerful, noble*, Job 24: 22; לֶחֶם אַבִּירִים 'food of nobles, or princes,' i. e. more delicate, dainty food, Ps. 78: 25.

(3) אַבִּיר לֵב *obstinate, stubborn*, a man of perverse mind, Isa. 46: 12.

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אֲבִירָם

'father of loftiness,' *Abiram.* ['*Ab is high, elevated.* F.]

אֲבִישַׁג

'father of error,' *Abishag.* ['*Ab is wandering.* שָׁגַג *wandering* was an epithet of the Semitic gods, since the rovings of the races were looked upon as wandering journeys of their deities. F.]

אֲבִישׁוּעַ

'father of welfare,' *Abishua.*

אֲבִישׁוּר

'father of a wall,' *Abishur.*

אֲבִישַׁי

'father of gift,' comp. שַׁי, *Abishai,* sometimes אֲבִשַׁי, 2 Sa. 10: 10. ['*Ab is existing.* F.]

אֲבִישָׁלוֹם

'father of peace,' *Abishalom,* 1 Ki. 15: 2, 10. But 2 Ch. 11: 20, 21, there is found אֲבַשָׁלוֹם. ['*Ab is prosperity.* F.]

אֲבִיתָר

'father of plenty,' for אֶבְיָתָר, *Abiathar.* ['*Ab is noble.* F.]

אָבַךְ

a root, ἅπαξ λεγόμ. prob. TO ROLL, TO ROLL UP, also to INTERTWINE.

Hithpael, *to be rolled together,* used of smoke, Isa. 9: 17.

I. אָבַל

TO MOURN, followed by עַל, Hos. 10: 5; Am. 8: 8. The proper signification appears to be, TO BE LANGUID, TO WALK WITH THE HEAD CAST DOWN, as done by mourners; but it is transferred from the dress and manner of mourners to the voice, and to lamentation. Poet. used of inanimate things; Am. 1: 2, 'the pastures of the shepherds mourn;' Isa. 24: 4, 7, 'the new wine mourneth,' i. e. the clusters mourn. [To FADE, TO WITHER, fig. *to mourn.* F.]

Hiphil, *to cause to mourn, to make to lament.*

Hithpael, prop. *to act as a mourner,* hence, *to mourn,* i. q. Kal, especially in prose, while Kal is appropriated to poetic diction.

II. אָבַל

Arab. TO BE WET WITH THE MOISTURE OF GRASS. Hence is אָבֵל No. II.

I. אָבֵל

adj., *mourning,* from אָבַל No. I.

II. אָבֵל

from אָבַל No. II., apparently *a grassy place, a pasture, meadow.* Used as an appellative, 1 Sa. 6: 18, unless for אָבֵל הַגְּדוֹלָה we should read אֶבֶן הַגְּדוֹלָה, which is almost demanded by verses 14, 15, and is given by the LXX. and Syriac. It is of frequent use in geographical names—

(*a*) אָבֵל בֵּית מַעֲכָה *Abel Beth-Maachah.*

(*b*) אָבֵל הַשִּׁטִּים 'the meadow of acacias,' *Abel-shittim.*

(*c*) אָבֵל כְּרָמִים 'meadow of the vineyards.'

(*d*) אָבֵל מְחוֹלָה 'the meadow of dancing,' *Abel-meholah.*

(*e*) אָבֵל מִצְרַיִם *Abel-mizraim,* which is so explained in the context, that the sacred writer appears to have read without the points, and pronounced it אֵבֶל מִצְרַיִם, mourning of the Egyptians.

אֵבֶל

m. from אָבַל No. I., *mourning,* specially for the dead; Mic. 1: 8, וְאֵבֶל כַּבָּנוֹת יַעֲנֶה 'and I will make a mourning like the ostriches,' which make a wailing cry.

אֲבָל

adv.—(1) in the more ancient Hebrew, affirmative, *truly, indeed;* also having a corrective power, *nay indeed,* Gen. 17: 19; *but nay,* 1 Ki. 1: 43.

(2) in the later Hebrew, adversative; *but indeed, on the other hand.* Dan. 10: 7, 21; Ezr. 10: 13.

אוּבָל see אֻבָּל.

אָבַן

an unused root, which had, I suppose, the force of *constructing and building;* comp. בָּנָה to build, and אָבַן to prop, to found. (*To be firm, hard.* Ar. عبن, אבן. F.) Hence is—

אֶבֶן

commonly fem. and so Job 28: 2, but masc. 1 Sa. 17: 40.

(1) *a stone* of any kind. Collect. stones, Gen. 11: 3. Used of the foundation stone of a house, Isa. 28: 16; of vessels of stone, Ex. 7: 19. Metaph. 1 Sa. 25: 37, 'and he became a stone,' stiff as a stone. לֵב הָאֶבֶן 'a stony (i. e. hard) heart,' אֶבֶן בָּרָד 'hail stone.'

(2) *κατ' ἐξοχήν, a precious stone, a gem,* Ex. 28: 9.

(3) *stone ore, ore,* Job 28: 2.

(4) *rock,* Gen. 49: 24, אֶבֶן יִשְׂרָאֵל 'the rock of Israel,' i. e. Jehovah; comp. צוּר.

(5) *a weight of the balance,* from stones having anciently been used, as they still are in the East, for weights; also *a plummet,* Isa. 34: 11.

(6) Sometimes stones serve to designate places geographically; thus—(*a*) אֶבֶן עֵזֶר 'stone of help,' *Eben-ezer.*—(*b*) אֶבֶן הָאֵזֶל 'stone of departure.'

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אֶבֶן

Ch. id. f., Dan. 2: 34, 35.

אַבְנָה

2 Ki. 5: 12, in כתיב for אֲבָנָה which see.

אֹבֶן

i. q. אָבַן *a stone* [*a round disc or plate*, coll. form of אֹפֶן cogn. with אוֹפָן wheel, disc. F.] Only in dual אֲבָנַיִם prop. *a pair of stones*, used—

(1) of *the wheel of a potter*, Jer. 18: 3. It appears to have consisted of two stones, one above and the other below, and is so depicted on Egyptian monuments.

(2) A *low seat, stool*, on which the workman sat, made, it would seem, of a block of wood, and frequently represented on Egyptian monuments. A seat of this kind was doubtless used by the midwife, while assisting a woman in labour lying on a bed, Ex. 1. 16. Others, to reconcile these two passages, understand in the one the seat of a potter, in this, that of a parturient woman. [It is best to compare the expression עַל אַבְנֵי Pr. 25: 11, and to take אַבְנַיִם for *the two kinds* or *sexes*; hence, *and look to the two sexes*. F.]

אַבְנֵט

for גַּבְנֵט with א prosthet. m., *a belt*, or *girdle*, such as priests wore, Ex. 28: 4; and other nobles, Isa. 22: 21.

אַבְנֵר

'father of light,' *Abner*, pr. n.; sometimes אֲבִינֵר 1 Sa. 14: 50.

אָבַס

as in Ch. and in the Talmud, TO FEED largely, TO FATTEN cattle. Part. pass. Pro. 15: 17. Used of geese, 1 Ki. 5: 3.

אַבַעְבֻּעֹת

pl. f., *pustules, boils*, rising up in the skin, Ex. 9: 9, 10; verbal from the root בָּעְבַּע Chaldee Pilpel בָּעְבַּע to boil up, to swell up.

אָבַי

an unused root, perhaps, i. q. בּוּץ *to be white*, whence Ch. אֲבַצְּא tin; hence—

אָבִין

Abez, a town, perhaps so called from tin.

אִבְצָן

perhaps 'of tin,' *Ibzan*.

אָבַק

a root not used in Kal, which I suppose to have had the force of *to pound, to make small*.

Niphal נֶאֱבַק Gen. 32: 25, 26, recipr. *to wrestle*, construed with עִם; denom. from אָבָק dust, because in wrestling the dust is raised.

אָבָק

m., *dust*, specially small and fine, such as is easily scattered by the breeze, Isa. 5: 24, and such as a horse raises in galloping, Ezc. 26: 10. It thus differs from עָפָר thicker and heavier dust.

אֲבָקָה

f. id., whence אַבְקַת רוֹכֵל 'dust of the merchant,' i. e. aromatic powder.

אָבַר

—(1) prop. TO STRIVE UPWARD, TO MOUNT, TO SOAR. Perhaps this is kindred to עָבַר, עָבַר, which have the notion of above, being over, and hence of passing over, surpassing. [TO BE STRONG, FIRM, VIGOROUS. F.] It is applied—

(2) to any power, and *ἐνέργεια*, see אֲבִיר, אַבִּיר.

Hiphil, *to mount upward* in flight, as a hawk, Job 39: 26; [denom. from אֵבֶר. F.]

אֵבֶר

m., *a wing feather*, with which birds soar. It is distinguished from the wing itself, Eze. 17: 3.

אֶבְרָה

f. id., Job 39: 13. Poetically ascribed to God, Deut. 32: 11.

אַבְרָהָם

Abraham. In the book of Genesis until 17: 5, he is always called אַבְרָם, i. e. 'father of elevation.' [*Ab is elevated*. F.] But in that passage in which a numerous progeny is promised to spring from him, he is called by a slight alteration of his name אַבְרָהָם, i. e. 'father of a multitude.'

אַבְרֵךְ

a word uttered by the herald before Joseph's chariot. If it were Hebrew it might be thought to be the inf. abs. Hiph. (from the root בָּרַךְ) which is properly הַבְרֵךְ, compare אִשְׁקֵם for הַשְׁקֵם, Jer. 25: 3, used in this place for the imperative, *bow the knee*. But it is more probable that an Egyptian word is concealed in אַבְרֵךְ either *Au-rek*, i. e. 'let every one bow himself,' in an optative sense, or, as I prefer, *Aperek*, i. e. 'bow the head.'

אֲבִישַׁי see אֲבִשַׁי.

אֲבִשָׁלוֹם

'father of peace,' *Absalom*.

אָגָא

an unused root. Arab. *to flee*; hence—

אָגָא

'fugitive,' *Agee*.

אָגַג

an unused root. Arab. أج *to burn, to blaze* as fire. Hence—

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אֲנַג

Agag, pr. n. of the Amalekite kings.

אֲנָגִי

Agagite, gent. n. of Haman, Est. 3 : 1, 10.

אָנַד

an unused root; in Chaldee *to bind*. In Arabic some of its derivatives are applied to arched or vaulted work. Hence—

אֲנֵדָה

f.—(1) *a knot, a band*, Isa. 58 : 6.
(2) *a bundle*, as of hyssop, Ex. 12 : 22.
(3) *a band* or *troop* of men.
(4) *arched, vaulted work*, used of the vault of heaven, Am. 9 : 6.

אֱגוֹז

m., *a nut*, Cant. 6 : 11. This Hebrew word appears to be taken from the Persic, by prefixing א prosthetic.

אָגוּר

Agur. If this name be taken as symbolic, like Koheleth, it might signify an assembler, one of the assembly (of wise men), בַּעַל אֲסִפָּה, Ecc. 12 : 11.

אֲגוֹרָה

f., *a silver coin*, so called from the notion of collecting, from אָגַר to collect.

אָגַל

an unused root, prop. *to flow together*, cogn. to the root גָּלַל.

אֵגֶל

Job 38 : 28 אֵגְלֵי טָל 'the heavenly reservoirs of dew.'

אֶגְלַיִם

'two pools,' *Eglaim*.

אָגַם

an unused root: Arabic—
(1) Med. A. *to burn, to be hot*.
(2) Med. E. *to be warm and corrupt*, as water.
(3) Med. E. *to loathe, to abhor*, Ch. אֲגַם to be sad, to grieve. [Fürst: Ar. *to collect*, hence—

אָגַם

not used, intr. *to bend, or bow oneself*.]

אֲגַם

m., (1) *a pool, a marsh*, so called from the corrupt water, Isa. 35 : 7.
(2) i. q. אֹגֶמוֹן *a reed, a cane*.

אָגֻם

adj. once in pl. const. אֲגֻמֵּי נָפֶשׁ 'sad of soul,' Isa. 19 : 10. [*bowed in spirit*. F.]

אֲגַמּוֹן and אֹגֶמוֹן

m.—(1) *a boiling caldron*, Job 41 : 12. [*a pond seething* with the sun's heat. F.]
(2) *a rush, reed*, such as grows in marshes, Isa. 58 : 5.
(3) *a rope of rushes, a muzzle of reeds*.

אָגַן

an unused root. Arab. *to tread with the feet, to stamp*; hence *to wash* clothes, *to full*, as is done by treading them with the feet. [To be hollowed, bow-shaped. F.]

אַגָּן

m., prob. *a trough for washing*, hence any laver, basin, or bowl.

אֲגַפִּים

m. pl., root אָגַף, a word only found in Ezekiel, *forces, army*; to this answers the Ch. אַגַּף, אֲגַף, *a wing*, hence prop. the wings of an army.

אָגַר

fut. יֶאֱגֹר.—(1) TO COLLECT, TO GATHER IN the harvest, Deu. 28 : 39.
(2) In the cognate languages the signification of *gain* and *profit* is found.

אִגְּרָא

emphat. state אִגַּרְתָּא Ch. *an epistle, a letter*, Ezr. 4 : 8.

אֶגְרוֹף

m., for גְּרוֹף with א prosthet. from the root גָּרַף No. 2, *the fist*, Ex. 21 : 18.

אַגַּרְטָל

m., Ezr. 1 : 19. This word appears to me to be a quadriliteral with א prosthet., and to signify *a slaughter-basin*; for גַּרְטָל, גַּרְכָּל, see under the letter ר. This I suppose to be for קַסְטָל, קַסְכָּל. Some also have taken it for *a basket, fruit-basket*.

אִגֶּרֶת,

f. pl. אִגְּרוֹת a word of the later Hebrew, *an epistle*. This word appears to me to be from the unused word אָגַר, which denoted *one hired*, specially a courier, see אָגַר.

אֵד

m., *exhalation*, or *vapour* of the ground whence clouds are formed, so called from surrounding and covering the earth like a vail. From אָדַד No. 1.

אוֹדוֹת see אֹדוֹת.

אָדַב

TO PINE AWAY. Only found in Hiph. inf. לְאַדִּיב for לְהַאֲדִיב, 1 Sa. 2 : 33.

אַדְבְּאֵל

perhaps 'miracle of God,' from Arab., *Adbeel*.

אָדַד

an unused root. Arab. *to befall*, as misfortune; [*to be powerful*. F.]

אֲדַד

Hadad, 1 Ki. 11 : 17; called הֲדַד, verse 14.

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אִדּוֹ

Iddo. Ezra 8: 17.

אָדוֹן

(from אָדַן) m. *lord, master.* It is used —(*a*) of a possessor, owner, 1 Ki. 16: 24. Whence used of a master of servants, Gen. 24: 14, 27; of kings, Isa. 26: 13; of the husband, Gen. 18: 12; hence of God as the possessor and ruler of the world, Jos. 3: 13; comp. אֲדֹנָי.—(*b*) of a ruler, Gen. 45: 8. אֲדֹנִי 'my lord!' an address of honour to those to whom respect is due; as a father, Gen. 31: 35; brother, Num. 12: 11; royal consort, 1 Ki. 1: 17, 18; especially to a prince or king, 2 Sa. 14: 9.

Pl. אֲדֹנִים *lords*, Isa. 26: 13, with a pl. verb, and so with suff. אֲדֹנַי: בַּי 'my lords,' Gen. 19: 2, 18. Elsewhere אֲדֹנַי, אֲדֹנִים is always *pl. excellentiæ*, having just the same signification as the singular, Gen. 39: 2 sqq., and joined to a singular adjective, as Isa. 19: 4, אֲדֹנִים קָשֶׁה 'a hard, cruel, lord;' Gen. 42: 30, 33, אֲדֹנֵי הָאָרֶץ 'the lord of the land;' אֲדֹנֶיךָ 'thy lord,' 2 Ki. 2: 3, 5, 16; אֲדֹנָיו 'his master;' Gen. 24: 9; אֲדֹנֵי הָאֲדֹנִים 'the Lord of lords,' i. e. Jehovah; used of idols, Zeph. 1: 9, comp. בַּעַל.

אֲדֹנָי

the Lord; only used of God, Gen. 18: 27; Jud. 13: 8; Ezr. 10: 3; Neh. 1: 11, etc., etc. Frequently other divine names are added, as אֲדֹנָי יְהוִה which the Masorites write אֲדֹנָי יֱהוִה. There are some, and amongst them, of late, Ewald, who consider אֲדֹנָי properly to signify 'my lord;' so that יַ would be for יִ, suff. 1 pers. pl.; the signification of the possessive pronoun being, however, commonly neglected. The Jews, from an over-scrupulous superstition and reverence for the name of God, whenever in the sacred text יְהוָה occurs, read it אֲדֹנָי.

אֲדוֹרַיִם

'two heaps,' *Adoraim.*

אֲדֹרָם see אֲדֹנִירָם.

אֲדַיִן

Ch. adv. *afterwards, then,* i. q. Heb. אָז, אֲזַי, בְּאֵזֶן 'at the same time,' i. e. immediately; כְּדַיִן אֱדַיִן 'from that time forth;' see אֱדַיִן.

אַדִּיר

adj. from אָדַר.—(1) *large, very great, [bright, splendid,* fr. אָדַר = יָדַר *to shine.* F.] *mighty,* used of the waves of the sea; Ps. 93: 4; of a ship, Isa. 33: 21.

(2) *powerful,* used of kings, Ps. 136: 18; of nations, Eze. 32: 18; of gods, 1 Sa. 4: 8.

(3) *prince, leader;* pl. *chiefs, nobles,* 2 Ch. 23: 20; Neh. 10: 30; סַפֵּל אַדִּירִים 'a bowl of princes,' i. e. precious, Jud. 5: 25; אַדִּירֵי הַצֹּאן 'leaders of the flock,' i. e. shepherds, Jer. 25: 34, sqq.

(4) *magnificent, illustrious, glorious,* Ps. 8: 2.

(5) Applied in a moral sense, *noble,* excellent; Ps. 16: 3, 'the saints who are in the earth וְאַדִּירֵי, and the excellent' thereof.

אֲדַלְיָא

Adalia, Persic pr. n.

אָדַם

TO BE RED, RUDDY. Once found in Kal, La. 4: 7, 'Their princes' . . . 'were whiter than milk, אָדְמוּ עֶצֶם, their body was more ruddy than coral.' [This, and what follows, Fürst refers to אָדַם *to be red;* while אָדַם he conceives to mean *to fit firmly to one another, to bind, stamp firmly;* cogn. חָדַם, Ar. אَدَمَ to fit. Hence אֲדָמָה *the firm earth,* and hence, אָדָם *αὐτόχθων,* Gen. 2: 7; 3: 19.]

Pual part. מְאָדָּם *made red, dyed red,* Na. 2: 4.

Hiphil, *to be red,* probably to make oneself red, Isa. 1: 18.

Hithpael, *to be red,* as wine in a cup, *to sparkle,* Pro. 23: 31.

אָדָם

m.—(1) *man,* perhaps so called from the idea of redness, compare דָּם. It has neither const. state, nor plural form; but it is very often used collect. to denote *men, the human race;* כָּל־אָדָם 'all men,' Job 21: 33. אֶבְיוֹנֵי אָדָם 'the needy of men,' i. e. needy men, Isa. 29: 19; גְּרִים בְּאָדָם Pro. 23: 28. —Specially used—(*a*) for other men, the rest of mankind, as opposed to those in question; Jer. 32: 20, בְּיִשְׂרָאֵל וּבָאָדָם 'in Israel and in other men.'—(*b*) of common men, as opposed to those of better condition. So בְּנֵי־אָדָם, Job 31: 33. Opposed to אִישׁ *viri,* more noble, Isa. 2: 9; שָׂרִים Ps. 82: 7.—(*c*) used of slaves, Nu. 16: 32.—(*d*) of soldiers, Isa. 22: 6.

(2) *a man, vir,* i. q. אִישׁ Ecc. 7: 28, 'a man (i. e. one emphatically, worthy of the name) I have found one of a thousand.'

(3) *any one,* Lev. 1: 2; with a negative particle, *no one,* Job 32: 21.

(4) *Adam,* pr. n.—(*a*) of the first man made, Gen. 2: 7, seq.; 3: 24. In these passages at least אָדָם assumes somewhat the nature of a proper name, as denoting the man as the only one of his kind; as הַבַּעַל Baal, lord; *κατ' ἐξ.,* הַשָּׂטָן Satan.—(*b*) a town on the Jordan, Josh. 3: 16.

(5) בֶּן הָאָדָם with the art. 'son of man;' used poet. for *man;* and very often in Ezekiel where the

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prophet is addressed by God, בֶּן אָדָם 'son of man,' i. e. mortal. More frequent also is the pl. בְּנֵי אָדָם men; with the art. בְּנֵי הָאָדָם.

אָדוֹם and אָדֹם

adj. f. אֲדֻמָּה, pl. אֲדֻמִּים, *red, ruddy*, used of a garment stained with blood, Isa. 63: 2; of rosy cheeks, Cant. 5: 10; of a chesnut or bay horse, Zech. 1: 8; 6: 2; of a red heifer, Nu. 19: 2; of the redness of lentiles, Gen. 25: 30; subst. *what is red, redness*, Isa. loc. cit.

אֱדֹם

pr. n.—(1) *Edom*, the son of Isaac.

(2) *the descendants of Edom*, i. e. the nation of the Edomites or Idumæans; and also the country. When it stands alone it is of the masculine gender, where it denotes the people, Nu. 20: 20; of the feminine when it means the land, Jer. 49: 17.

The gentile noun is אֱדֹמִי *an Edomite*, an Idumæan; fem. אֲדֹמִית, pl. אֱדֹמִיּוֹת.

אֹדֶם

m., some *gem of red colour*, perhaps ruby, garnet.

אַדְמְדָּם

f. אַדְמְדָּמוֹת; pl. f. אַדְמְדָּמוֹת; adj. *reddish*. It is used Lev. 13: 19, seq.; 14: 37, in speaking of the spots of leprosy, which are described as being לְבָנוֹת אַדְמְדַּמּוֹת 'white, reddish.'

אֲדָמָה

f.—(1) *earth*, perh. so called from being red, or tawnyish, Ex. 20: 24; (see אָדָם) used of dust which mourners put upon their heads, 1 Sa. 4: 12.

(2) *the ground* which is tilled, *field, land*; אֹהֵב אֲדָמָה 'one who loves the ground,' i. e. agriculture, 2 Ch. 26: 10; used of the produce of the ground, Isa. 1: 7.

(3) *land, region, country*, Gen. 28: 15; אַדְמַת יְהוָה 'the land of Jehovah,' i. e. Canaan, Isa. 14: 2; pl. אֲדָמוֹת *lands, regions*, once Ps. 49: 12.

(4) *the earth*, Gen. 4: 11.

(5) *Adamah*, Josh. 19: 36.

אַדְמָה

Admah. Gen. 14: 2.

אַדְמֹנִי and אַדְמוֹנִי

adj. *red*, i. c. red-haired, used of Esau, Gen. 25: 25; of David, 1 Sa. 16: 12.

אָדָמִי

pr. 'human,' *Adami*.

אֱדֹם see אֱדֹמִי.

אַדְמָתָא

Admatha. Est. 1: 14.

אָדַן

an unused root, prob. i. q. דִּין Arab. دان med. Waw, *to be lower*. Hence אֶדֶן. [*Make firm*. Ar. عدن. F.]

(2) transit. i. q. דִּין *to judge, to command, to domineer*. Hence אָדוֹן lord, owner, master, and אֲדֹנָי the Lord.

אַדָּן

Addan, Ezr. 2: 59; this name is written in the parallel place, Neh. 7: 61, אֵדוֹן.

אֶדֶן

m. pl. אֲדָנִים, const. אַדְנֵי, *a foundation*.—(1) of a column, *base, pedestal*, Cant. 5: 15.

(2) of a house, Job 38: 6.

אֲדֹנִי see above after אָדוֹן.

אֲדֹנִי־בֶזֶק

'lord of Bezek,' *Adoni-Bezek*, the name or title of the king of Bezek. [Fürst writes, 'אֲדֹנִי, first part of compound p. n.; properly speaking nothing more than const. אֲדוֹן with the connecting sound *i* in proper names. It appears to have been more common in Phœnician. As Byblos was called Ἀδώνιδος ἱερά, and they said 'Byblius Adon,' Adoni-Bezek may have been used in the same way, and afterwards turned into a p. n.' Thus he treats אֲדֹנִי just as אָב in p. n.]

אֲדֹנִי־צֶדֶק

'lord of justice,' *Adoni-zedek*. ['*Adon is righteousness*. F.]

אֲדֹנִיָּהוּ

'Jehovah (is) my lord,' ['*Adon is Jahu*. F.] *Adonijah*.—(1) a son of David, 1 Ki. 1: 8, seq.; also called אֲדֹנִיָּה verse 5; 2 Sa. 3: 4.—(2) 2 Ch. 17: 8.—(3) Neh. 10: 17. Also Ezr. 2: 13, called אֲדֹנִיקָם 'lord of enemies,' *Adonikam*.

אֲדֹנִיָּה

see אֲדֹנִיָּהוּ No. 3. ['*Adon is assisting*. F.]

אֲדֹנִירָם

'lord of height,' *Adoniram*, 1 Ki. 4: 6. In an unusual manner contracted into אֲדוֹרָם, *Adoram*, 2 Sa. 20: 24; 1 Ki. 12: 18, הֲדוֹרָם, *Hadoram*, 2 Ch. 10: 18. ['*Adon is elevated*. F.]

אָדַר

a root not used in Kal, prob. TO BE WIDE. Hence, to be great, magnificent, see אַדִּיר. [*To shine, be glorious*. F.]

Niphil, *to be made great, glorious*, Part.; Ex. 15: 11, and 6, 'thy right hand, O God, has become great, i. e. is rendered illustrious, in power.' Yod in נֶאְדָּרִי is paragogic.

Hiphil, *to render great, illustrious*, Isa. 42: 21.

אַדָּר

Addar. 1 Ch. 8: 3.

אֲדָר

the twelfth of the Hebrew months,

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from the new moon of March, to that of April; according to the Rabbins, from the new moon of February, to that of March. The etymology is uncertain.

אֲדָר

Ch. id. Ezr. 6: 15.

חֲצַר־אַדָּר see אַדָּר

אֶדֶר

m. prop. *amplitude, wideness*, hence —(1) *a wide cloak;* Mic. 2: 8, i. q. אַדֶּרֶת.

(2) *magnificence*, whence Zec. 11: 13, אֶדֶר הַיְקָר 'magnificence of the price;' a magnificent price, said ironically. [*Costly ornament.* F.]

אִדָּר

Ch. *a threshing floor*, Dan. 2: 35. The root is, according to some, נָדַר to fall out, as applied to the grains which are beaten out from the ears in threshing. [F. gives the root אָדַר *to be wide* for this.]

אַדַּרְגָּזְרִין

Ch. pl. m. *principal judges, supreme judges*, Dan. 3: 2, 3, compound of אֲדַר i. q. אֶדֶר magnificence, greatness, and גָּזְרִין judges. [*Astrologers of the fire-god 'Adar*, a name of high dignitaries associated with Satraps. F.]

אַדַּרְזְדָּא

Ch. adv. Ezr. 7: 23, *rightly, diligently.* It can hardly be doubted that this is a Persic word.

אַדַּרְכֹּן

m., 1 Ch. 29: 7; Ezr. 8: 27; i. q. דַּרְכְּמוֹן *a daric;* a Persian coin made of pure gold, much used by the Jews so long as they were subject to the rule of the Persians. The letter א is prosthetic, and the word דַּרְכֹּן also occurs amongst the Rabbinical writers. In value, the Daric equalled in German money about a ducat and a half, 13*s.* 6*d.* Engl. These coins bear the image of a foot archer kneeling.

אַדַּרְמֶלֶךְ

contr. from אֲדַר הַמֶּלֶךְ 'magnificence of the king,' ['*Adar is king.* F.] *Adrammelech*, pr. n. (1) of an idol of the Sepharvites, 2 Ki. 17: 31, [to whom they burnt their children, consequently a sort of 'Adar-Mars, i. e. sun-god. More prob. it has been moulded out of אַדְרָךְ מֶלֶךְ and א' = הַדְרָךְ a Syr. god. F.]

(2) a son of Sennacherib.

אַדְרַע

Ch. i. q. דְּרַע *an arm*, with א prosthetic, Ezr. 4: 23; Heb. זְרוֹעַ.

אֶדְרְעִי

'strong,' from אֶדְרַע, *Edrei.*—(1) the ancient metropolis of Bashan.

(2) a town in the tribe of Naphtali.

אַדֶּרֶת

—(1) prop. fem. of the adjective אַדִּיר *wide, ample;* Eze. 17: 8, נֶפֶן אַדֶּרֶת 'a wide branching vine.'

(2) *a cloak*, so called from its being wide, 1 Ki. 19: 13, 19; אַדֶּרֶת שֵׂעָר 'a Babylonish cloak,' Josh. 7: 21; אַדֶּרֶת שָׂעָר 'a hairy cloak,' Gen. 25: 25.

(3) *magnificence, splendour*, Zec. 11: 3.

אָדַשׁ

i. q. דּוּשׁ TO THRESH, found in one passage, Isa. 28: 28, אָדוֹשׁ יְדוֹשֶׁנּוּ 'threshing he will thresh it.'

אָהַב and אֹהֵב

1 pers. אֶאֱהַב Pro. 8: 17; and אֹהַב Hos. 14: 5; inf. אָהֹב Ecc. 3: 8 and אַהֲבָה.

(1) TO DESIRE, TO BREATHE AFTER anything.

(2) *to love*, construed with an acc. Gen. 37: 3, 4; more rarely with לְ Lev. 19: 18, 34, and בְּ Ecc. 5: 9. Part. אֹהֵב *a friend*, i. e. one who is loving and beloved, intimate; Isa. 41: 8, זֶרַע אַבְרָהָם אֹהֲבִי 'the seed of Abraham my friend.'

(3) *to delight* in anything, in doing anything; construed with a gerund of the verb; Hos. 12: 8, לָעֲשֹׁק אָהֵב 'he delights in oppression,' or to oppress.

Niphal part. נֶאֱהָב *to be loved, amiable*, 2 Sam. 1: 23.

Piel part. מְאַהֵב.—(1) *a friend*, Zec. 13: 6.

(2) *a lover*, especially in a bad sense, Eze. 16: 33, seq.; 23: 5, seq. Always thus used, metaph. of idolaters.

אֲהָב

only in pl. אֲהָבִים.—*loves*, specially in a bad sense. Tropically used, of fellowship entered into with foreign (idolatrous) nations, Hos. 8: 9.

(2) *delight*, Pro. 5: 19, אַיֶּלֶת אֲהָבִים 'hind of delight,' i. e. most pleasant, most lovely.

אֹהַב

m. *love;* in sing. once for lovers, paramours, Hos. 9: 10; pl. אֲהָבִים loves, especially illicit, licentious, Pro. 7: 18.

אַהֲבָה

f.—(1) Inf. fem. gen. of the verb אָהַב. With Lamed pref. Isa. 56: 6, 'to love the name of Jehovah;' with בְּ 1 Ki. 10: 9, בְּאַהֲבַת יְהוָה אֶת־יִשְׂרָאֵל 'for the love of Jehovah towards Israel.' In the same sense with the prefix כְּ Hos. 3: 1; and מִן Deut. 7: 8, 'because that Jehovah loveth you.'

(2) *love*, specially as between the sexes, Cant. 2: 4; of God towards men, Hos. 3: 1; of friends towards one another, 1 Sa. 18: 3.

(3) *love, delight*, concr. of a beloved female, Cant. 2: 7; and so perhaps also 3: 10, where others take it as an adj. *lovely.*

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אָהַד

an unused root, i. q. אָחַד *to be joined together,* [*to be strong.* F.] Hence—

אֹהַד

Ohad. Gen. 46: 10.

אָהָהּ

interj. of lamentation, from the sound uttered, AH! ALAS! Almost always in this connection, אָהָהּ אֲדֹנָי יְהוִה 'Ah! Lord Jehovah,' Josh. 7: 7; or אֲהָהּ אֲדֹנָי 2 Ki. 6: 5, 15; it stands alone, 2 Ki. 3: 10, and with a dat. Joel 1: 15.

אַהֲוָא

Ahava. It is hardly doubtful that the word prop. signifies 'water.'

אֲהוּד

perhaps i. q. אַחַד 'joining together,' *Ehud,* pr. n.

אֵיֵּה

Hos. 13: 10. This word which is elsewhere 1 fut. apoc. from the root הָיָה, is here the same as אַיֵּה, אַי *where?* unless perhaps there is a false reading from verses 7, 14, and we ought to read אַיֵּה. Render it אֵיֵּה מַלְכְּךָ אֲפוֹא 'where then is thy king?' and join the words very closely, אֵיֵּה אֲפוֹא *where then;* see also verse 14; where this word ought clearly to be taken as an interrog. part.

אָהַל

(1) perhaps i. q. הָלַל TO BE BRIGHT, TO SHINE. Hence אֹהֶל so called from its shining vibrating appearance. [i. q. הָלַל, הוּל *to be round,* hence אֹהֶל. F.] See Hiph.

(2) denom. from אֹהֶל, *to move one's tent.*

Piel fut. יְאַהֵל contr. יְהֵל, [Hiphil הֶאֱהִיל, fut. יַאֲהִיל contr. יָהֵל. F.] *to pitch a tent;* Isa. 13: 20.

Hiphil, i. q. Kal No. 1, *to shine,* probably, *to give light;* Job 25: 5, הֵן עַד־יָרֵחַ וְלֹא־יַאֲהִיל 'behold even the moon, and it shineth not,' i. e. it is not pure, clean in the sight of God.

אֹהֶל

with suffix אָהֳלֶךָ, אָהֳלִי (*ōhŏlchā*), with ה parag. אָהֳלָה; pl. אֳהָלִים; with pref. בְּאָהֳלִים Jud. 8: 11; const. אָהֳלֵי, with suff. אָהֳלָיו, אָהֳלֶיךָ, אָהֳלֵיכֶם.

(1) *a tent, a tabernacle,* Gen. 9: 27, etc.; אֹהֶל מוֹעֵד 'the tent of the congregation,' commonly called the tabernacle of the covenant; when אֹהֶל, מִשְׁכָּן is distinguished from מִשְׁכָּן, אֹהֶל is the outer covering of the tent, of twelve curtains of goats' hair, placed above the dwelling-place, מִשְׁכָּן, i. e. ten interior curtains which rested on the boards, Ex. 26: 1, 7; 36: 8, 14, 19.

(2) *a house,* or *habitation* of any kind; Isa. 16: 5, אֹהֶל דָּוִד 'the house of David.' [*Family.* F.] Poet. Ps. 132: 3, 'I will not enter into the habitation of my house.'

(3) Specially of the temple, Eze. 41: 1.

(4) *Ohel.*

אָהֳלָה

Aholah, pr. '(she has) her own tent.' אָהֳלָה is written for אָהֳלָהּ with the omission of Mappik. [*Tent,* symbol of Samaria. F.]

אָהֳלִיאָב

'father's tent,' *Aholiab.* [*Family* founded by *'Ab.* F.]

אָהֳלִיבָה

Aholibah; pr. 'my tent in her,' בָּהּ for בָּהּ. [בָּהּ, *temple in it.* F.]

אָהֳלִיבָמָה

'tent of the high place,' *Aholibamah.* [*Race of the sanctuary;* בָּמָה *sanctuary on a height,* traces of which are found in names of places. F.]

אֲהָלִים

Nu. 24: 6; Pro. 7: 17, and אֲהָלוֹת Ps 45: 9; Cant. 4: 14; pl. a kind o odoriferous Indian tree, called by the moderns *aloes.*

אָהַר

an unused and uncertain root. Hence perhaps—

אַהֲרֹן

perhaps i. q. הָרוֹן 'mountainous,' *Aaron.* [אהר = אור *to be enlightened,* hence אַהֲרֹן *enlightened.* F.]

אַו

const. st. אַוֵּי, from אָוָה to will.

(1) prop. *will, desire.* It occurs once as a substantive, Pro. 31: 4, in כתיב, where it should be pronounced אַוֵּי שֵׁכָר 'and the desire of strong drink (does not become) princes.' קרי: אֵי שֵׁכָר (it does not become to say) 'where is strong drink?'

(2) *free will, choice,* hence conj. that which gives the power of choosing this or that, *or,* like *vel, ve,* from *velle,* Deut. 13: 2, אוֹת אוֹ מוֹפֵת 'a sign or portent;' 2 Ki. 2: 16, 'into some mountain or valley.' When doubled, *whether, or;* Lev. 5: 1, 'whether he hath seen or known.' Sometimes it intensifies the expression; *or rather,* 1 Sam. 29: 3, 'who has been with me now many days, אוֹ זֶה שְׁנִים or rather years.' Sometimes ellipt. used for אוֹ כִּי, *or* (be it) *that, or* (it must be) *that,* followed by a future subjunctive. Isa. 27: 5, 'I would burn them altogether; אוֹ יַחֲזֵק בְּמָעֻזִּי or else let them (unless they) take hold of my strength.' Hence it becomes—

(3) a conditional particle, prop. *if one choose, if, if perhaps, but if.* So

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followed by a fut. 1 Sam. 20: 10, 'who will shew me, אוֹ מַה־יַּעַנְךָ אָבִיךָ קָשָׁה if thy father should answer thee anything harshly.' Ex. 21: 36, אוֹ נוֹדַע 'if indeed it were known that the ox was apt to push.' Without a verb, Gen. 24: 55, 'Let the maiden remain with us, יָמִים אוֹ עָשׂוֹר some days (i. e. some time), if perhaps she wish to remain ten.'

אוּאֵל

prob. 'will of God,' from אָוָה, *Uel.* [=אֲבוּאֵל, *'Ab is 'El.* F.]

אוֹב or אוּב

an unused root, Arab. אאב is—

(1) *to return*, also *to come to one's senses.*

(2) *to set*, as the sun.

(3) *to come by night*, especially to seek for water. In Hebrew, hence—

אוֹב

plur. אוֹבוֹת masc. (as to the gender of the pl. see Job 32: 19).

(1) *a bottle*, so called from carrying water. Used of wine bottles; Job loc. cit. 'like new bottles,' i. e. full of new wine '(which) burst.'

(2) *a soothsayer*, who evokes the manes of the dead by the power of incantations. Specially, it denotes (*a*) *a python*, or soothsaying dæmon, of which these men were believed to be possessed; Lev. 20: 27, 'a man or woman when a python is in them;' whence a sorceress is called אֵשֶׁת בַּעֲלַת אוֹב 'a woman in whom is a soothsaying dæmon,' 1 Sa. 28: 7, 8. —(*b*) *the dead person himself raised up;* Isa. 29: 4, 'and thy voice shall be as of a dead man arising from the earth.' Apparently from the magician, when possessed with the dæmon, being as it were, a bottle or vessel, and sheath of this python. [אוב (1) *to be hollow;* hence (*a*) אוֹב, *skin* for water.—(*b*) *hollow* belly of conjurors, where resided the conjuring spirit. Comp. ἐγγαστρίμυθος, Is. 19: 3; gen. *a necromancer.* (2) *to return*, whence אִיּוֹב. F.]

אוֹבוֹת

'bottles,' *Oboth.*

אוֹבִיל

Obil, 1 Ch. 27: 30, pr. n. of an Ishmaelite who had the charge of David's camels. It denotes prop. one who is set over camels, like the Arab. אָבִיל.

אֻבָל, אוּבָל

from יָבַל, m. *a stream, a river;* Dan. 8: 2, 3, 6. [*Eulæus.* F.]

אוּד and אִיד

an unused root.—(1) *to bend, to inflect;* hence, *to turn, to turn about, to turn over;* also *to gird, to surround*, see אֵד. Hence—

(2) *to load, to press down*, as a burden, see אֵיד.

(3) i. q. Arab. אאד, *to be strong, robust*, Conj. II. to strengthen, to aid; whence מְאֹד.

אוּד

m. *a wooden poker*, so called from the fire being stirred with it; hence, any burnt wood, a firebrand.

אוֹדוֹת

pl. prop. *turnings;* whence *causes, circumstances, reasons, affairs;* comp. בִּגְלַל on account of, from גָּלַל. It is only used in the phrase עַל־אוֹדוֹת on account of the causes, i. e. on account of, Gen. 21: 11, 25; and with suff. עַל אוֹדוֹתַי for my sake, Josh. 14: 6, עַל כָּל־אֹדוֹת אֲשֶׁר 'for these very causes that,' Jer. 3: 8. As to the reading of the editions in 2 Sa. 13: 16, אַל אוֹדוֹת it appears to have arisen from the blending of the two readings, the one אַל אוֹדוֹת, the other עַל אוֹדוֹת. [*let it not be the cause of.* F.]

I. אָוָה

a root not used in Kal. Properly, TO BEND, TO INFLECT, comp. עָוָה; whence—

(1) *to turn aside, to turn aside to lodge, to dwell;* see אִי.

(2) *to desire, to long for;* see Pi. Hithp., and comp. הָפֵץ.

Piel, *to desire, to wish for.* Always applied to the soul (נֶפֶשׁ), except Ps. 132: 13, 14. Isa. 26: 9, נַפְשִׁי אִוִּיתִיךָ בַּלַּיְלָה 'my soul, i. e. I desire thee in the night.' Comp. עַבְדְּךָ for I, followed by 1 pers., Gen. 44: 32.

Hithpael fut. apoc. יִתְאָו; (Pro. 23: 3, 6), i. q. Pi.; but prop. *to desire, wish*, for oneself. Const. absol. 1 Ch. 11: 17; with an acc. Deut. 5: 18; with a dat. Pro. 23: 3, 6. הִתְאַוָּה תַאֲוָה prop. 'to desire a desire,' i. e. to lust after, Num. 11: 4. Hithpael is never joined to the subst. נֶפֶשׁ.

II. אָוָה

an unused root, but onomatopoetic, *to howl, to cry out;* see אוֹי, אִי.

III. אָוָה

to mark, to designate, to describe, as in תָּאָה and תָּוָה. This signification is manifest both in the noun אוֹת (for אֹוֶת) a mark, and in the words, Num. 34: 10, הִתְאַוִּיתֶם לָכֶם 'ye shall mark out for you (the borders);' comp. verses 7, 8, where in the same context there is found in the future תְּתָאוּ לָכֶם. [F. derives אוֹת fr. אות *to cut in, mark.*]

אַוָּה

f. (from the root אָוָה No. I, 2).—(1) *desire, lust;* used of desire of food, Deut. 12: 15; of sexual desire, Jer. 2: 24.

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(2) *pleasure, will,* 1 Sa. 23: 20. Always applied to the soul (נֶפֶשׁ), except Hosea 10: 10.

אוּזַי

prob. i. q. אֻזַּי, עֻזַּי 'robust,' *Uzai.*

אוּזָל

Uzal. Gen. 10: 27.

אֱוִי

'desire,' or 'habitation,' i. q. אִי, *Evi,* pr. n.

אוֹי

(comp. אָוָה No. II.)—(1) subst. *lamentation;* Prov. 23: 29, 'who hath lamentation, who hath want.'

(2) interj.—(*a*) of lamentation, *alas!* with a dat., 1 Sa. 4: 8; rarely with an acc. Eze. 24: 6, 9; and absol. Num. 24: 23.—(*b*) of threatening and imprecating, Num. 21: 29. Cognate is הוֹי.

אוֹיָה

i. q. אוֹי, Ps. 120: 5, const. with a dat.

אֱוִיל

m. root אָוַל.

(1) *a fool, foolish,* either as an adj. Pro. 29: 9; or as more often a subst.; Isa. 19: 11; sometimes—

(2) it includes the notion of *impiety,* Job 5: 3.

אֱוִילִי

id. with the termination belonging to adj., *foolish,* Zec. 11: 15.

אֱוִיל מְרֹדַךְ

Evil-merodach. מְרֹדַךְ (which see) is the name of a Babylonian idol, and אֱוִיל in Hebrew signifies *fool;* but it may be taken for granted that some other noun of Assyrian or Persian origin is concealed in it, which the Jews moulded so as to resemble their own language. [אֱוִיל (written in Greek Εὐειλ- Ἀβιλ-, etc.) = Sansk. *âbhila, terrible.* אֱוִיל מְרֹדַךְ = *Terrible Mars.* F.]

אָוַל

an unused root, i. q. וָאַל יָאַל *to be foolish,* prop. *to be perverse,* comp. the kindred עָוַל and even אול.

אוּל and אִיל

a root not used as a verb, but of wide extent in the derivatives. The primary notion is, TO ROLL, as in the kindred חוּל, חִיל, גִּיל, גָּלַל. Applied—

(2) to *strength* and *power,* whence אֵל strong, God.

(3) to *pre-eminence.* [F. gives as the primary idea, *to be firmly twisted;* hence applied to strength in men, animals, etc.]

אוּל

m.—(1) *belly, body, abdomen,* so called from its roundness; see the root No. 1; Ps. 73: 4. [*body.* F.]

(2) pl. *powerful ones,* i. e. leaders, 2 Ki. 24: 15; in כתיב, אוּלֵי הָאָרֶץ 'the leaders of the land.' קרי has the common form אֵילֵי. The root אול No. 2 and No. 3, both significations of the verb being united in this word.

I. אוּלַי

comp. of אוֹ and לַי = לִי, לֵא, לָא *not,* comp. אַהֲלַי, לוּלֵי.

(1) *if not, unless;* Num. 22: 33, 'unless she had turned from my face, I would have slain thee.'

(2) *whether not, perhaps.* Used to express doubt, fear; also hope; Hos. 8: 7, 'the stalk shall yield no meal, אוּלַי יַעֲשֶׂה זָרִים יִבְלָעֻהוּ perhaps it shall yield (if by chance it yield), the enemies shall devour it.'

II. אוּלַי

Ulai. Dan. 8: 2.

אֻלָם, אוּלָם

pl. אֻלַמִּים, root אול No. 3, prop. *front;* hence—(1) *vestibule, portico,* 1 Ki. 7: 6, seq. [*fitted,* or *joined together, vault, arch;* אָלַם *to bind,* from the interlacing of beams. F.]

(2) adv. prop. *in front,* hence *opposite,* and tropically a strongly adversative particle; *but, but indeed* Job 2: 5; 5: 8; 13: 3. More often also וְאוּלָם, Gen. 48: 19. Where two adversative propositions follow each other, an adversative particle is repeated אוּלָם . . . וְאוּלָם, Job 13: 3, 4; comp. כִּי . . . וְכִי. Once, Job 17: 10 it is written אֻלָם, where some copies incorrectly have אֻלָּם. [fr. אוּ *if, or if* and לָם fr. לָמָּה *not; but, but however.* F.]

(3) *Ulam,* pr. n.

אִוֶּלֶת

f.—(1) *folly,* from אָוַל.

(2) *impiety,* Ps. 38: 6.

(3) perhaps *power, pre-eminence;* as from אול No. 2, 3, Pro. 14: 24 אִוֶּלֶת כְּסִילִים אִוֶּלֶת 'the pre-eminence (or great honours) of fools are folly,' i. e. a fountain of foolish actions.

אוֹמָר

perhaps 'eloquent, talkative,' *Omar.*

אוּן and אִין

unused roots, but widely extended; having prop. the signification of NOTHING, and NEGATION. The idea of nothing is applied—

(1) to *vanity,* hence to *falsehood* and *wickedness.*

(2) to *lightness* and *easiness;*

(3) these are applied to *living at ease, riches, wealth;* also—

(4) to *ease, ability* of doing anything.

(5) *to be deficient in strength, debilitated, exhausted.*

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אָוֶן

m. with suff. אוֹנִךְ Jer. 4: 14; pl. אוֹנִים Pro. 11: 7.

(1) *emptiness, vanity*, also something empty and vain, Isa. 41: 29; Zec. 10: 2; specially used of the vanity of idols, and of all things pertaining to idolatry, 1 Sa. 15: 23, and even of the idols themselves, Isa. 66: 3. אָוֶן for אֵן Heliopolis, Eze. 30: 17, with the notion of city of idolatry. Specially it is—

(2) *falsehood, fraud*, Ps. 36: 4.

(3) *wickedness, iniquity*, Num. 23: 21.

(4) *misfortune, adverse circumstances, calamity*, Ps. 55: 4. Specially, sorrow, Gen. 35: 18; לֶחֶם אוֹנִים 'bread of sorrow,' i. e. the food of mourners, which was unclean, Hos. 9: 4. Care must be taken by learners not to confound אָוֶן with suffixes with אֹן with which it corresponds in form. [According to F. (1), (2), (3) are from an original meaning *a breath*, fr. אָוַן *to breathe;* and (4) *an overloading oneself*, fr. אָוַן *to exert, fatigue, suffer*, whence also I. אוֹן what is got by exertion.]

I. אוֹן

m. *faculty, ability*, hence—(1) *strength, power*, Job 18: 7; pl. אוֹנִים Isa. 40: 26, 29.

(2) *substance, wealth*, Hos. 12: 9.

(3) *On*, Num. 16: 1.

II. אוֹן

On, Gen. 41: 50, and אֵן Gen. 41: 45; 46: 20; a domestic pr. n. of an ancient city of Egypt, Eze. 30: 17, written אָוֶן; called also by the Hebrews from a translation of the name בֵּית שֶׁמֶשׁ Jer. 43: 13.

אוֹנוֹ

'strong,' for אוֹנָן, *Ono*.

אוֹנִיּוֹת

f. pl., 2 Ch. 8: 18, in כרוב for אֳנִיּוֹת *ships*.

אוֹנָם

'strong,' *Onam*. Gen. 36: 23.

אוֹנָן

id., *Onan*. Gen. 38: 9.

אוּפָז

Uphaz, a region producing gold, Jer. 10: 9; Dan. 10: 5. As ז and ר are also elsewhere interchanged (as in בָּזַק and בָּרַק lightning), אוּפָז seems to be corrupted from אוּפִיר.

אוֹפִיר, אוֹפִר

Ophir, a very celebrated region abounding in gold. The moderns have mostly supposed it to be in *India*, or some part of *Arabia*.

אוֹפָן

m. const. אוֹפַן; pl. אוֹפַנִּים *a wheel*, Ex. 14: 25, etc.; Pro. 20: 26, 'and he turns the wheel (of his threshing wain) upon them,' i. e. he treads on them and tramples them small. Root אָפַן.

אוּץ

—(1) TO URGE, TO PRESS any one ON; Ex. 5: 13.

(2) *to urge oneself, to hasten*, Josh. 10: 13. Followed by מִן it is, *to hasten backward, to withdraw oneself;* Jer. 17: 16, 'I have not withdrawn myself, that I should not be a shepherd (prophet) after thee.'

(3) *to be narrow, strait*, Josh. 17: 15.

Hiphil, *to urge, to press on;* construed with a gerund of the verb, Isa. 22: 4; followed by בְּ of pers., Gen. 19: 15.

אוֹצָר

pl. אוֹצָרוֹת m. (root אָצַר).

(1) properly, what is laid up, *treasure, store*, as of corn, food, provision (*magazine*), 2 Ch. 11: 11; especially of gold, silver, and other precious things.

(2) *a storehouse*, Joel 1: 17; *a treasury*, 2 Ch. 32: 27.

אוֹר

TO BE OR BECOME LIGHT, TO BECOME BRIGHT, Gen. 44: 3. Pret. impers. אוֹר 'it is light,' 1 Sa. 29: 10. Imperat. אוֹרִי Isa. 60: 1, 'shine, be bright.'

Niphal i. q. Kal 2 Sam. 2: 32; לֵאוֹר for לְהֵאוֹר *to be made light*, Job 33: 30.

Hiphil—(1) *to lighten, to make light*, followed by an acc. Ps. 77: 19; —(*a*) הֵאִיר עֵינַי מ״ 'to enlighten any one's eyes,' Pro. 13: 4; hence, 'to refresh, to gladden,' Pro. 29: 13.—(*b*) הֵאִיר פָּנָיו מ״ 'to lighten any one's countenance,' i. e. to make cheerful, Ecc. 8: 1; הֵאִיר פָּנָיו 'to cause one's face to shine' is especially used of God as being propitious, Ps. 80: 4, 8, 20; followed by אֵל Nu. 6: 25; עַל Ps. 31: 17; בְּ Ps. 119: 135; ל Ps. 118: 27; אֶת Ps. 67: 2. Once without פָּנִים Ps. 118: 27.—(*c*) to enlighten, i. e. to imbue with wisdom, Ps. 119: 130.

(2) *to shine, to give light*, absol. Gen. 1: 15; with a dat. Ex. 13: 21.

(3) *to kindle*, Mal. 1: 10.

אוֹר

m. (once f., Job 36: 32; *light*, Gen. 1: 3—5. אוֹר is light everywhere diffused, such as that of the day, and the sun, while מָאוֹר is properly that which affords light, a luminary, and thus it can take the plural number, which אוֹר does not admit, except in one example, Ps. 136: 7, where אוֹרִים stands for מְאוֹרִים. Specially it is—(*a*) *morning light, light of day;* Neh. 8: 3; Job 24: 14.—(*b*) *the light of the sun*, and *the sun* itself,

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Job 31 : 26.—(*c*) *of lightning*, and *lightning* itself; Job 36 : 32.—(*d*) *of life*, Job 3 : 16, 20; more fully אוֹר חַיִּים Ps. 56 : 14. Metaphorically—(*e*) *light* furnishes an image of good fortune, prosperity, Job 30 : 26. Isa. 10 : 17, Jehovah is called 'the light of Israel,' as being the author of their prosperity.—(*f*) *light* for *doctrine, teaching;* Isa. 49 : 6, 'a light of the Gentiles,' i. e. teacher, Isa. 51 : 4; 2 : 5, 'let us walk in the light of Jehovah' (verse 3); compare Pro. 6 : 23, 'for the commandment (of God) is like a luminary, and the law is as a light.' —(*g*) אוֹר פָּנִים *light*, or brightness of countenance, cheerfulness of countenance, Job 29 : 24.

אוֹר

m.—(1) i. q. אוֹר *light*. Hence in pl. אוֹרִים—(*a*) *lights*, i. e. lucid region, the East; Isa. 24 : 15.—(*b*) *lights*, metaph. *revelations, revelation*, used of the sacred lot of the Hebrews, Nu. 27 : 21; generally more fully called הָאוּרִים וְהַתֻּמִּים 'revelation and truth,' Ex. 28 : 30; once תֻּמִּים וְאוּרִים Deut. 33 : 8.

(2) *brightness of fire, flame;* Isa. 50 : 11, בְּאוּר אֵשׁ; and *fire* itself, Isa. 44 : 16.

(3) *Ur*—(*a*) a town of the Chaldees, more fully, אוּר כַּשְׂדִּים, Gen. 11 : 28; may perhaps have signified *a fortress, castle*.

(*b*) m. 1 Ch. 11 : 35.

אוֹרָה

f.—(1) *light*, Ps. 139 : 12; metaph. of prosperity, Est. 8 : 16.

(2) plur. אורות *herbs, green herbs*, 2 Ki. 4 : 39; from the idea of brightness being in the Phœnicio-Shemitic languages applied to verdure and flowers. So Isa. 26 : 19; 'for the dew of herbs, is thy dew,' i. e. the dew of God shall refresh those that rise from the dead, like the dew refreshes plants; others explain it 'dew of light,' i. e. of life, or life-giving dew.

אֲוִרוֹת

transp. for אֲרִוֹת (which see), *stables, mangers, stalls*, 2 Ch. 32 : 28.

אוּרִי

'fiery,' *Uri*. Ex. 31 : 2.

אוּרִיאֵל

'flame of God,' *Uriel*.

אוּרִיָּה

'flame of Jehovah,' *Uriah, Urijah*.

אוּרִיָּהוּ

id., *Urijah*. Jer. 26 : 20.

אוּשׁ see הִתְאוֹשֵׁשׁ under אִישׁ.

אוֹת

for אָוָה from אָוָה No. III. [F. fr. אוּת *to cut in, mark, sign.*] Pl. אוֹתוֹת m. and f. (comp. sing. Gen. 9 : 12; Ex. 4 : 8, plur. Ex. 4 : 9; Josh. 24 : 17), *a sign*. Gen. 1 : 14, 'and they shall be (the lights of heaven) for signs and times,' i. e. by *ἐν διὰ δυοῖν*, signs of times. It is—

(1) *a military ensign*, and specially that of each particular tribe, Num. 2 : 2, seq.

(2) *a sign of something past*, which serves to keep it in memory, Ex. 13 : 9, 16; hence a memorial, monument, Isa. 55 : 13.

(3) *a sign of something future, a portent*. Isa. 8 : 18; 'behold, I and the children whom Jehovah hath given me are for signs and wonders in Israel from Jehovah of hosts.'

(4) *the sign* of anything which cannot itself be seen, Gen. 1 : 14, ex. gr. 'the sign of the covenant,' circumcision, Gen. 17 : 11, of the sabbath, Ex. 31 : 13, hence, *token, proof, argument*, and hence a miracle, as a sign of the Divine power, Deut. 4 : 34; the prophetic *sign* or *token* of the truth of a prophecy, viz. w or the prophet as his in foretells some minor event filment of which serves as *proof* of the future fulfilme whole prophecy; Ex. 3 : 12.

אוּת or אות

a root not used in Kal.

Niphal נָאוֹת 1 pl. fut. נוֹ יֵאוֹתוּ TO CONSENT, 2 Ki. 12 : a dat. of pers. *to consent to* Gen. 34 : 15, 22, 23. [This siders Kal, and compares of בּוּשׁ].

אוֹת or אות

only with suff. אוֹתִי, אוֹתְךָ etc. No. 1, pronoun demonstr. com a mark of the accusative. [*to be, exist;* hence אוֹת *being self* (comp. עַצְמָם); as a particl fixed to a noun it gives it nence, and may be explained F.]

אָז

a demonstrative particle origi of place, *in that place, there*, ki with זֶה; hence, *at that time*, specially—(1) *then*, of past t Gen. 12 : 6.

(2) *then, after that*, of future t Construed with a fut. which ret its own power; Ps. 96 : 12; sc times also with a preterite in signification of the future, whe future precedes, Jud. 5 : 11.

(3) *then, after that*, for *therefo because of that*, Jer. 22 : 15.

מֵאָז and מִכְּאָז—(*a*) adv. *from of formerly, long since*, 2 Sam. 15 : —(*b*) prep. and conj. *from* (a *time, from when, since;* const. w an inf. Ex. 4 : 10, מֵאָז דַּבֶּרְךָ 'sin thou hast spoken;' with a sub Ruth 2 : 7, מֵאָז הַבֹּקֶר 'from the tin of morning,' i. e. since morning. the same sense there is also use

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אֲ מְדֻיָּק, 2 Sam. 2 : 27, which ought, perhaps, to be transposed. With a finite verb (for מֵאֲשֶׁר), Ex. 5 : 23, 'from the time when I came unto Pharaoh.'

Fuller forms from אֲ, are אֲדֵי, and Ch. אֲדֵין; the latter seems to have come by softening the letters from אֲדֵין, הֲדֵין *here*, also *there;* so that its ending seems to be plural, while in fact it is not so. Compare עֲדֵין, for עֲדַיִן.

אֲזָה and אֲזָא

Ch. TO KINDLE; part. pass. אֲזִיהָ by a Syriacism for אֲזֵהּ, Dan. 3 : 22; inf. מֵזָא for מֵאֲזָא; with suff. כְּזוּתֵהּ, 3 : 19.

אָזַב

an unused root; whence אֲזוֹב.

אָזְבִּי

Ezbai. 1 Ch. 11 : 37.

אָזַל

Ch. i. q. אֲזַל TO GO AWAY, TO DEPART, Dan. 2 : 5, 8, 'the word has gone out from me,' i. e. what I have said is ratified, and will not be recalled. As to the form, אֲזָלָא is part. fem. from the masc. אֲזַל. [According to F. אֲזַל *never* means *to go out;* the part. fem. is inapplicable l. c., and impossible elsewhere; and אֲזָלָא is merely an adv. for אֲזַל.]

אֵזוֹב

m. *hyssop*, Ex. 12 : 22. Some derive it from the root אָזַב.

אֵזוֹר

m.—(1) *a girdle*, Isa. 5 : 27.
(2) *a bond*, Job 12 : 18. Root אָזַר.

אָזַי

i. q. אָז adv. *then, at that time, thereupon*, Ps. 124 : 3—5. Similar is the Ch. אֲדַיִן.

אַזְכָּרָה

f., a verbal noun of the conj. Hiphil, from זָכַר, in the signification of sacrificing, Isa. 66 : 3; properly *a memorial* (offering), that which calls to memory. This was the name of that part of the meat-offering which was burned with frankincense upon the altar; Lev. 2 : 2. Lev. 24 : 7, the frankincense also put on the loaves of shew-bread is called אַזְכָּרָה.

אָזַל

fut. יֵאזַל, whence הֵיזֵלִי for הֵאָזֵלִי, Jer. 2 : 36, [where F. would refer it to זָלַל] properly, if I judge aright, TO ROLL, hence—
(1) *to spin*, from the idea of rolling.
(2) intrans. *to roll off*, i. e. *to go away, to depart*, especially quickly. Prov. 20 : 14 (followed by a dat. pleon. לוֹ, like הָלַךְ לוֹ); Jer. 2 : 36. Metaph. *to fail*, as water, Job 14 : 11; food, 1 Sam. 9 : 7; strength, Deut. 32 : 36.

Pual part. מְאוּזָּל *what is spun*, yarn, thread, Eze. 27 : 19.

אָזַל

Ch. i. q. Heb. No. 2.—(1) *to depart*, Dan. 6 : 19.
(2) *to go, to journey*, Ezr. 4 : 23.

אָזָל

departure, see אָזַן No. 6, (*l*).

I. אָזַן

a root not used in Kal. Properly, TO BE SHARP, ACUTE, POINTED, whence אֹזֶן ear (which may indeed, especially as to animals, be so called from the pointed form), and אֲזָנִים, אָזֵן (sharp) weapons.

Hiphil הֶאֱזִין *to prick up the ears;* hence *to listen.* Construed, followed by an accus., Gen. 4 : 23; לְ Job 34 : 2; אֶל Psa. 77 : 2; עַל Pro. 17 : 4; עַד Num. 23 : 18, of person and thing. Specially, *to hear and answer*, used of God, Psa. 5 : 2; *to obey, to hear and obey*, used of men, followed by a dat. Ex. 15 : 26.—Fut. 1 pers. אֶאֱזִין for אַאֲזִין Job 32 : 11; Part. מַזִּין for מַאֲזִין Pro. 17 : 4.

II. אָזַן

Arab. وزن *to weigh*, whence מֹאזְנַיִם scales. It only occurs in—

Piel אִזֵּן *to weigh, to ponder*, Ecc. 12 : 9.

אָזֶן

m. *utensil, implement*, prop. *weapon.* Deut. 23 : 14, 'and thou shalt have a spade עַל אָזְנֶךָ on thy implement;' many copies read עַל אָזְנֶיךָ 'among thy utensils,' which I prefer.

אָזֶן

dual, which is also used as plural, אָזְנַיִם, const. אָזְנֵי f. *the ear*, Ex. 29 : 20. The phrases of which this word forms a part, are considered under the verbs גָּלָה Hiph., דָּבַר, דָּרָה, נָגַד, נָגָה Hiph., דָּבַר בְּאָזְנֵי מ׳ 'to speak in any one's ears,' i. e. before him and in his hearing, Gen. 20 : 8. שָׂם בְּאָזְנֵי מ׳ 'to place in any one's ears,' to deliver something to be laid up in the mind of any one, Ex. 17 : 14.

אָזֶן שְׁאֵרָה

'ear,' or rather 'corner of Sheerah,' *Uzzen-Sherah.*

אַזְנוֹת־תָּבוֹר

prob. 'ears,' i. e. 'summits of Tabor,' *Aznoth-tabor.*

אָזְנִי

'hearing,' *Ozni.* Also patronymic, *Oznites.*

אֶזְנִיָּה

'whom Jehovah hears,' *Azaniah.*

אֲזָקִים

chains, bonds, Jer. 40 : 1, 4, i. q. וְקִים with Aleph prosthetic, which some MSS. omit in verse 1. Root אָזַק. [F. וָזַק.]

אָזַר

fut. יֶאְזַר Jer. 1 : 17, with suff. יְאַזְּרֵנִי

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Job 30:18, TO BIND AROUND, TO GIRD, also, TO BE GIRDED, TO GIRD ONESELF. It is used—(*a*) of the garment with which any one is girded, with an acc. of pers. Job 30:18.—(*b*) with an acc. of the member girded, Job 38:3, אֶזְרָנָא חֲלָצֶיךָ 'gird up thy loins;' Job 40:7.—(*c*) with an acc. of the girdle or garment with which any one is girded, and figuratively, 1 Sam. 2:4, אָזְרוּ חַיִל 'they are girded with strength.'

Niphal part. נֶאְזָר *girded*, Ps. 65:7.

Piel, *to gird*, with two acc., one of the person, the other of the girdle, Ps. 18:33, 40, 'thou hast girded me with might for the war;' Ps. 30:12, 'thou hast girded (i. e. surrounded) me with gladness;' Isa. 50:11, 'girded (i. e. armed) with burning darts.'

Hithpael, *to gird oneself* (i. e. arm oneself), *to prepare for battle*, Isa. 8:9; with an accus. Ps. 93:1.

אֶזְרוֹעַ

i. q. זְרוֹעַ *an arm*, with א prosthetic, Jer. 32:21.

אֶזְרָח

m. for זָרָח with א prosthetic—

(1) *a native tree*, not transplanted into another soil, Ps. 37:35. The root is זָרַח.

(2) *a native*, used in speaking of men, Lev. 16:29.

אֶזְרָחִי

patron. n. *Ezrahite*, a descendant of Ezrach (אֶזְרָח); used of Ethan, 1 Ki. 5:11; Ps. 89:1; and of Heman, Ps. 88:1. Both of these are said, 1 Ch. 2:6, to be the descendants of Zarah (זֶרַח) the son of Judah; and thus אֶזְרָח is to be taken only as another form of the same name, used only in its patronymic.

I. אָח

construct אֲחִי, with suff. אָחִי, אֶחִיךָ, אֲחִיכֶם pl. אַחִים, const. אֲחֵי, with suff. אֶחָיו for אַחָיו, אֲחֵיכֶם, אַחֶיךָ, A BROTHER. This word is undoubtedly primitive. In a sense not quite strict, it is applied to those who are children of one father by different mothers, Gen. 42:15; 43:3, or vice versâ, Jud. 8:19, who when greater exactness is used, are called בֶּן אָב, בֶּן אֵם. Sometimes emphatically used of brethren, both by the father and mother, Gen. 44:20, comp. Gen. 49:5, 'Simeon and Levi are brethren,' i. e. not only children of one mother, but truly in disposition also.

The word *brother* is also used for—

(1) *any relative, kinsman*, Gen. 14:16; 29:12, 15.

(2) *a man of the same tribe*, 2 Sa. 19:13; e. g. used of the Levites, Num. 8:26.

(3) *one of the same people*, Jud. 14:3; used even of cognate peoples, e. g. of the Edomites and Hebrews, Gen. 9:25; Num. 20:14.

(4) *an ally, confederate*, Am. 1:9.

(5) *any friend*, Job 6:15; 1 Ki. 9:13.

(6) *any other man*, united to us only by the tie of the human race. Hence when preceded by אִישׁ, *one . . . another*. Gen. 13:11, 'and they separated the one from the other;' Ex. 25:20, 'and their faces (of the cherubim) shall be turned one to another.'

(7) tropically it expresses some similarity of disposition or manners, Job 30:29, 'I am become a brother of the jackals,' i. e. I am forced to howl like a jackal. [The application of אָח in proper names, as in the case of אָב, and its use with Divine epithets, show that it, too, is a name of the Divinity. F.]

II. אָח

interj. of lamentation (from the sound made), AH! ALAS! const. a dat. Eze. 6:11:21:20.

III. אָח

A GREAT POT, in which a fire kept burning in the king's w apartment, Jer. 36:22, 23. root is אָחַח No. II.

אַח

Ch. *brother;* pl. with suff. אֶחָיךְ 7:18.

אֹחַ

only in pl. אֹחִים prop. *howli* hence *howling animals*, prob screech owls, Isa. 13:21. The is אָחַח.

אַחְאָב

'father's brother,' *Ahab*. [God, Creator, is a friend. F.]

אַחְבָּן

'brother of the prudent,' or for 'fraternal,' *Ahban*. [*Ach* = *Go knowing*. F.]

אָחַד

a root, derived from the nume אֶחָד, not used in Kal, its place be supplied by יָחַד *to unite*.

Hithpael, *to unite, to join one together, to collect oneself;* Eze. 21: הִתְאַחֲדִי prob. 'unite thyself (sw of three edges),' i. e. ravage w united powers, or 'gather thys together,' i. e. attend! [*To do c verly*. F.]

אֶחָד

const. אַחַד and so before מִן Le 13:2; before עָשָׂר Gen. 32:23; a elsewhere; f. אַחַת (for אַחֶדֶת); pause אֶחָת; a numeral having t power of an adj.

One has often the force of—(1) *t same*, Gen. 40:5.

(2) *first*, but only so used in coun ing the days of the months, 'on th first day of the month,' Gen. 8:5, 1 In counting years, the expressio

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is אַחַת שָׁנָה, Dan. 9 : 1, 2. In other places, as Gen. 1 : 5; 2 : 11, אֶחָד does not lose the common idea of a cardinal.

(3) *some one,* אֶחָד מֵהָעָם 'some one of the people;' לֹא אַיִן אֶחָד 'no one.' Hence very often—

(4) it acts the part of an indefinite article, especially in the later Hebrew, 1 Ki. 20 : 13, נָבִיא אֶחָד 'a certain prophet.' So also when אֶחָד precedes, e. g. אֶחָד קָדוֹשׁ 'a certain holy one,' i. e. angel, Dan. 8 : 13. Sometimes also in the older books, Ex. 29 : 3; and followed by a genitive אֶחָד הַבֹּרוֹת 'one of the cisterns,' Gen. 37 : 20.

(5) *one only* of its kind, Job 23 : 13.

(6) When repeated אֶחָד—אֶחָד it is *one . . . another,* Ex. 17 : 12; 18 : 3. It even occurs three times repeated, 1 Sa. 10 : 3; 13 : 17, 18. Also distributively of individuals, Num. 13 : 2, אִישׁ אֶחָד אִישׁ אֶחָד 'ye shall send one man to a tribe.'

(7) כְּאֶחָד *as one man,* i. e. together. Ezr. 2 : 64, 'the whole congregation together;' Ecc. 11 : 6, 'both alike.'

(8) f. אַחַת ellipt. for פַּעַם אַחַת *one time, once,* 2 Ki. 6 : 10.

(9) בְּאַחַת—(*a*) i. q. אַחַת No. 8, Num. 10 : 4.—(*b*) *suddenly,* Pro. 28 : 18.—(*c*) i. q. כְּאֶחָד *altogether,* Jer. 10 : 8.

(10) לְאֶחָד אֶחָד *one after another, one by one,* Isa. 27 : 12, and Ecc. 7 : 27, אַחַת לְאַחַת 'one after another.'

In Isa. 66 : 17, we should retain the common signification, 'who sanctify and purify themselves . . . אַחַד אַחַד after one,' i. e. following one; the hierophant who presides over the rest in sacred rites.

Pl. אֲחָדִים.—(1) *the same,* Gen. 11 : 1.

(2) *joined in one, united;* Eze. 37 : 17, 'and they shall be (the two sticks) joined in one.'

(3) *some, a few,* Gen. 27 : 44.

אַחוּ

(Milel,) an Egyptian word denoting *marsh grass, reeds, bulrushes,* and any verdure growing in a marsh, Gen. 41 : 2, 18; Job 8 : 11.

אֲחוּד

for אֲחִיד 'joining together,' *Ehud,* 1 Ch. 8 : 6, written in the parallel place, Gen. 46 : 21, אֲחִי.

אֲחוָה

f. *a declaration, a shewing* of opinion, Job 13 : 17. It is a verbal noun, conj. Hiph. from חָוָה.

אַחְוָה

f. *brotherhood,* Zec. 11 : 14, denom. from אָח brother.

אֲחוֹחַ

Ahoah, 1 Ch. 8 : 4, for which there is verse 7, אֲחִיָּה. Patronymic is אֲחוֹחִי *Ahohite.*

אַחֲוָיָה

Ch. *a shewing, declaration,* Dan. 5 : 12; prop. Inf. Aph., from חָוָה.

אֲחוּמַי

'brother of,' i. e. 'dweller near waters,' *Ahumai.*

אָחוֹר

m. — (1) *hinder part, rear, end.* Hence—(*a*) מֵאָחוֹר *from behind, behind,* 2 Sa. 10 : 9.—(*b*) לְאָחוֹר *backward,* Ps. 114 : 3, 5; with averted face, Jer. 7 : 24.—(*c*) בְּאָחוֹר *backward;* Pro. 29 : 11, 'a fool uttereth all his anger, but a wise man keepeth it back.'—(*d*) אָחוֹר in acc. adv. *behind, on the back.* Eze. 2 : 10, 'and it (the roll) was written before and behind,' within and without. Also, *backward;* Gen. 49 : 17, 'and his rider falleth backward.' So often pleon. after verbs of returning, Ps. 9 : 4; 56 : 10; of turning back, 2 Sam. 1 : 22; and others of the same kind. Pl. *hinder parts,* Ex. 33 : 23; 26 : 12.

(2) *the west,* the east being the quarter towards which one is supposed to look, Job 23 : 8; Isa. 9 : 11, וּפְלִשְׁתִּים מֵאָחוֹר 'and the Philistines on the west.'

(3) *latter time, the future.* לְאָחוֹר hereafter, Isa. 41 : 23.

אֲחוֹת

f. for אֲחָוֹת, from the masc. אָח, which in Arab. and Chald. is the same as אָחִי, pl. with suff. אַחְוֹתֵיךְ Eze. 16 : 55 (sing. אֲחוֹתֵךְ), and אַחְוֹתֵךְ Eze. 16 : 52 (sing. אֲחָיְתֵךְ, which is from the masc. אָחִי).

A sister. It properly signifies an own sister, born of the same parents; but, where accuracy of expression is not important, used also of a sister, ὁμοπατρία, Gen. 20 : 12; or ὁμομητρία, Lev. 18 : 9.

(1) *a female relative, kinswoman,* Job 42 : 11.

(2) *one of the same tribe or people,* Num. 25 : 18.

(3) *an ally,* a confederate city or state, Eze. 16 : 46; 23 : 31.

(4) after אַחַת, *one . . . another;* used also of inanimate things of the feminine gender, Ex. 26 : 3, 'five curtains shall be joined אִשָּׁה אֶל אֲחוֹתָהּ one to another.'

(5) metaph. *sister* is used of anything very closely connected with us; Pro. 7 : 4, 'say to wisdom, Thou art my sister.'

(6) *a spouse* is lovingly so called, Cant. 4 : 9, seq.

אחז

fut. יֹאחֵז, more rarely יֶאֱחוּז.

(1) TO TAKE HOLD OF, TO SEIZE, specially with the hand. Const. with an accus. of pers. or thing, Ps. 56 : 1; also very often followed by בְּ, Ex. 4 : 4. Metaph. it is ascribed to terror, fear, Ex. 15 : 14, 'terror seizes the inhabitants of Philistia.' It is also

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said vice versâ, *to take fright*, Job 18: 20, 'the ancients took hold of horror,' for 'horror took hold of them.'

(2) *to take*, e. g. by hunting, fishing, Cant. 2: 15.

(3) *to hold* something taken, followed by an acc. 1 Ch. 13: 9; and בְּ, Gen. 25: 26. Metaph. to embrace anything, with an acc., Job 17: 9; with בְּ, 23: 11. Part. pass. in an active signification, Cant. 3: 8, 'holding the sword.'

(4) *to join*, and in pass. *to be joined, to adhere*. Verbs of *taking* and *holding* are very often thus applied in the sense of *adhering*. Eze. 41: 6, '(that) they should not be joined (inserted) in the wall of the temple.' Hence—

(5) *to shut*, Neh. 7: 3.

(6) *to cover* with timber, from the joining together of the beams and planks; 1 Ki. 6: 10, 'and he covered the house with cedar wood.'

(7) *to take out, away* (from a great number), whence part. pass. *taken*, sc. by lot, Num. 31: 30, 'from the half which belongs to the children of Israel thou shalt take one part taken out of fifty;' 1 Ch. 24: 6, (where it should again be read with many copies אֶחָד אָחוּז) 'one family (by lot) being taken for Eleazar, one for Ithamar,' i. e. in casting lots they so arranged as to draw first a lot for a family of Eleazar, and then for a family of Ithamar.

Niphal—(1) pass. Kal No. 2, Eccl. 9: 12.

(2) pass. No. 3, Gen. 22: 13.

(3) *to make oneself possessor of any thing, to have possession of it*, Gen. 34: 10.

Piel, *to shut*, like Kal No. 5, Job 26: 9, 'shutting (vailing with clouds) the face of his throne.'

Hophal, *to be joined, fastened*, pass. Kal No. 4, 2 Ch. 9: 18.

אָחָז

'possessing, possessor,' pr. n. *Ahaz*.

אֲחֻזָּה

f. *possession*; see Niphal No. 3; especially used of the possession of lands and fields, Lev. 27: 24, 'whose is the possession of the land,' who possesses that land. אֲחֻזַּת קֶבֶר 'possession of a burying place,' i. e. a burying place belonging to a family, Gen. 23: 4. In connection אֲחֻזַּת נַחֲלָה Num. 27: 7, and נַחֲלַת אֲחֻזָּה Num. 35: 2. Used of slaves, Lev. 25: 45, 46.

אַחְזַי

Ahasai, Neh. 11: 13, for which there is in 1 Ch. 9: 12 יַחְזֵרָה. Perhaps we should read in both places אֲחַזְיָה.

אֲחַזְיָה and אֲחַזְיָהוּ

'whom Jehovah upholds,' *Ahaziah*.

אֲחֻזָּם

'their possession,' *Ahuzam*.

אֲחֻזַּת

'possession,' *Ahuzzath*.

אָחַח

an unused root.—I. *to cry out ah! repeatedly*. Perhaps, *to groan, to howl*, whence אֹחִים. The Arabs have under the same root—

II. the signification of *heat, burning, anger*, whence, perhaps, may be derived אָח, a pot, a furnace.

אֵחִי

Ehi, see אֵהוּד.

אֲחִי

perhaps contracted from אֲחִיָּה, *Ahi*.

אֲחִיאָם

for אֲחִיאָב 'father's brother,' *Ahiam*.

אֲחִידָה

Ch. i. q. Heb. חִידָה, with Aleph prosthetic, *an enigma*, Dan. 5: 12. Root חוּד.

אֲחִיָּה

'brother,' i. e. 'friend of Jeho[illegible] *Ahiah, Ahijah*, 1 Ki. 11: 29; 12[illegible] called אֲחִיָּהוּ 1 Ki. 14: 6, 18; 2[illegible] 10: 15. [*God is Jah*. F.]

אֲחִיהוּד

'brother,' i. e. 'friend of the Je[illegible] for אֲחִי יְהוּד, *Ahihud*. [*God is* [illegible] *nown*. F.]

אַחְיוֹ

'brotherly,' *Ahio*.

אֲחִיחוּד

'brother,' or 'friend of union,' [illegible] *hud*. [*God is mysterious*, fr. חוּד.

אֲחִיטוּב

'brother,' or 'friend of goodne[illegible] *Ahitub*.

אֲחִילוּד

'brother of one born,' for יְלוּד [illegible] *Ahilud*. ['*Ach*, i. e. *God of gene*[illegible] *tion*. F.]

אֹחִים see אַח.

אֲחִימוֹת

'brother of death,' *Ahimoth*, 1 [illegible] 6: 10; for which there is in [illegible] parallel places מַחַת. ['*Ach*, or [illegible] *of death*. F.]

אֲחִימֶלֶךְ

'brother of the king,' *Ahimele*[illegible] Korb supposes, with a great deal [illegible] probability, that in 2 Sam. 8: [illegible] for 'Ahimelech, the son of Abiath[illegible] we should read, 'Abiathar, the s[illegible] of Ahimelech.' ['*Ach* = *God* [illegible] *King*. F.]

אֲחִימָן

'brother of gift,' *Ahiman*. [מַן i. [illegible] Μήν the masc. of Μήνη, מְנִי, Isa. 6[illegible] 11; hence אֲחִימַן is '*Ach*, or *God* [illegible] *Men*. F.]

אֲחִימַעַץ

'brother of anger,' *Ahimaaz*.

אַחְיָן

'brotherly,' *Ahian*.

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אֲחִינָדָב
'liberal,' or 'noble brother,' *Ahinadab.*

אֲחִינֹעַם
'brother of grace,' *Ahinoam.*

אֲחִיסָמָךְ
'brother of support,' or 'aid,' *Ahisamach.*

אֲחִיעֶזֶר
'brother of aid,' *Ahiezer.*

אֲחִיקָם
'brother of the enemy,' *Ahikam.* [*God is assistant.* F.]

אֲחִירָם
'brother of height,' *Ahiram;* patronym. אֲחִרָמִי.

אֲחִירַע
'brother of evil,' *Ahira.* [*God is a friend,* רַע fr. רָעָה. F.]

אֲחִישַׁחַר
'brother of the dawn,' *Ahishahar.*

אֲחִישָׁר
'brother of a singer,' or for אֲחִי יָשָׁר 'brother of the upright,' *Ahishar.*

אֲחִיתֹפֶל
'brother of folly,' *Ahithophel.* [*God is counsellor.* F.]

אֲחֵלָב
'fatness,' 'fat;' hence, 'a fertile place,' *Ahlab.*

אֲחַלַי
Ps. 119: 5, and אַחֲלַי 2 Ki. 5: 3, an optative particle, *oh that! would to God!* followed by a fut. Ps. loc. cit.; without a verb, 2 Ki. loc. cit. It is commonly derived from the root חָלָה; Pi. חִלָּה פָּנִים *to stroke the face, to caress, to beseech.* But perhaps it is rather compounded of אַח and לַי = לִי.

אַח יַ
'oh that,' *Ahlai.*

אַחְלָמָה
f., Ex. 28: 19, the name of a precious stone; LXX. Vulg. ἀμέθυστος. This word appears to be a verbal of the conj. Hiph. from חָלַם to dream. [Fürst, fr. חָלַם *to be hard.*]

אֲחְמְתָא
Ezr. 6: 2, *Achmetha, Ecbatana.* The ancient orthography of this name is traced by Lassen, in the Sansc. *açvàdhana,* i. e. ἱπποστασία. The corresponding modern name is *Ispahan.*

אַחַסְבַּי
Ahasbai. The etymology is unknown. Simonis considers it to be contracted from אֶחֱסֶה בִּי 'I flee to the Lord.'

אָחַר
TO BE AFTER, BEHIND, TO STAY BEHIND, hence *to tarry, delay.* In Kal it occurs once, 1 fut. יֶאְחַר Gen. 32: 5.

Piel אִחַר Pl. אִחֲרוּ for אִחֲרוּ Jud. 5: 28, fut. יְאַחֵר—(1) *to retard, to delay* any one, Gen. 24: 56; *to defer* any thing, Ex. 22: 28, and by ellipsis, Deut. 7: 10, 'He will not delay (punishment) to him that hateth him.'

(2) intr. i. q. Kal, Jud. 5: 28, 'why do the wheels of his chariot tarry?' Ps. 40: 18, 'tarry not.'

(3) *to tarry at any thing,* with לְ, Pro. 23: 30, 'who tarry long at the wine,' i. e. who drink till late at night.

אַחֵר
f. אַחֶרֶת, Plur. אֲחֵרוֹת אֲחֵרִים, from the unused sing. אָחֵר with Kametz pure. —(1) adj. properly *following, another,* specially one who follows a first, *second;* Gen. 17: 21, בַּשָּׁנָה הָאַחֶרֶת 'in the following year, next year.' Hence generally, *another,* 'other gods,' of idols. Sing. אֵל אַחֵר Ex. 34: 14, and without אֵל Isa. 42: 8, 'and I will not give my glory to another (God);' Isa. 48: 11; Ps. 16: 4.

(2) *Aher.*

אַחַר
prop. *what is behind, hinder part, extremity.* Hence—

(1) adv.—(*a*) of place, *behind,* in the background; Gen. 22: 13, 'and behold a ram behind,' i. e. in the background. There is no occasion to read with the Sam., LXX., Syr. and 42 MSS. אַחֲרָיו.—(*b*) adv. of time, *afterwards, then,* Gen. 10: 18.

(2) prep.—(*a*) of place, *behind,* Cant. 2: 9; Ex. 3: 1, 'behind the desert,' i. e. to the west of the desert; also *after.* הָלַךְ אַחַר פ׳ *to follow* any one, Gen. 37: 17; מֵאַחַר prop. *from behind.* Ps. 78: 71, 'from after the milch cattle he brought him,' i. e. he brought him who had followed the cattle.—(*b*) of time, *after,* Gen. 9: 28, 'after these things,' i. e. afterwards. Followed by an Infin. *after that,* Num. 6: 19, אַחַר כֵּן prop. *after so,* i. e. after that it had so happened.

(3) Conj. אַחַר אֲשֶׁר *after that,* Eze. 40: 1; and without אֲשֶׁר Lev. 14: 43.

Instead of אַחַר there occurs far more frequently Pl. אַחֲרֵי, and it is constantly used when suff. are joined with this word.

Pl. אַחֲרִים only in const. state אַחֲרֵי.

(1) subst. *the hinder parts,* 2 Sam. 2: 23, 'the hinder end of the spear.'

(2) Prep.—(*a*) of place, *behind,* Jud. 18: 12 (here i. q. to the west); more frequently *after,* Lev. 26: 33; אַחֲרֵיהֶם (אֲשֶׁר) 'those who follow them,' i. e. their flatterers, and parasites, Ps. 49: 14. Hence it is joined to verbs of *going,* = *to follow;* הָלַךְ אַחֲרֵי פ׳ is *to follow* any one's side, Ex. 23: 2; Pro. 28: 23, 'he who following me

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(i. e. my precepts) rebukes a man, shall find favour.'—(*b*) of time, *after*, Gen. 16: 13; 17: 8; followed by an inf. *after that*, Gen. 5: 4.

(3) For conj. *after that*, commonly אַחֲרֵי אֲשֶׁר, 1 eut. 24: 4; more rarely אֲשֶׁר is omitted, Lev. 25: 48; once אַחֲרֵי מַאֲשֶׁר Jos. 2: 7.

(4) אַחֲרֵי־כֵן prop. *after that* things had *so* happened, i. e. afterwards, Gen. 15: 14. With the addition of אֲשֶׁר it becomes a conj. i.q. אַחֲרֵי אֲשֶׁר, Gen. 6: 4. There also occurs אַחֲרֵי זֹאת 'after this,' Job 42: 16.

Comp. with other prep.—(1) מֵאַחֲרֵי, once מִכְּאַחֲרֵי 1 Ch. 17: 7, prop. *from after, from* (*being*) *after* any thing. It is used especially when one leaves what he has before followed, Num. 14: 43; also *from behind, after*, Jos. 8: 2; used of time, Ecc. 10: 14. In Neh. 4: 7, for this is לְמֵאַחֲרֵי. Hence מֵאַחֲרֵי כֵן *afterwards*, 2 Sam. 3: 28; 15: 1.—(2) אֶל אַחֲרֵי, *after*, with verbs of motion, 2 Ki. 9: 18, סֹב אֶל אַחֲרַי 'return after me.' 2 Sam. 5: 23.—(3) עַל אַחֲרֵי Eze. 41: 15, i. q. אַחֲרֵי.

אַחַר

pl. const. אַחֲרֵי also Ch. (but by a Hebraism), Dan. 2: 29, 45; 7: 24. In the more pure Chaldee is used the prep. בָּתַר.

אַחֲרוֹן

fem. אַחֲרוֹנָה, from אַחַר with the adj. termination וֹן—(1) *hinder, latter*, Ex. 4: 8; הָאַחֲרוֹן הַיָּם 'the hinder (i. e. the western) sea,' the Mediterranean, Deut. 11: 24.

(2) *after, later, following*, דּוֹר אַחֲרוֹן 'after generation,' Ps. 48: 14. Pl. אַחֲרֹנִים *those who come after, posterity*, Job 18: 20.

(3) *last*, Neh. 8: 18; Isa. 44: 6, 'I (God) am the first and I am the last.' Fem. אַחֲרוֹנָה adv. *at last, last*, Dan. 11: 29. Also בָּאַחֲרוֹנָה Deut. 13: 10, and לָאַחֲרוֹנָה Num. 2: 31, *at last, lastly*.

אַחֲרַח

for אַחֲרַאי 'after a brother,' *Aharah*.

אַחַרְחֵל

'behind the breastwork,' wall, sc. born, *Aharhel*.

אַחֲרִי

Ch. adj. fem. *another*, Dan. 2: 39; 7: 5, 6, for the common אַחֶרֶת, Tav of the feminine gender being cast away by apoc., as רֵאשִׁי for רֵאשִׁית.

אַחֲרִין

Ch. adj. for אַחֵר הֵן, Dan. 4: 5, עַד־אַחֲרִין properly, *at the last*, i. e. lastly, at length.

אַחֲרִית

f.—(1) *the latter part, extreme part*, Ps. 139: 9. More frequently used of time.—(*a*) *end*, Deut. 11: 12; *issue, event*, latter state, Job 8: 7; 42: 12; Pro. 5: 4, אַחֲרִיתָהּ מָרָה 'her end (the adulterous woman's) is bitter,' i. e. the latter state of those whom she seduces. Sometimes used of a happy issue or event, Pro. 23: 18; 24: 14.—(*b*) *latter time, future time*. The prophetic phrase should be noticed, בְּאַחֲרִית הַיָּמִים 'in future days,' prop. the end of the days, or latter days.

(2) *posterity*, Ps. 109: 13.

אַחֲרִית

f. Ch. i. q. the Hebrew No. 1 *b*, Dan. 2: 28.

אַחֲרָן

Ch. adj., *another, other*, Dan. 2: 11.

אָחֳרַנִּית

adv. *backward*, Gen. 9: 23; 1 Sa. 4: 18.

אַחַשְׁדַּרְפְּנִים

m. pl., Es. 3: 12; *satraps*, the governors of the greater provinces amongst the ancient Persians. De Sacy regards it to be compounded of the *Kshetr* empire, province, and *ban*, keeper, prefect, lord. The genuine form, which has lately been found in an ancient Indian inscription, is *ks'atrapa*, i. e. warrior of the host.

אֲחַשְׁדַּרְפָּנִין

Ch. m. pl. i. q. Heb., Dan. 3: 2.

אֲחַשְׁוֵרוֹשׁ

Ahasuerus, apparently the Hebrew form of the name *Xerxes*. It occurs Es. 1: 1, and frequently in that book; also, Ezr. 4: 6 (where, from the date, Cambyses must be understood), and Dan. 9: 1 (of Astyages, the father of Darius the Mede). The true orthography of the name has come to light of late from the cuneiform writing, in which it is written *Khshyarshâ*, or *Khshwershe*. This appears to be for *lion-king*.

אַחְשֵׁרֹשׁ

Es. 10: 1, נהיב for אֲחַשְׁוֵרוֹשׁ.

אַחַשְׁתָּרִי

no doubt, 'muleteer,' a word apparently of Persic origin. *Haahashtari*.

אֲחַשְׁתְּרָנִים

pl. m. *mules*. There is added, by epexegesis, sons of mares, Es. 8: 10. וָ is put as a termination, as in אֲחַשְׁדַּרְפְּנִים. [*King's messenger*. F.]

אֲחַת see אַחַד.

אָט

(from the root אָטַט) subst. m.—(1) *a gentle sound, murmur, sigh*, and pl. concr. אֲטִים *whisperers*, ventriloquists, by the murmur of an artificial voice imitating the voice of

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the spirits of the dead (see under אוֹב), Isa. 19:3.

(2) *a gentle going, a gentle flow, a gentle mode of acting*, whence אַט, לְאַט, לָאַט, commonly adv. *gently, slowly*, used of the gentle and slow pace of one mourning, 1 Ki. 21:27; used of water flowing gently, Isa. 8:6.—לְאִטִּי prop. 'at my slow pace,' Gen. 33:14.—Used of acting and speaking, 2 Sa. 18:5, 'deal gently for me with the youth;' Job 15:11, 'and a word gently spoken to thee.'

אָטַד

an unused root. Arab. *to be firm*, Conj. II. *to make firm, to establish.* [*To pierce.* F.]

אָטָד

m., *buckthorn*, so called from the firmness of its roots, Jud. 9:14, 15.

אֵטוּן

(by a Syriacism for אֶטּוּן) m., *thread, yarn*, of linen or cotton. Once found, Pro. 7:16, 'coverings of Egyptian thread,' which was of the greatest fineness, and highly esteemed. Root אָטַן.

אָטַט

an unused root.—(1) Arab. *to utter a gentle sound*, used of the sighing sound of a wearied camel; of the rumbling of the bowels when empty and hungry.

(2) *to go gently*; see אַט No. 2.

אָטַם

TO SHUT, TO CLOSE UP, TO STOP, e. g. the mouth, the ears, Pro. 17:28; Eze. 40:16; 41:16, 26, 'closed windows, with shut lattices.'

Hiphil id. Ps. 58:5.

אָטַן

r. not used; perhaps *to bind, to bind together.*

אָטַר

fut. יֶאְטַר TO SHUT, once Ps. 69:16. Arab. to make a hedge, to inclose with a hedge. Hence—

אָטֵר

'shut,' 'bound,' perhaps 'dumb,' *Ater.*

אִטֵּר

m. adj., *shut, bound*, i. e. impeded; Jud. 3:15; 20:16, אִטֵּר יַד יְמִינוֹ 'bound in the right hand,' i. e. who could not well use the right hand, left-handed.

אַי

constr. אֵי—(1) adv. of interrogation, WHERE? with suff. אַיֶּכָּה 'where art thou?' Gen. 3:9; אַיּוֹ 'where is he?' Ex. 2:20; אַיָּם 'where are they?' Isa. 19:12. More often with ה parag. אַיֵּה.

This appears to have been formed by the rejection of Nun from אַיִן (whence מֵאַיִן *whence?*), and this appears to be the same word as אַיִן negative; just as many negative words are applied afterwards to the sense of interrogation. אַיּוֹ is therefore, properly, *there is not present* (i. q. אֵינֶנּוּ, comp. Job 14:10), interrogatively, *is there not present?* which is nearly the same as *where is?*

(2) a mark of interrogation put before adverbs and pronouns, giving them an interrogative sense, just as אֲשֶׁר gives them a relative sense. Hence—(*a*) אֵי זֶה *who? which? what?* but always (except Ecc. 11:6) with reference to place; 1 Ki. 13:12, 'by what way did he go?' and without an interrogation, Jer. 6:16; Ecc. 11:6. In other places it is *where?* (from זֶה here), Job 28:12; Es. 7:5. Sometimes written together אֵיזֶה, see below.—(*b*) אֵי מִזֶּה *whence?* (from מִזֶּה, hence), Gen. 16:8; Jon. 1:8, אֵי מִזֶּה עָם אַתָּה 'from what people art thou?'—(*c*) אֵי לָזֹאת *why? wherefore?* (from לָזֹאת therefore), Jer. 5:7.

Some other particles have אֵי very closely joined to them, so that they coalesce into one word, אֵיךְ, אֵיכָה, אֵיכֹה, אֵיפֹה. This particle is used in the same manner by the Syrians. So in Ch. אֵידֵין who then? f. אֵידָא. Pro. 31:4, the reading in קרי is לְרֹזְנִים אֵי שֵׁכָר, to be rendered, 'and (it is not) for princes (to say) where is strong drink?' See אוֹ No. 1.

I. אִי

contr. for אֱוִי, m. (f. perhaps, Isa. 23:2), pl. אִיִּים, once אִיִּין, Eze. 26:18.

(1) pr. *habitable*, or *inhabited land*, from אָוָה No. I, 1, as opposed to water, the sea, and rivers; Isa. 42:15, 'I will turn the rivers into habitable land;' compare Isa. 43:19; 50:2. Hence—

(2) *maritime land*, whether the sea coast of a continent, or an island. Specially—(*a*) *the sea shore*, Isa. 20:6; 23:2, 6; Eze. 27:7, אִיֵּי אֱלִישָׁה 'the coasts of Elisha,' i. e. Peloponnesus, or Greece.—(*b*) *an island*; Jer. 47:4, אִי כַפְתֹּר 'the island of Caphtor,' i. e. Crete; אִיֵּי כִתִּים 'the islands of the Chittim;' Eze. 27:6; Jer. 2:10; comp. Es. 10:1, where אִיֵּי הַיָּם are opposed to the continent. The plural is very often used generally of maritime and transmarine regions; especially of the coasts of the Mediterranean sea, which are called more definitely אִיֵּי הַיָּם Isa. 11:11, and אִיֵּי הַגּוֹיִם Gen. 10:5. Eze. 27:15, the Indian Archipelago is to be understood.

II. אִי

contr. for אֱוִי from אָוָה No. II.—(1) pr. *howling, cry.* Hence as a concrete, *a howler*, i. e. a jackal. It only occurs in pl. אִיִּים Isa. 13:22; 34:14.

(2) interj. i. q. אוי *woe!* with a dat. Ecc. 10:16; 4:10, where several

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editions read unitedly, אִוֹלַי 'woe to him.'

III. אִי

adv. *not*. It occurs in Job 22: 30, and in proper names אִי־כָבוֹד and אִיזֶבֶל. It is of more frequent use in the Rabbinic, especially in forming adjectives with a privative signification, and in the Æthiopic. I have no doubt that it is shortened from אַיִן (see אַיִן), like *a* privative in Greek, and in Sansc. from *an*.

אִי־כָבוֹד

'inglorious,' *I-chabod*.

אָיַב

TO BE AN ADVERSARY TO ANY ONE, TO PERSECUTE HIM AS AN ENEMY, TO HATE. The finite verb occurs once, Ex. 23: 22. But of very frequent use is the part. אוֹיֵב *an adversary, an enemy, a foe*, Gen. 22: 17; 49: 8; sometimes it retains the proper construction of a participle, 1 Sa. 18: 29, אוֹיֵב אֶת־דָּוִד 'an enemy of David.'—f. אוֹיֶבֶת *a female enemy*, collect. used of enemies, Mic. 7: 8, 10.

אֵיבָה

contr. for אֲיִבָה, f., *enmity, hostile mind*, Gen. 3: 15.

אֵיד

m., prop. *a burden, load*, by which one is oppressed, or crushed; (root אוד No. 2); whence—

(1) *heavy misfortune, calamity*, Ps. 18: 19.

(2) *destruction, ruin*, Job 18: 12; אֵיד אֵל 'destruction of God,' i. e. sent by God.

אֵיָה

f. (for אֲוָיָה, from אָוָה No. II.), prop. *cry, clamour*, hence—

(1) some unclean *clamorous bird* of prey, Lev. 11: 14, to which very great acuteness of sight is attributed. Job 28: 7. LXX. and Vulg. sometimes render it *vulture*, sometimes *kite*. The word may perhaps include all the hawk or falcon tribe.

(2) *Ajah, Aiah*.

אַיֵּה

i. q. אַי *where?* with ה־ parag., as in הֵנָּה, הֲנֵה, Gen. 3: 9; 18: 9, etc., and without an interrogation, Job 15: 23, 'he wanders for bread אַיֵּה where (it may be).'

אִיּוֹב

pr. n. *Job*. The name properly signified a man *persecuted* (from the root אָיַב), and it appears to refer to the calamities which he endured.

אִיזֶבֶל

f. (prob. 'without cohabitation;') *Jezebel, Isabella*. [= אֲבִי זְבֻל *God (Baal) in the highest heaven*. F.]

אֵיזֶה

where? Job 38: 19, 24; comp. of the interrogative particle אַי and זֶה this.

אֵיךְ

how? abbreviated from אֵיכָה, Gen. 26: 9. Often of lamentation, *(alas) how!* Ps. 73: 19; without an interrogation, Ruth 3: 18.

אֵיכָה

from אַי No. 2, and כָּה i. q. כֹּה so, here,—(1) *how?* Deut. 1: 12.

(2) *where?* Cant. 1: 7. Often used in lamenting and deploring (as אֵיךְ), Isa. 1: 21; without an interrogation, Deut. 12: 30.

אֵיכָכָה

where? without an interrogation, in one passage, 2 Ki. 6: 13, where in קרי there is אֵיכֹה.

אֵיכָכָה

how? Cant. 5: 3; from אֵי and כָּמָה = כָּה, כֹּה, so.

אִיל see אוּל.

אַיָּל

m. *a stag, hart*, Deut. 12: 15. Always of the masc. gen., but in Ps. 42: 2; joined with a f. in the manner of common nouns, it denotes a hind, which is elsewhere called by its own peculiar form אַיָּלָה, אַיֶּלֶת. As to the etymology, אַיָּל is as it were intensive of the word אַיִל, prop. therefore it denotes *a great ram*, אַיָּלָה *a large she-goat*. [*Nimble one*, fr. אול = חול. F.]

אַיִל

m.—(1) *a ram*, from its curved and twisted horns; see the root אול and אלל, which properly has the sense of rolling, or twisting, Gen. 15: 9; pl. אֵילִים Ex. 25: 5, and אֵלִים Job 42: 8. Intensive of this is אַיָּל.

(2) a term in architecture, *crepido portæ*, or the projecting ledge surrounding a door at the top and the two sides, 1 Ki. 6: 31. In pl. אֵילִים *crepidines*, or projections in front of a building, commonly ornamented with columns or palm trees, between which are spaces occupied by windows, Eze. 41: 1; 40: 10. As to the etymology, it is either prop. *a projection, prominence*, from the root אול No. 3, or else, following Aquila, we must regard אֵיל prop. as denoting the capitals of columns, so called from the volutes resembling ram's horns; hence applied to the whole post or column. Comp. אֵלָם. [According to F. i. q. אַל, אֵל *mighty one*.]

אֵיל

m. *strength, might*. Once found Ps. 88: 5. Root אול No. 2.

אַיִל

m., prop. *strong, robust*.

(1) pl. *mighty ones, leaders, nobles*

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of a state, Ex. 15:15. See אַל No. 2, 3.

(2) *a strong, robust tree*, specially, the oak or terebinth; sometimes the palm, i. q. אֵלָה which is more in use. Sing. occurs once, Gen. 14:6, in the pr. n. אֵל פָּארָן; Pl. אֵלִים, אַלִּים Isa. 1:29; 57:5; 61:3.

אַיָּלָה

f., *a hind*, and perhaps also *caprea*, wild she-goat; Gen. 49:21. [אַי שַׁלְהֶבֶת וְכ׳ *a slender oak, which produces beautiful branches.* F.] Pl. אַיָּלוֹת, const. אַיָּלוֹת 2 Sa. 22:34; Cant. 2:7.

אַיָּלוֹן

from אַיָּל, 'of' or 'belonging to a stag,' *Ajalon, Aijalon.*

אֵילוֹן

'oak,' see אוֹן, *Elon.*

אֵילוֹת

'trees,' 'a grove,' perhaps, of palm trees, (see under אֵלָה,) and אֵלָת for אֵלָה, used coll. for אֵילוֹת, *Eloth, Elath.*

אֵילוּת

f. i. q. אַיָּל prop. *fortitude, strength*, hence, *aid*, Ps. 22:20. Root אול No. 1.

אֵילָם

pl. אֵילָמִים and אֵילְמוֹת, a term in architecture very difficult to define. It appears to have signified *the projection of a pediment.* It is clearly distinguished from אוּלָם, with which many confound it, in Eze. 40:7, seq. The אֵילָמִים were carried round a building, and they are almost always joined with אוּלָם. See Eze. 40:16, 22, 26, 29.

אֵילָם

'trees,' perhaps, palm grove, *Elim.*

אִילָן

Ch. m., *tree*, Dan. 4:7, 8, seq. It answers to the Hebrew אֵלוֹן; but the Chaldee word has a wider use.

אֵילוֹת see אֵילֹת.

אַיֶּלֶת

f. i. q. אַיָּלָה, to which it is as a const., *hind*, a loving address of a woman, Pro. 5:19. It is hard to be explained what it means in the title of Ps. 22, עַל־אַיֶּלֶת הַשַּׁחַר 'on the hind of the dawn.' These words appear to me to be the name of some poem, to the tune of which the psalm was to be sung. 'Hind of the dawn,' prob. was the morning sun itself shedding its first beams, which the Arabians call gazelle; comparing the rays to horns (see קֶרֶן.)

אִים

an unused root. Ch. and Talmud. אִם *to frighten.* The proper sense of the root appears to me to be *to stupify*, comp. the root דָּהַם, הָמַם. Perhaps we should also compare שָׁם. Hence—

אֵימָה

f. אֵימָתָה adj. *terrible, formidable*, Hab. 1:7; and—

אֵימָה

(for אַיְמָה), f. *terror*, Deut. 32:25. Followed by a genitive of the causer of terror. Pro. 20:2, 'terror of a king,' which the royal majesty causes. Job 33:7, 'my terror,' i. e. which I cause. With ה parag. אֵימָתָה Ex. 15:16. Pl. אֵימוֹת Ps. 55:5.

Pl. אֵימִים—(1) *terrors*, Ps. 88:16.

(2) *idols*, Jer. 50:38; so called from the terror which they cause to their worshippers. [Sing. אֵם. F.]

(3) *Emim.*

אִין

an unused root, signifying the same as אָן, which see. Hence—

אַיִן

I. אַיִן

const. st. אֵין prop. subst. *nothing, emptiness, vacuity.* Isa. 40:23, 'who bringeth princes to nothing.' Hence adv.—

(1) *nothing.* Often including the verb subst. 1 Ki. 8:9, 'there was nothing in the ark besides the two tables of stone.'

(2) *not*, including also the verb subst. *is not, was not, are not, were not*, etc. i. q. לֹא יֵשׁ, Aram. לַיְת, לֵית. Num. 14:42, 'because Jehovah is not among you.' Jud. 21:25, 'in those days there was not a king in Israel.' In those phrases in which יֵשׁ is used affirmatively, in the same when negative, אֵין is used, Gen. 31:29, and Neh. 5:5. Moreover—(*a*) wherever any personal pronoun constitutes the subject of a sentence, it should be suffixed to this word, as אֵינֶנִּי 'I (am, was, will be), not;' אֵינְךָ 'thou (art, wast, wilt be) not;' אֵינֶנּוּ, אֵינֶנָּה, and in the pl. form (as if from אֵינִים) אֵינָמוֹ, אֵינָמוֹ, Ps. 59:14; 73:5.—(*b*) When the verb substantive is included in this negative particle, it is almost always joined to a participle. Dan. 8:5, וְאֵין נֹגֵעַ בָּאָרֶץ 'and did not touch the ground.' Ex. 5:16, תֶּבֶן אֵין נִתָּן 'straw was not given.' Thus often as a circumlocution, *no one*, Jos. 6:1, אֵין יוֹצֵא אֵין וְאֵין בָּא 'there (was) no one going out, nor (was there) any one coming in,' i. e. no one went out and no one came in. Very rarely, it is joined to a finite verb; Jer. 38:5, 'for the king avails nothing against you.' And even the particle יֵשׁ, Ps. 135:17, 'there is no breath in their mouth.'—(*c*) אֵין לִי *there is not to me*, for I have not. Followed by a gerund it is often equivalent to *non licet*, it is not allowed; Es. 4:2, אֵין לָבוֹא 'it is not lawful to go in.'

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Ps. 40:6, אֵין עָרֹךְ אֵלֶיךָ 'there is nothing to be compared with thee,' where עָרֹךְ poet. is used for לְעָרֹךְ.—(*d*) It is joined with various words; אֵין אִישׁ 'no one (is, was);' אֵין דָּבָר, and אֵין מְאוּמָה 'nothing whatever (is, was);' אֵין מְאוּמָה 'nothing at all (is, was).'

(3) since יֵשׁ is often equivalent to *there is present, there is ready*, so אֵין *there is not present, there is not ready*; Num. 21:5, 'for there is no bread here nor water.' 1 Sa. 9:4; 10:14, 'and we saw כִּי אֵין that they were not here.' Gen. 5:24, of the translation of Enoch, וְאֵינֶנּוּ; 1 Ki. 20:40, וְהִנֵּה אֵינֶנּוּ 'behold he had disappeared.' Of death, Ps. 39:14.

(4) It may be rendered *without*, i. q. בְּאֵין. But properly the examples must be referred to No. 2. Joel 1:6, 'mighty and without number,' prop. 'and there is not a number;' Deut. 32:4.

(5) with prefixes—(*a*) בְּאֵין prop. *in not, in defect of*, (α) 'when there was not;' Pro. 8:24, בְּאֵין תְּהוֹמוֹת, i. e. before the waves were created. (β) often i. q. *without*, בְּלֹא; Eze. 38:11, בְּאֵין חוֹמָה 'without a wall.'

(*b*) כְּאֵין *almost, well nigh*, Ps. 73:2, prop. almost nothing; hence, there was nothing wanting from, comp. כִּמְעַט 'there was little wanting from,' i. e. almost.

(*c*) לְאֵין (α) for לַאֲשֶׁר אֵין, to him, to whom (it is) not,' Isa. 40:29; to him, to whom nothing (is), Neh. 8:10. (β) for לְלֹא הָיוֹת 'so that there (was) not,' Ezr. 9:14.

(*d*) מֵאֵין (α) *so that not*; Isa. 5:9, מֵאֵין יוֹשֵׁב 'so that there is not an inhabitant.' Also *because that* (there is) *not*, Isa. 50:2. (β) i. q. אֵין with כֵּן pleonastic (comp. כֵּן No. 1), *no one*, Jer. 10:6, 7; 30:7.

Note. אֵין, the *absolute* state of the noun, only occurs at the end of a sentence, אֶין const. state, is always so used that it belongs to what follows; e. g. Num. 20:5, מַיִם אֵין 'there is no water,' for which also אֵין מַיִם may be said. [Pronom. stem composed of אַ neg. and denom. יָן. F.]

II. אַיִן

adv. interrog. *where?* It occurs only with מִן pref. מֵאַיִן *whence?* Gen. 29:4, and frequently.

אַיִן

1 Sa. 21:9, i. q. אַיֵּה, but interrogatively for הֲאַיִן.

אֲבִיעֶזֶר see אִיעֶזֶר

אֵיפָה

more rarely אֵפָה f., *a measure* of grain, specially *modius*, containing three seahs (סְאָה), or ten omers, Ex. 16:36. אֵיפָה וְאֵפָה *a double measure* (the one just, the other too small), Pro. 20:10. This word has not any Phœnicio-Shemitic root from which it may be conveniently derived, unless from אפף = אסף *to surround*. It very probably must be referred to the Egyptian language.

אֵיפֹה

(from אַ and פֹּה 'here'), *where?* Isa. 49:21; *how?* Jud. 8:18; in indirect interrogation, Jer. 36:19.

אֵיפוֹא

i. q. אֲפוֹא, which see.

אִישׁ

in pl. found only three times, Ps. 141:4; Pro. 8:4; Isa. 53:3; אֲנָשִׁים; in the place of which the use of the language has substituted אֲנָשִׁים; const. state אַנְשֵׁי; with suff. אֲנָשָׁיו, אַנְשֵׁיהֶם.

(1) A MAN. Specially—(*a*) opposed to woman, *a male*. Used even of brutes, Gen. 7:2.—(*b*) *a husband*, opposed to a wife, Ruth 1:11; with suff. אֲנָשֵׁינוּ 'our men,' i. e. husbands, Jer. 44:19.—(*c*) opposed to an old man, it is the name of *virile age*, 1 Sa. 2:33. Sometimes—(*d*) it denotes *manly mind, valour*; 1 Sa. 4:9, 'be strong, and be men;' 1 Ki. 2:2. It is—(*e*) *homo*, man, opposed to God, Job 9:32; especially in pl. Gen. 32:29. Opposed to beasts, Ex. 11:7.—(*f*) by apposition it is joined to other substantives, as אִישׁ כֹּהֵן 'a priest,' Lev. 21:9; especially with Gentile nouns, אִישׁ עִבְרִי 'a Hebrew,' Gen. 39:14.—(*g*) followed by a genitive of city, land, and people, it denotes an *inhabitant*, or *citizen* of it; אִישׁ יִשְׂרְאֵל 'an Israelite;' אִישׁ יְהוּדָה 2 Sa. 19:42; also אַנְשֵׁי חָיִל Gen. 24:13. Especially in this signification sing. אִישׁ is put collectively; אִישׁ וְאִישׁ Josh. 9:6, 7; 10:24.—(*h*) followed by a genitive of king, leader, etc., *the men of any one* are his *companions, followers, soldiers*, 1 Sa. 23:3, 12. Once perhaps used of relatives and near friends, Eze. 24:17, 22, where לֶחֶם אֲנָשִׁים is food which relations and near friends were accustomed to send to mourners. In like manner—(*i*) אִישׁ אֱלֹהִים *a man of God*, i. q. a servant and minister of God; of angels, Jud. 13:6, 8; of prophets, 1 Sa. 2:27; of Moses, Deut. 33:1; of David, 2 Ch. 8:14.—(*k*) followed by a genitive which denotes attribute, virtue, vice, it designates one *endued with* such an attribute. אִישׁ תֹּאַר 'a man of form,' i. e. handsome; אִישׁ דָּמִים 'bloody;' אַנְשֵׁי לֵב 'intelligent,' etc.; אַנְשֵׁי הַשֵּׁם 'celebrated,' Gen. 6:4; comp. אִישׁ הָאֲדָמָה 'a husbandman,' Gen. 9:20.—(*l*) it is used coll. of *soldiers*, Isa. 21:9.—(*m*) אִישׁ

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denotes *a man of more noble quality*; opposed to אָדָם a man, or men, of the common people. — (*n*) when joined to numerals, after numbers below ten is put אֲנָשִׁים, as שְׁלֹשָׁה אֲנָשִׁים Gen. 18:2; between ten and twenty commonly אִישׁ Nu. 1:44; above twenty, always אִישׁ 1 Sa. 14:14.

(2) followed by אָח or רֵעַ *one another*.

(3) *any one, some one*, Gen. 13:16. Pl. אֲנָשִׁים *men, certain men*, 1 Ki. 20:17.

(4) *each, every one*; 1 Ki. 20:20, 'and they slew every one his man.' אִישׁ וְאִישׁ, Ps. 87:5. Once like כֹּל it is prefixed to another substantive, Gen. 15:10, 'and he set each of the several (animals) part over against part.'

(5) an impersonal construction is used, like the Germ. man, French *on*, Eng. *one* or *men* (one says, men say), 1 Sa. 9:9, 'formerly it was thus said in Israel,' i. e. one used to say.

(6) בְּנֵי אִישׁ *sons of men* pl. is periphrastically for *men* simply, like בְּנֵי אָדָם. Sometimes used *ἐμφατικῶς* of noble men, opposed to בְּנֵי אָדָם Ps. 49:3.

As to origin, I regard אִישׁ as a primitive word, somewhat however softened from the harsher form אֱנָשׁ *enush*, which see; whence אֱנוֹשׁ for אֱנָשָׁה, and pl. אֱנָשִׁים. [By F. אִישׁ is said to be an extended form of אֵשׁ, from אָשַׁשׁ *to be strong*; and so he accounts for the dagesh in the fem.]

אוּשׁ

denom. verb only in—

Hithpalel הִתְאוֹשַׁשׁ *to shew oneself or act as a man*; Isa. 46:8, הִתְאַשְּׁשׁוּ 'shew yourselves men,' i. e. be wise, cast away the childish trifles of idolatry.

אִישׁ־בֹּשֶׁת

'man of shame,' i. e. shaming himself, perhaps bashful, *Ish-bosheth*. [אִישׁ is an epithet of God, and בֹּשֶׁת a paraphrase of בַּעַל; see 1 Ch. 8:33. F.]

אִישְׁהוֹד

'man of glory,' *Ishod*.

אִישׁוֹן

(dimin. from אִישׁ) m. (1) *a little man*, and followed by עַיִן 'little man of the eye,' i. e. pupil, in which as in a glass a little image of a man is seen, Deut. 32:10; Pro. 7:2. This pretty figure is used in many languages.

(2) Metaph. *the middle, midst of any thing*. Hence Pro. 7:9, 'in the pupil of the night,' i. e. in the middle of the night; 20:20, 'in the pupil of darkness,' i. e. in the middle of the darkness; which passage is in קרי נְאֲשׁוֹן דד 'in the darkness of the night.'

אִישִׁי

Ch. for יִשַׁי 1 Ch. 2:13.

אִיתוֹן

for אֶתְיוֹן m. Eze. 40:15. קרי, *entrance*, from the root אָתָה i. q. בּוֹא to come, to enter. In כתיב, the letter Yod being transposed, it is read יאתון.

אִיתַי

Ch. i. q. Heb. יֵשׁ *there is*, from which it is formed. Dan. 5:11, 'there is a certain man in thy kingdom;' 2:28, 30. Followed by a pl. 3:12. Pronouns are suffixed, mostly in the pl. אִיתוֹהִי 'he is,' Dan. 2:11; אִיתָנָא 'we are,' 3:18; אִיתָיךְ 'thou art,' 2:26; אִיתֵיכוֹן 'ye are,' 3:14. And these forms, with a participle, serve for the finite verb. Dan. 3:18, לָא אִיתָנָא 'we are not worshipping,' i. e. we do not worship.

אַךְ

אִיתַי

pr. n. see אִתַּי.

אִיתִיאֵל

Ithiel, for אִתִּי אֵל 'God is with me.'

אִיתָמָר

'land of palms,' *Ithamar*.

אֵתָן and אֵיתָן

for יְתַן with א prosthetic, from the root יָתַן, adj.—(1) *perennial, constant*, especially used of water. נַחַל אֵתָן 'a perennial stream,' constantly flowing, Deut. 21:4; Am. 5:24; and without נַחַל 1 Ki. 8:2, יֶרַח הָאֵתָנִים 'the month of perennial streams' (elsewhere called *Tishri*). Subst. *continuance*. Ps. 74:15, נַהֲרוֹת אֵיתָן 'rivers of continuance,' i. e. continually flowing. Used of the flow of the sea, Ex. 14:27.—Job 33:19 in כתיב (בְּ)רִיב עַצְמָיו אֵתָן, 'with continual war in his bones,' sc. הִכֵּהוּ he is chastened.

(2) *firm, valid*, Jer. 5:15, גּוֹי אֵיתָן 'a mighty nation;' Job 12:19, אֵתָנִים 'the potent'; Gen. 49:24, תֵּשֶׁב בְּאֵיתָן קַשְׁתּוֹ 'his bow will remain firm;' in which passage ב is Beth essentiæ.

(3) *hard*, hence *pernicious, terrible*. Pro. 13:15, 'the way of the wicked is pernicious.'

(4) *Ethan*, pr. n. (see אֲזָרְחִי).

אַךְ

kindred are כֵּן, נָכוֹן.—(1) affirmative part. *surely, certainly, no doubt*. Gen. 44:28, אַךְ טָרוֹף טֹרַף 'no doubt he is torn.' Hence—

(2) adv. of limitation, *only*. Ex. 10:17, אַךְ הַפַּעַם 'only this once;' Lev. 11:21, 'only these ye may eat;' Ps. 37:8, 'be not angry, (for this is) only for doing evil,' i. e. anger is often the cause of crime. Specially it is used—(*a*) before adjectives, where *only* is i. q. *quite, altogether*. Deut. 16:15, וְהָיִיתָ אַךְ שָׂמֵחַ 'and

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thou shalt be only joyful,' i. e. altogether joyful. Isa. 16:7, אַךְ נְכֵאִים 'altogether contrite.'—(*b*) before substantives, *nothing but*. Ps. 139:11, אַךְ חֹשֶׁךְ 'nothing but darkness,' i. e. merely darkness.—(*c*) before adverbs and verbs, *quite, altogether*. Ps. 73:13, אַךְ רִיק 'altogether in vain.' Job 19:13, 'my acquaintances are quite alienated from me.' Comp. Ex. 12:15, אַךְ בַּיּוֹם הָרִאשׁוֹן 'altogether in the first day,' is, on the first day itself.

(3) an adv. of exception, *only, but*. Gen. 20:12, אַךְ לֹא בַת אִמִּי 'but not the daughter of my mother.'

(4) an adverb of time, *only now*, for *just now, scarcely*. Gen. 27:30, 'Jacob was but scarcely gone out . . . when Esau his brother came in.'

אָכַד

an unused root, i. q. אָגַד *to bind*; hence *to fortify, strengthen* a city. Hence—

אֲכַד

'band,' i. e. fortress, citadel, castle, *Accad*.

אַכְזָב

(for כָּזָב with Aleph prosthetic), adj. *lying, false, deceptive*. Specially for נַחַל אַכְזָב 'a deceiving river,' i. e. soon drying up and disappointing the traveller, Jer. 15:18.

אַכְזִיב

i. q. אַכְזָב, *Achzib*, pr. n.

אַכְזָר

from אָזַר, *violence*, but always used as a concr.—(1) *bold, brave, daring*, Job 41:2.—(2) *harsh, cruel*, Lam. 4:3; hence, 'an enemy,' Job 30:21.—(3) *fierce, virulent*, used of poison, Deut. 32:33.

אַכְזָרִי

adj.—(1) *harsh, cruel*, Pro. 5:9.—(2) *fierce, savage*, Pro. 17:11, 'a savage messenger,' i. e. one who brings grievous tidings, Isa. 13:9.

אַכְזְרִיּוּת

f., from אַכְזָרִי with the termination יוּת, *cruelty, fierceness* (of anger), Pro. 27:4.

אֲכִילָה

f. *food, a meal*, 1 Ki. 19:8. Root אָכַל.

אָכִישׁ

from the root אָכַשׁ, *Achish*, pr. n.

אָכַל

fut. יֹאכַל, in pause יֹאכֵל, once יֹאכְלוּ, Eze. 42:5.

(1) TO EAT, TO DEVOUR (kindred is בָּלַע). It is put absolutely, Deut. 27:7; more often with an acc. of the food, rarely followed by לְ Lam. 4:5; בְּ Ex. 12:43—45; and מִן Lev. 7:21. It is used not only of men, but also of beasts, Isa. 11:7; whence הָאֹכֵל Jud. 14:14, *the eater*, in Samson's enigma, is *the lion*. The following phrases should also be noticed: —(*a*) *to eat a land, a field, a vine*, is used for *to eat its produce* or *fruit*, Gen. 3:17; Isa. 1:7.—(*b*) *to devour sacrifices*, is said of idols, Deut. 32:38.—(*c*) אָכַל לֶחֶם is *to take food*, 1 Ki. 21:7; and when לֹא is added, not to take food, to fast, 1 Sa. 28:20; the former is especially, *to take a meal, to dine* or *sup, to feast*, Gen. 31:54. Sometimes אָכַל לֶחֶם is simply *to live*, Am. 7:12.—(*d*) אָכַל לִפְנֵי יְהוָה is used of *sacrificial banquets* held at the temple, Deut. 12:7, 18.—(*e*) *to devour any one's flesh*, Ps. 27:2, used of cruel and fierce enemies who thirst for one's blood.—(*f*) *to eat one's own flesh*, Ecc. 4:5, of a foolish person devoured by envy.—(*g*) אָכַל עַמִּים, דָּתָם *to eat up, to devour a people, the poor*, used of princes who consume the wealth of a people, oppressing and impoverishing them, Ps. 14:4; Pro. 30:14. In other places, *to eat* is i. q. to destroy by war and slaughter, Hos. 7:7.—(*h*) *to eat any one's words*, is to receive them eagerly. Jer. 15:16, 'thy words were found, and I did eat them,' i. e. I eagerly devoured them, made them my own.

(2) *to devour, to consume*, often used of inanimate things, as of fire, Nu. 16:35; followed by בְּ Zec. 11:1; of the sword, 2 Sa. 2:26; of famine and pestilence, Eze. 7:15; of fatal disease, Job 18:13; of the anger of God, Ex. 15:7; of a curse, Isa. 24:6; of heat and cold, Gen. 31:40; of too much longing and desire, Ps. 69:10.

(3) *to enjoy* any thing, as good fortune, Job 21:25; the fruit of good or evil actions, sexual pleasures, Pro. 30:20.

(4) perhaps, *to taste*, to have the sense of taste, Deut. 4:28.

(5) *to diminish, to lessen, to take from*, Eze. 42:5, 'the upper chambers were shorter, כִּי יוּכְלוּ אֲתִיקִים מֵהֵנָּה for the beams or columns took away from them,' i. e. occupied their place. [F. reads יִכָּלוּ *they are separated from*, for יָכְלָאוּ fut. Hoph. of כָּלָא or יָכַל = כָּלָא.]

Niphal נֶאֱכַל, fut. יֵאָכֵל *to be eaten*, Ex. 12:46; 13:3, 7; also, to be fit to be eaten, to be fit for food, Gen. 6:21. Metaph. to be consumed by fire, Zech. 9:4.

Piel אִכֵּל i. q. Kal, *to eat up, to consume*. Job 20:26, תְּאֻכְּלֵהוּ אֵשׁ 'fire shall consume him,' for תְּאָכְלֵהוּ. Dagesh forte excluded is compensated by the long vowel Kametz. Some copies however read תְּאֻכְלֵהוּ.

Pual, *to be consumed*, by fire, Neh. 2:3, 13; by the sword, Isa. 1:20.

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Hiphil הֶאֱכִיל, fut. יַאֲכִיל, once 1 pers. אוֹכִיל (Hosea 11 : 4), inf. הָכִיל for הַאֲכִיל (Eze. 21 : 33) [these two are referred by F. to כּוּל] to cause to consume, to devour (of the sword, Eze. 21 : 33), specially *to give to eat, to feed*, construed with two accus., one of the person, the other of the thing. Ex. 16 : 32; with מִן of the food, Ps. 81 : 17.

אֲכַל

fut. יֵאכֻל Ch. i. q. Heb., *to eat, to devour*, אֲכַל קַרְצוֹהִי דִי *to eat any one's pieces*, metaph. *to calumniate him, to accuse him*, Dan. 3 : 8; 6 : 25.

אֹכֶל

with suff. אָכְלוֹ n. act.—(1) *an eating, a devouring*, i. q. *to eat*. Ex. 12 : 4, אִישׁ לְפִי אָכְלוֹ 'every one according to his eating.'

(2) *food*, especially—(*a*) *corn, grain, meal, provision*, Gen. 14 : 11. —(*b*) *prey*, Job 9 : 26.

אֻכָל

Ucal. Pro. 30 : 1.

אָכְלָה

f. *food*, Gen. 1 : 29; 6 : 21; of the food of wild beasts, Jer. 12 : 9; food of fire, i. e. fuel, Eze. 15 : 4, 6.

אָכֵן

prop. inf. abs. Hiphil, from כּוּן, for הָכֵן, הָכִין *establishing*. Others i. q. כֵּן with א prosthetic. [F.] adv.—

(1) of affirming strongly, *surely!* Gen. 28 : 16.—(2) adversat. *but, yet*, Ps. 31 : 23.

אָכַף

(1) TO PUT A LOAD ON (a beast of burden), prop. apparently *to bend, to make to bow down* under a load, kindred to the root כָּפַף.

(2) [According to F. the original meaning] *to urge to work, to impel on*, only found Pro. 16 : 26, כִּי אָכַף עָלָיו פִּיהוּ 'for his mouth urgeth him on,' i. e. hunger impels him to work.

אֶכֶף

m. *a load, a burden*, and metaph. weight, *authority, dignity*, like כָּבוֹד. Job 33 : 7, 'and my burden (dignity) shall not be heavy upon thee.' [*Stroke*. F.]

אָכַר

an unused root, i. q. Arab. Conj. V. *to dig*, kindred to the roots כּוּר, כָּרָה, קוּר, נָקַר. Hence—

אִכָּר

m. *a digger, a husbandman*; Jer. 51 : 23.

אַכְשָׁף

'enchantment,' from the root כָּשַׁף, *Achshaph*.

I. אַל

a word which has a negative power like the kindred לֹא, לָא, לֵי, לֵא, לֵי.

(1) subst. NOTHING; Job 24 : 25, 'who shall bring my speech to nothing?'

(2) adv. of negation.—(*a*) put absol. *nay! not so!* Ruth 1 : 13, אַל בְּנֹתַי 'nay! my daughters (do not so);' Gen. 19 : 18, אַל־נָא אֲדֹנָי.—(*b*) it has sometimes simply a negative power, but like the Gr. μή, only in what are called subjective propositions. Thus it is only put with the future, and differs in this respect from לֹא. 2 Ki. 6 : 27, '(if) Jehovah help thee not, how can I help thee?' Gen. 21 : 16, אַל־אֶרְאֶה, 'I cannot look on.' Sometimes the verb is omitted, Amos 5 : 14, 'seek good, וְאַל רַע and (seek) not evil.' 2 Sa. 1 : 21, ('let there) not (be) dew nor rain upon you.'

(3) By far the most frequently it is a conj. of *prohibiting, dehorting, deprecating*, wishing *that* anything be *not* done. Always joined to a future, when it can be, apocopated; when in the first person, paragogic. Ex. 16 : 29, אַל־יֵצֵא אִישׁ 'let not any one go out;' 1 Sa. 26 : 20. In the second person, Gen. 22 : 12, אַל־תִּשְׁלַח יָדְךָ 'stretch not forth thy hand.' In the first, Ps. 25 : 2, אַל־אֵבוֹשָׁה 'let me not be ashamed!' It is rarely separated from the verb, Ps. 6 : 2, אַל־בְּאַפְּךָ תוֹכִיחֵנִי 'not in thy wrath chasten me.' Also used in imprecation, Gen. 49 : 4, אַל־תּוֹתַר 'excel thou not.' In petitions there is added נָא. Gen. 13 : 8, אַל־נָא תְהִי 'let there not be now.' Gen. 18 : 3, 30, 32.

(4) used interrogatively, like Gr. μή, for *num, whether*; used when a negative reply is expected. Once found in this sense, 1 Sa. 27 : 10, אַל־פְּשַׁטְתֶּם הַיּוֹם 'ye have not then made any excursion to-day?'

אַל

Ch. i. q. Heb. No. 3; but only in the Biblical Chaldee. Dan. 2 : 24; 4 : 16; 5 : 10.

II. אַל

the Arabic article i. q. Heb. הַל prefixed also to some Hebrew words in the Old Test., which are either of Arabian origin, or, at least, although foreign, have come into the Hebrew from the Arabic, see אַלְקוּם, אַלְמוֹדָד, אַלְמֻגִּים, אֶלְגָּבִישׁ. [אַל in אַלְקוּם is neg. F.]

אֵל

m.—(1) prop. part. of the verb אוּל, אִיל No. 2, [yet a primitive word. F.] *strong, mighty, a mighty one, a hero*, comp. אֵיל No. 1. In sing. Eze. 31 : 11, אֵל גּוֹיִם 'the mighty one of the nations,' used of Nebuchadnezzar. In plur. Eze. 32 : 21, אֵלֵי גִבּוֹרִים (23 copies אֵלֵי) prop. 'the strong among the mighty,' i.e. the mightiest

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heroes; Job 41:17, אֵלִים, where many MSS. and editions אֵילִים.

(2) *might, strength*, prop. that which is strong. So in the phrase יֶשׁ לְאֵל יָדִי 'it is in the power of my hand,' Gen. 31:29, and negatively, Deut. 28:32, אֵין לְאֵל יָדֶךָ 'there is nothing in the power of thy hand,' i. e. thou canst avail nothing.

(3) *God.*—(*a*) In prose it is scarcely ever applied to God *κατ' ἐξοχήν*, without some adjunct or attribute, אֵל חַי, אֵל קַנָּא, אֵל שַׁדַּי, אֵל עֶלְיוֹן; or without some cognomen, אֵל אֱלֹהֵי יִשְׂרָאֵל Gen. 33:20; יְהוָה אֵל אֱלֹהִים Josh. 22:22; Ps. 50:1, which is rightly rendered 'Jehovah, God of gods.' Or without the addition of a genitive of place or person, אֵל בֵּיתְאֵל Gen. 31:13.—(*b*) This word is much more frequent in poetic language, where it stands very often without any adjunct, sometimes with the art. הָאֵל Ps. 18:31.—(*c*) It takes the suffix of the first person, אֵלִי 'my God!' Ps. 18:3; 22:2, 11. It never occurs with other suffixes.—(*d*) It is a general name of gods, and it is used of idols also, both without adjunct, Isa. 44:10, 15; and with an epithet, as אֵל אַחֵר 'another god,' Ex. 34:14; אֵל נֵכָר 'a strange god,' Ps. 81:10.

Whatever are most excellent, surpassing in their kind, are said to be *of God*; hence אַרְזֵי אֵל Ps. 80:11, 'cedars of God,' i. e. the highest, planted as it were by God (compare עֲצֵי יְהוָה Ps. 104:16, גַּן יְהוָה Gen. 13:10); הָרֵי אֵל 'mountains of God,' Ps. 36:7.

Plur. אֵלִים—(1) *heroes, mighty ones*, see sing. No. 1.

(2) *gods*, in a wider sense; used of Jehovah and the gods of the nations, Ex. 15:11. Comp. Ex. 18:11; Dan. 11:36, אֵל אֵלִים 'the God of gods,' i.e. the supreme God. בְּנֵי אֵלִים Ps. 29:1; 89:7, 'sons of gods,' i. e. angels. [אֵל (1) a very old Semitic name of the *deity*, Jehovah or not.—(2) *strength, hero.*—(3) *oak.*—(4) *ram.* (5) *pilaster.* F.]

II. אֵל

pron. pl. i. q. אֵלֶּה *these*, only found in the Pentateuch and 1 Ch. 20:8. Cognate is the form of the article הַל.

III. אֶל

only const. אֶל (almost always followed by Makkeph), more rarely and poet. in pl. const. אֶלֵי Job 3:22; with suff. pl. אֵלַי, אֵלֶיךָ, אֵלָיו, אֵלֶיהָ, אֵלֵינוּ, אֲלֵיכֶם, אֲלֵיהֶם and אֲלֵהֶם, once אֲלֵיהֵם, Eze. 31:14, poet. אֵלְמוֹ Psa. 2:5; prop. a noun indicative of *motion, direction* to any place. [Demon. pronom. stem, pointing to something. F.] It is by the usage of the language—

(A) Prep., signifying in general, *to tend to anything*, whether it be by motion or turning and direction of the body or of the mind. Specially then it is used—

(1) of motion to a place; *to, towards.* It is joined to verbs of going, Gen. 8:9; of putting, placing, and casting, 1 Sa. 6:11; Lev. 1:16; Josh. 5:14; also of giving, Ex. 25:16, 21; of selling, Joel 4:8. Sometimes the construction is pregnant, as נָזָה אֶל to commit whoredom, (by going) unto, Nu. 25:1; Eze. 16:29; דָּרַשׁ אֶל to seek an oracle (by turning) to any one, Isa. 8:19. Opp. is מִן, as 'from end to end,' Ex. 26:28. Used of time, מִיּוֹם אֶל־יוֹם Nu. 30:15.

(2) used of *turning* or *direction* to anything.—(*a*) of the body, as after a verb of turning, Isa. 38:2; looking, Gen. 4:4, 5; speaking to, Ex. 19:9; commanding, Nu. 36:13.—(*b*) of the mind, as after a verb of desiring, Lam. 4:17; of expecting, Hos. 12:7; being accustomed, Jer. 10:2.

(3) when either the motion or turning is hostile; *against.* Gen. 4:8, 'and Cain rose up against Abel his brother;' Isa. 3:8, 'their tongue and their deeds were against Jehovah.' Whence after a verb of fighting, Hos. 12:5. Especially here belongs the phrase הִנְנִי אֵלֶיךָ 'behold, I am against you,' Eze. 13:8; which is also rarely used in a good sense, Eze. 36:9. And so the part. אֵלֶה is also in other places used in a good sense for *erga, towards*, 2 Ch. 16:9, 'their heart was perfect towards him.' It is used—

(4) when one reaches a terminus or mark; *usque ad, even to*, i. q. עַד. Jer. 51:9, 'her judgment has reached אֶל־הַשְּׁחָקִים.' Metaph. Hos. 9:1, 'rejoice not, O Israel, אֶל־גִּיל even to exultation.' Here also belongs—(*a*) its use in denoting measure, as אֶל־אַמָּה Gen. 6:16, 'even to the length of a cubit,' (not as it is generally explained, to the standard of a cubit).—(*b*) Compos. אֶלְכֶן *even out of.* Job 5:5, 'and even out of thorns (i.e. thorn hedges enclosing fields) he taketh it.' Compare the similar use of the part. כְּ Deut. 24:5, and עַד Jud. 4:16.

(5) when the limit is entered *into*, i. q. the more full, אֶל־תּוֹךְ. Deut. 23:25, 'thou shalt not put (grapes) into thy vessel.' 'Enter into the ark,' Gen. 6:18. When used of a number or multitude, into which one enters, *among*; it may be expressed more explicitly, אֶל־בֵּין, Jer. 4:3, 'sow not amongst thorns.'

(6) as seen above (No. 1), אֶל is a particle of giving; so also is it used

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in adding, superadding (comp. הוֹסִיף אֶל 1 Ki. 10:7); *besides, together with,* Lev. 18:18, 'nor shalt thou take a wife (אֶל אֲחוֹתָהּ) unto her sister.' Lam. 3:41, נִשָּׂא לְבָבֵנוּ אֶל כַּפָּיִם אֶל אֵל 'let us lift up our hearts with our hands to God.' After a verb of joining together, Dan. 11:23. Metaphorically—

(7) of regarding anything, having respect to anything; hence—(*a*) *as to, in respect to,* [*against.* F.] Ex. 14:5; *because of,* Eze. 44:7, אֶל כָּל תּוֹעֲבוֹתֵיכֶם 'because of all your abominations.' (Comp. verse 6, where in the same context there is מִן; and verse 11, where is בְּ.) So בָּכָה אֶל to weep on account of, 2 Sa. 1:24. שָׂחַק אֶל, הִתְאַנֵּחַ אֶל Jud. 21:6.—(*b*) *concerning,* after verbs of speaking, narrating, telling, as אָמַר Gen. 20:2; דִּבֶּר Jer. 40:16; חָשַׁב Ps. 69:27; also of hearing, Eze. 19:4; שְׁמוּעָה אֶל a report concerning anything, 1 Sa. 4:19. See also 1 Sa. 1:27, 'concerning this child I prayed.'

(8) Metaph. it is also as expressive of rule or standard; *according to.* אֶל פִּי 'according to the command,' Josh. 15:13; 17:4. אֶל אֱמֶת 'according to the certainty,' 1 Sa. 26:4. אֶל הַנְּחִילוֹת 'according to the pipes,' Ps. 5:1; 80:1. And so after the verbs of likeness, as נִמְשַׁל, דָּמָה.

(9) when prefixed to prepositions which denote rest in a place, it gives them the signification of motion or direction to or towards a place, as אֶל מִחוּץ without, out of doors; אֶל מִידֵי to without, forth without, Lev. 4:12; אֶל בֵּין between; אֶל בֵּין in between, Eze. 10:2; 31:10. Comp. אֶל אַחֲרֵי, אֶל מִנֶּגֶד לְ, אֶל נֹכַח Josh. 15:3; אֶל מִמְּזִבַּח, אֶל תַּחַת.

(B) More rarely it is used of *remaining at,* or *in a place,* to which one tends. Specially then it is—

(1) *at, by, near;* שָׁב אֶל הַשֻּׁלְחָן 'to sit at the table,' 1 Ki. 13:20. Jer. 41:12, 'and they found him at the great waters, which were near Gibeon.' 1 Sa. 17:3, 'the Philistines stood אֶל הָהָר by a mountain on this side.' Eze. 7:18, וּבְכָל פָּנִים בּוּשָׁה 'blushing shall be on all faces,' a little after בְּכָל רָאשֵׁיהֶם.

(2) *in, among,* Deut. 16:6, בְּיִ אֶת הַמָּקוֹם 'but in that place which Jehovah thy God chooseth, there shalt thou sacrifice the passover' (Sam. cod. במקום). 1 Ki. 8:30, וְאַתָּה תִּשְׁמַע אֶל מְקוֹם שִׁבְתְּךָ אֶל הַשָּׁמָיִם 'and hear thou in the place of thy habitation in heaven.' Gen. 6:6, וַיִּתְעַצֵּב אֶל לִבּוֹ 'and he was grieved in his heart.' Here belongs—

(3) אֶל as sometimes put before particles, implying rest in a place, without change of sense (different from above, A, 9). 1 Sam. 21:5, אֵין לֶחֶם חֹל אֶל תַּחַת יָדִי 'there is no common bread under my hand;' also אֶל מוּל for מוּל, which see.

אֵלָא

'terebinth,' *Elah.*

אֶלְגָּבִישׁ

m. *hail,* Eze. 13:11, i. q. גָּבִישׁ ice, whence אַבְנֵי אֶלְגָּבִישׁ stones of ice, i. e. hail. This word is perhaps rather Arabic than Hebrew.

אַלְמֹנִים see אַלְמָנוּת

אֶלְדָּד

'whom God loves,' 'Theophilus,' *Eldad.*

אֶלְדָּעָה

'whom God called,' see דָּעָה, *Eldaah.*

אֵלָה

אָלַהּ

an unused root. Arab. *to worship* a deity, *to adore;* med. Kesr. *to be stunned, smitten, with fear.* Comp. אֱלוֹהַּ.

אָלָה

I. prop. *to be round;* hence *to be thick, fat;* cogn. root אוּל (comp. especially אוּל abdomen, belly, Ps. 73:4. Arab. الى to have fleshy buttocks, to have a fat tail (as a ram). Hence אַיָּה.

II. denom. from אָלָה.

(1) *to swear;* prop. to affirm by God, 1 Ki. 8:31, Hiphil.

(2) *to curse,* Jud. 17:2; Hos. 4:2.

(3) *to cry out, to lament,* Joel 1:8.

Hiphil, *to cause any one to swear, to bind him by an oath,* construed with acc., 1 Ki. 8:31. Fut. apoc. וַיֹּאל from יַאֲלֶה for יַאֲלֶה 1 Sa. 14:24. [*To be strong; make fast, binding; swear.* Also collat. of אָזַל, Joel 1:8. F.]

אָלָה

f. with Kametz impure, from אָלָה No. II., for אַאלָה and that for אַלְוָה, אָלְיָה.

(1) *an oath.* בּוֹא בְּאָלָה to enter into an oath, i. e. to bind oneself by oath, Neh. 10:30; hence הֵבִיא בְּאָלָה to bind any one by an oath, Eze. 17:13. אָלָה 'an oath imposed on me,' [*sworn to me.* F.] Gen. 24:41.

(2) *a covenant confirmed by an oath,* Gen. 26:28.

(3) *imprecation, curse,* Nu. 5:21; שְׁבֻעַת אָלָה an oath joined with imprecations; Nu. 5:21. הָיָה לְאָלָה to become a curse, Jer. 44:12.

אַלָּה

f. *an oak,* Josh. 24:26, i. q. אֵלוֹן. Root אָלַל No. III.

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אֵלָה

f. i. q. אַיִל No. 2 (from the root אול), *a strong hardy tree*, specially *the terebinth*, a tree common in Palestine, long-lived, and on that account often used in designating places, Gen. 35 : 4; Jud. 6 : 11, 19.

אֵלָה

emphat. st. אֵלָהָא m. Ch. i. q. Heb. אֱלוֹהַּ *God*, generally, Dan. 3 : 28; 6 : 8, 13; emphat. st. specially used of Jehovah, Dan. 2 : 20; 3 : 32. With pref. לֵאלָהּ Dan. 2 : 19; but also with suffixes, contr. לֵאלָהַּהּ Dan. 6 : 24. Pl. אֱלָהִין gods, Dan. 2 : 11; 5 : 4, 11, 23. בַּר אֱלָהִין 'son of gods,' [*an angel.* F.] Dan. 3 : 25.

אֵלָה

pron. pl. comm. *these*, used as the pl. of the sing. זֶה. The simple and less frequent form is אֵל, which see. הַ־ has a demonstrative power, compare הַזֶּה. It is applied either to the things which follow, Gen. 2 : 4; or to those which precede, Gen. 9 : 19. It is placed after a noun, as הָאֲבָנִים הָאֵלֶּה Gen. 15 : 1; when it is placed before, there is either an ellipsis of the verb substantive, or it is used δεικτικῶς, Ps. 73 : 12. Comp. זֶה. When twice or three times repeated, *hi, illi, illi*, Isa. 49 : 12. Like זֶה it refers also to space, עַד־אֵלֶּה i. q. עַד־זֶה Lev. 26 : 18.

אֵלֹהַּ, אֱלֹהִים, אֱלָהּ see אֱלוֹהַּ.

אֵלוּ

Ch. *behold! lo!* a softened form for אֵרוּ, Dan. 2 : 31. [From the demons. אֵל. F.]

אֵלּוּ

contr. from אִם and לוּ. According to Hupfeld, it is i. q. לוּ with the demonst. אן prefixed, *if, but if*, Ecc. 6 : 6; Est. 7 : 4.

אֱלוֹהַּ

with prefix and suffix לֵאלֹהָּ Dan. 11 : 38; לֵאלֹהּ Hab. 1 : 11, m. *God.* In imitation of the Aramæan usage, the singular form is only used in poetry and in the later Hebrew; the plural of majesty, אֱלֹהִים, occurs, on the other hand, more than two thousand times. The singular is used—

(1) of *any god*, Dan. 11 : 37—39. There is a proverbial expression, Hab. 1 : 11, of an obstinate self-confident man, זוּ כֹחוֹ לֵאלֹהּוֹ 'whose own strength is as his god,' i. e. who despises every god and confides in his own strong hand and sword. Comp. Job 12 : 6, 'who bears his god in his hand.' Arms are intended. [*To whom God brings it with his own hand.* F.]

(2) mostly of *the true God*, κατ' ἐξοχήν. הָאֱלֹהִים Deut. 32 : 15. Const. with sing. adj. (Deut. loc. cit.) and plur. Job 35 : 10.

Pl. אֱלֹהִים, with pref. contr. בֵּאלֹהִים, לֵאלֹהִים, used—

(A) in a plural sense—(1) of *gods* or *deities* in general, whether true or false. Sometimes Jehovah and idols are comprehended under this common name; Ps. 86 : 8, 'there is none like unto thee among the gods, O Jehovah!' Ex. 18 : 11; 22 : 19. Elsewhere the idea of divinity is altogether denied to idols. Isa. 44 : 6, 'besides me there is no god.' Idols are even called לֹא־אֱלֹהִים 2 Ch. 13 : 9.

(2) once applied to *kings*, i. q. בְּנֵי אֱלֹהִים Ps. 82 : 1, 6.

Note. Not a few interpreters, both ancient and modern, have regarded אֱלֹהִים as also denoting *angels* (see Ps. 8 : 6, the LXX. and Ch.; Ps. 82 : 1; 97 : 7; 138 : 1), and *judges* (Ex. 21 : 6; 22 : 7, 8).

(B) in a singular sense, of *one god.* Constr. with a verb (Gen. 1 : 1, 3 seq.) and adjective in the singular, as אֱלֹהִים חַי 2 Ki. 19 : 4, 16; אֱלֹהִים צַדִּיק Ps. 7 : 10; but with a plural verb only in certain phrases. Gen. 20 : 13; 35 : 7; Ex. 22 : 8; 32 : 4, 8; 2 Sa. 7 : 23; 1 Ki. 19 : 2; Ps. 58 : 12. It is used also—

(1) of *any divinity.* Deut. 32 : 39, 'there is no god beside me.' Thus, when the divine nature is opposed to the human. Eze. 28 : 2. Very often—

(2) of an *idol*, a god of the Gentiles. Ex. 32 : 1, 'make us a god,' i. e. an idol; 1 Sa. 5 : 7, 'Dagon, our god.' Even used of *a goddess*, 1 Ki. 11 : 5.

(3) *the god of any one* is the god whom any one worships, whom he has as his domestic god, tutelar. Jon. 1 : 5, 'every one called upon his god;' Ruth 1 : 16; Gen. 17 : 7, 8; 28 : 21. Thus, the *God of the Israelites* is Jehovah, who is thus very often called אֱלֹהֵי יִשְׂרָאֵל; and conjoinedly יְהוָה אֱלֹהֶיךָ.

(4) more rarely followed by a genitive of that over which he presides, or that which he created, ex. gr. אֱלֹהֵי הַשָּׁמַיִם וְהָאָרֶץ Gen. 24 : 3; הַצְּבָאוֹת 'God of the heavenly hosts,' Amos 3 : 13; or the attribute of God as אֱלֹהֵי אֱמֶת 'God of truth,' Isa. 65 : 16.

(5) אֱלֹהִים is used for a *divine, godlike appearance* or *form*, 1 Sa. 28 : 13; where the sorceress says to Saul, 'I see a godlike form arising from the earth.'

(6) with the art. הָאֱלֹהִים is *GOD*, κατ' ἐξοχήν, the one and true God. Deut. 4 : 35, כִּי יְהוָה הוּא הָאֱלֹהִים 'for Jehovah is the (true) God;' 1 Ki. 18 : 21, 'if Jehovah is (God), follow him, if Baal is (God), follow him.' Whence הָאֱלֹהִים is used very often of

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Jehovah. But equivalent to this is אֵלֶּה *without* the article (Gen. 1:1), which is used very often both in prose and in poetry, with hardly any distinction, for יְהוָה, as עֶבֶד יְהוָה and רוּחַ יְהוָה and עֶבֶד הָאֱלֹהִים Dan. 9:11: and רוּחַ אֱלֹהִים Gen. 1:2; 41:38; Ex. 31:3.

Things are said in Scripture to be *of God;* whatever is most excellent or distinguished, or what bears a divine or august appearance, as 'mount of God,' Ps. 68:16; 'river of God,' Ps. 65:10; חֶתַת אֱלֹהִים 'terror suddenly sent by God,' a panic terror, Gen. 35:5. 2 Ki. 1:12, אֵשׁ אֱלֹהִים is used of lightning, etc. Similar is the principle of the phrase לֵאלֹהִים *of God;* added to adjectives. Jon. 3:3, עִיר גְּדוֹלָה לֵאלֹהִים pr. 'a city divinely great.'

אֲלָל

m.—(1) i. q. אָוֶל *vain*, Jer. 14:14, in כְּתִיב.

(2) *Elul*, the sixth Hebrew month, from the new moon of September to that of October, Neh. 6:15.

אַלּוֹן

m. (1) i. q. אַלָּה *an oak*, Gen. 35:8, Eze. 27:6. Root אָלַל No. III.

(2) pr. n. m. *Allon.*

אֵלוֹן

m.—(1.) a strong and hardy tree (from the root אוּל No. 2), specially *the oak*, as the ancient versions agree. Sometimes particular oaks were called by particular names, as 'the oak of Magicians,' Jud. 9:37; pl. 'the oaks of Mamre,' Gen. 13:18; of Moreh, Deut. 11:30.

(2) pr. n. m.—Gen. 46:14.

אָלוּף

adj. m.—(1) *familiar, intimate, a friend,* (see the root No. 1), Pro. 16:28; אַלּוּף הַנְּעוּרִים a husband is called 'a friend of youth,' Jer. 3:4.

(2) *gentle, tame*, Jer. 11:19, 'and I was as a tame sheep.'

(3) *an ox*, i. q. אַלְפָּה No. 1, so called as being tamed and used to the yoke. Its gender is masculine epicene; Ps. 144:14, אַלּוּפֵינוּ מְסֻבָּלִים.

(4) *the leader of a family or tribe;* especially used of the chiefs of the Edomites, Gen. 36:15, seq.; rarely of the Jews, Zech. 9:7 [p. n. of a city. F.]; 12:5, 6; also generally of leaders, Jer. 13:21.

אָלוּשׁ

according to the Talmud, 'a crowd of men,' *Alush.*

אֶלְזָבָד

'whom God gave,' *Elzabad.* ['*El, the giver.* F.]

אָלַח

a root not used in Kal. Arab. Conj. VIII. *to become sour*, as milk.

Niphal נֶאֱלַח metaph. *to be corrupted*, in a moral sense, Ps. 14:3.

אֶלְחָנָן

'whom God gave,' *Elhanan*, pr. n. of one of David's captains who, according to 2 Sa. 21:19, slew Goliath (see under the word לַחְמִי). The person mentioned 2 Sa. 23:24, does not appear to be different.

אֶלִיאָב

'whose father is God,' *Eliab.*

אֶלִיאֵל

'to whom God strength,' sc. gives, *Eliel.*

אֶלִיאָתָה

'to whom God comes,' *Eliathah.*

אֶלִידָד

'whom God loves,' *Elidad.*

אֶלְיָדָע

'whom God cares for,' *Eliada*, 1 Ch. 14:7, בְּאֶלְיָדָע.

אַלְיָה

from the root אָלָה No. 1, *the thick and fat tail of a sheep*, such as that of the peculiar kind of oriental sheep, the smallest of which weighs ten or twelve pounds.

אֶלְיָהּ and אֶלְיָהוּ

'my God is Jehovah,' *Elijah.*

אֶלְיְהוּ

'whose God is He,' *Elihu.* [αὐτόθεος. F.]

אֱלִיהוּא

id.—(1) *Elihu*, a friend of Job. Sometimes written אֱלִיהוּ.—(2) 1 Sa. 1:1.—(3) 1 Ch. 12:20.

אֶלְיְהוֹעֵינַי

'unto Jehovah my eyes,' sc. are turned, *Elioenai.*

אֶלְיוֹעֵינַי

id. *Elioenai.*

אֶלִיחָבָא

'whom God hides,' *Eliahba.*

אֶלְיְחֹרֶף

'to whom God is the reward,' from Arab. Conj. III. to recompense. *Elihoreph.* ['*El, sender of harvest-rain.* F.]

אֱלִיל

(1) adj. *of nought, of nought, empty, vain*, 1 Ch. 16:26. Pl. the vain, empty, i. e. idols, Lev. 19:4.

(2) subst. *vanity, weakness*, Job 13:4, רֹפְאֵי אֱלִיל 'vain physicians,' i. e. vain comforters. Root אָלַל No. I. [*A small image of a god*, opposed to אֱלֹהִים, 1 Ch. 16:26. (2) *lie, folly.* F.]

אֱלִימֶלֶךְ

'to whom God is king,' *Elimelech.*

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אִלֵּן and אִלֵּין

Ch. pron. pl. comm., *these*, i. q. Heb. אֵלֶּה, Dan. 2:44; 6:7.

אֶלְיָסָף

'whom God added,' *Eliasaph.* ['*El, the gatherer.* F.]

אֱלִיעֶזֶר

'to whom God is help,' *Eliezer.*

אֶלְיְעֵינַי

perhaps contr. from אֶלְיוֹעֵינַי, *Elienai.*

אֱלִיעָם

i. q. אֶלִיאָב, אֶלִיאָם, *Eliam.*—(1) the father of Bathsheba, called 1 Ch. 3:5 עַמִּיאֵל.—(2) 2 Sa. 23:34.

אֱלִיפַז

'to whom God is strength,' *Eliphaz.*

אֱלִיפָל

'whom God judges,' from פָּלַל, *Eliphal.*

אֱלִיפְלֵהוּ

'whom God distinguishes,' i. e. makes distinguished, *Eliphelehu.*

אֱלִיפֶלֶט

'to whom God is salvation,' *Eliphalet, Eliphelet, Elpalet,* 1 Ch. 14:5, אֶלְפָּלֶט.

אֱלִיצוּר

'to whom God is a rock,' *Elizur.*

אֱלִיצָפָן

'whom God protects,' *Elizaphan, Elzaphan,* Ex. 6:22.

אֱלִיקָא

Elika. The etymology is unknown.

אֶלְיָקִים

'whom God has set,' *Eliakim.*

אֱלִישָׁבַע

'to whom God is the oath,' 'who swears by God,' i. e. worshipper of God, comp. Isa. 19:18, *Elishe'a.* ['*El, the founder of the covenant.* F.]

אֱלִישָׁה

Elishah, region situated on the Mediterranean Sea, whence purple was brought to Tyre, Gen. 10:4; Eze. 27:7. *Elis* is to be understood (comp. the Samaritan copy, in which, the ה being omitted, it is written אלישׁ.)

אֱלִישׁוּעַ

'to whom God is salvation,' *Elishua.*

אֱלִישִׁיב

'whom God restored,' *Eliashib.*

אֱלִישָׁמָע

'whom God hears,' *Elishama.*

אֱלִישָׁע

for אֵלִי יֵשַׁע 'to whom God is salvation,' *Elisha.*

אֱלִישָׁפָט

'whom God judges,' *Elishaphat.*

אֱלִיתָה see אֱלִיאָתָה.

אִלֵּךְ

Ch. pron. pl. *these*, i. q. אֵלֶּה, Dan. 3:12, 13, 21, 22; Ezr. 4:21; 5:9, etc.

I. אָלַל

an unused verb having the force of *nothing, emptiness,* commonly derived from אַל, but this is very doubtful; whence אֵיל, vain, powerless.

II. אָלַל

to cry out, onomatop. i. q. יָלַל and Arab. Hence is אֲלִי.

III. אָלַל

kindred to the roots אוּל and אָלָה No. I, prop. *to roll,* hence *to be round, thick;* whence אַיִל.

אֲלַלַי

interj. of lamenting, *væ, woe!* followed by לְ, Job 10:15. Root אָלַל No. II.

אָלַם

not used in Kal.—(1) TO BIND, comp. Piel and אִלְּמָה.

(2) passive, *to be bound,* sc. the tongue, i. e. *to be dumb, to be silent,* as if tongue-tied.

(3) *to be solitary, forsaken, widowed,* for a solitary person is silent as he has no companion with whom to talk.

Niphal.—(1) *to be dumb, mute,* Ps. 31:19; 39:3.

(2) *to be silent,* Eze. 33:22.

Piel, *to bind together,* Gen. 37:7.

אֵלֶם

m. *silence,* Ps. 58:2, 'do ye indeed speak out the silence of justice?' i. e. do ye indeed use justice which seems to be silent and mute in your decrees? Ps. 56:1, יוֹנַת אֵלֶם רְחֹקִים 'the dumb dove among foreigners,' i. e. perhaps the people of Israel in exile, comp. תּוֹר Ps. 74:19, the title of a poem, to the tune of which Psalm 56 was sung.

אִלֵּם

m. adj. *mute, dumb,* prop. bound as to the tongue; Ex. 4:11. Pl. אִלְּמִים Isa. 56:10.

אָלֵם

Job 17:10, in some editions incorrectly for אָתֵם, which see, *but, indeed.*

אַלְמֻגִּים

m. pl. 1 Ki. 10:11, 12, and with the letters transposed אַלְגּוּמִּים 2 Ch. 2:7; 9:10, 11, *a kind of precious wood,* brought from Ophir, growing also on Lebanon; it seems *sandal wood.*

אַלְמָה

pl. ־ִים and ־וֹת—f. *a bundle* of grain, *a sheaf,* Gen. 37:7. Root אָלַם.

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אַלְמוֹדָד

Almodad, pr. n.

אַלַמֶּלֶךְ

perhaps 'the king's oak' for אֵלַת הַמֶּלֶךְ, *Alammelech*.

אַלְמָן

m. adj. *widowed, forsaken*, Jer. 51:5, from אָלַם.

אַלְמָן

m. *widowhood*, figuratively used of a state bereft of its king, Isa. 47:9.

I. אַלְמָנָה

f. *a widow*. Gen. 38:11. Root אָלַם No. 3. Metaph. used of a state bereft of its king, Isa. 47:8.

II. אַלְמָנוֹת

f. pl. Isa. 13:22, *palaces*, i. q. אַרְמְנוֹת (which is itself the reading of some copies), the letter ר being softened into ל as is frequently the case. Compare אַרְמוֹן. Others retain the idea of *a widow*, and understand *desolate palaces*.

אַלְמָנוּת

pl. אַלְמָנוּתִים f. *widowhood*, Gen. 38:14. Metaph. used of the condition of Israel as living in exile; Isa. 54:4.

אַלְמֹנִי

m. *a certain one*, pr. *one kept silent* (from אָלַם No. 2), whose name is concealed. There is always prefixed to this word פְּלֹנִי.

אֵלֶּה

i. q. אֵלֵּה *these*.

אֶלְנַעַם

'whose pleasure or joy God is,' *Elnaam*. ['*El is delight*. F.]

אֶלְנָתָן

'whom God gave,' compare יְהוֹנָתָן, as if *Theodorus, Adeodatus, Elnathan*.

אֶלְעָזָר

Ellasar. Gen. 14:1.

אֶלְעָד

'whom God praises,' from עוד, *Elead*.

אֶלְעָדָה

'whom God puts on,' i. e. fills.

אֶלְעוּזַי

in other copies אֶלְעֻזַּי (pr. 'God is my praises,' i. e. my praises are directed to God), *Eluzai*.

אֶלְעָזָר

'whom God aids,' *Eleazar*.

אֶלְעָלָא and אֶלְעָלֵא

'whither God ascends,' *Elealeh*. ['*El the exalted*. F.]

אֶלְעָשָׂה

'whom God made or created,' *Eleasah*. ['*El, the Creator*. F.]

אָלַף or אָלַף

future יֶאֱלַף, Pro. 22:25.

(1) TO ACCUSTOM ONESELF, TO BE ACCUSTOMED, WONT, FAMILIAR, whence אַלּוּף No. 1.

(2) *to be tame, gentle*, used of beasts, compare אָלַף No. 1, אַלּוּף No. 3.

(3) *to learn*, from the idea of being accustomed, in one passage, Pro. 22:25.

(4) *to join together, to associate*. Arab. Conj. I. III. IV., whence אֶלֶף a thousand, a family.

Piel, *to teach*, with two acc., the one of pers., the other of thing, Job 15:5; 33:33; with one which refers to the person, Job 35:11. Part. מְאַלְּפֵנִי for מְלַמְּדֵנִי.

Hiphil (denom. from אֶלֶף) *to bring forth* or *make thousands*, Ps. 144:13. [BIND, *unite, associate, learn; yoke*. F.]

אֶלֶף

(1) *an ox*, or *cow*, comm. gen. It only occurs in pl. אֲלָפִים Ps. 8:8; Pr. 14:4; used of a cow, Deut. 7:13; 28:4. The singular is found in the name of the first letter, *Aleph*, see אַלּוּף No. 3.

(2) *a thousand*. Perhaps it is pr. a joining together, and large conjunction of numbers. The nouns enumerated generally follow the numeral, and some indeed in the singular, as אִישׁ Jud. 15:16; others in the plural, 2 Sa. 10:18; others promiscuously, as נֶפֶשׁ 1 Ch. 19:6, and נְפָרִים 29:7. More rarely, and only in the later Hebrew, does the noun precede, 1 Ch. 22:14; 2 Ch. 1:6. It is not unfrequently put for a round number, Job 9:3.—Dual אַלְפַּיִם 'two thousands,' Jud. 20:45. —Pl. אֲלָפִים thousands, e. g. שְׁלֹשֶׁת אֲלָפִים Ex. 38:26. Far more often used of a round number, אַלְפֵי רְבָבָה 'thousands of myriads,' Gen. 24:60.

(3) *a family*, many of which constituted one *tribe*, Jud. 6:15. Used of a town as the abode of a family, Mic. 5:1.

(4) *Eleph*, pr. n.

אֲלַף, אֶלַף

Ch. *a thousand*, Dan. 5:1; 7:10.

אֶלְפֶּלֶט see אֱלִיפֶלֶט

אֶלְפַּעַל

'to whom God is the reward,' comp. פְּעֻלָּה, פִּעֻלָּה used of reward, *Elpaal*.

אָלַץ

not used in Kal, i. q. אוץ, and לָחַץ.

Piel אִלֵּץ TO URGE, TO PRESS UPON ANY ONE, Jud. 16:16. It is of more frequent use in Syriac and Zabian.

אֶלְצָפָן see אֶלְיָצָפָן

אַלְקוֹם

i. q. Arab. *the people*. The noun

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with the Arab. art. Pro. 30:31, מֶלֶךְ אַלְקוּם עִמּוֹ 'a king with whom is the people,' i. e. who is surrounded by his people. ['Whom there is no withstanding.' F.]

אֶלְקָנָה

'whom God possessed,' *Elkanah.*

אֶלְקֹשִׁי

gent. noun, *Elkoshite*, Nah. 1:1.

אֶלְתּוֹלַד

perhaps 'whose race or posterity is from God,' *Eltolad.*

אֶלְתְּקֵא and אֶלְתְּקֵה

'to which God is fear, or object of fear,' *Eltekeh.*

אֶלְתְּקֹן

'to which God is the foundation,' *Eltekon.* [According to F. תְּקוֹן = Δάχος, and תְּקֵא = Δάχη, primitive Phœn. deities, אֶל the usual prefix.]

אֵם

const. st. אֵם with suff. אִמִּי pl. אִמּוֹת f.

MOTHER, אָב וָאֵם 'father and mother,' both parents, Jud. 14:16.—בֶּן אִמִּי 'my brother, by the same mother,' Gen. 43:29. Poet. בְּנֵי אִמִּי 'my brethren' generally, Gen. 27:29. With less exactness a *step-mother* is also called mother, Gen. 37:10 (comp. 35:16, seq.) But the name of mother has a wider use, and is applied also—

(1) to *a grandmother*, 1 Ki. 15:13; and generally to any ancestress, Gen. 3:20.

(2) metaph. used of *her who bestows benefits on others*, Jud. 5:7.

(3) used as denoting *intimate relationship* or *intimacy*, Job 17:14.

(4) of a *nation*, as opposed to the children, i. e. persons springing from it, Isa. 50:1.

(5) *mother* of the way, a *parting* of the road, prop. source and head of the way (elsewhere רֹאשׁ דֶּרֶךְ), Eze. 21:26.

(6) i. q. אַמָּה *metropolis, a great and leading city*, even though not the capital; 2 Sa. 20:19, 'a city and a mother in Israel.'

(7) metaph. used of the *earth* as the mother of all men, Job 1:21.

This word is undoubtedly primitive, and, like אָב, it imitates the first sounds of an infant. A fem. form used metaphorically is אַמָּה.

אִם

commonly followed by Makk., a demonstrative, interrogative, and conditional particle.

(A) Its primary power I regard as demonstrative, *lo! behold!* kindred to הֵן—Hos. 12:12, אִם־גִּלְעָד אָוֶן 'lo! Gilead is wickedness,' i. e. most wicked; in the other member there is אַךְ; Job 17:13, 'behold! I wait for Hades, my house;' verse 16; Pro. 3:34. Preceded by הֲ in the same sense, Jer. 31:20. It becomes—

(B) adv. of interrogation (compare הֵן No. 2, also הַל, הֲ).

(1) in direct interrogation, *num? an?* 1 Ki. 1:27; Job 39:13; 31:5. From the whole of chap. 31 is seen the close connection between this interrogative power of אִם and its conditional sense, since, between sentences beginning with אִם interrog. are interposed others beginning with אִם conditional, followed by an apodosis; see verses 7, 9, 13, 19, 20, 21, 25. It is far more frequent in disjunctive interrogation where there precedes הֲ: *utrum ... an? whether ... or?* Josh. 5:13, 'whether art thou for us, or for our enemies?' 1 Ki. 22:15, 'whether shall we go . . . or not?' The same is הֲ ... וְאִם Job 21:4, and הַאַף...וְאִם Job 34:17. Both are also used in a double interrogation, although not disjunctive, as הֲ ... אִם Gen. 37:8, הֲ ... וְאִם Gen. 17:17. (Where two questions follow each other, but without closely cohering, הֲ is repeated, 1 Sa. 23:11.)

(2) in oblique interrogation, *an, num, if, whether.* After verbs of interrogation, Cant. 7:13; examining, doubting, 2 Ki. 1:2; in a two-fold disjunctive question, הֲ ... אִם Gen. 27:21.

(C) conj.—(1) especially conditional *if.* Followed according to the sense, by a preterite, Est. 5:8, 'if I have found grace in the eyes of the king;' and fut. Jud. 4:8, 'if thou wilt go with me, I will go;' more rarely by a participle, Jud. 9:15; infinitive (for a fin. verb), Job 9:27. It also stands without a verb, Job 8:6. Specially to be observed—(*a*) when a condition or supposition is modestly to be expressed, אִם ... נָא is used, see נָא.—(*b*) אִם ... אִם is put disjunctively, *if...if = whether...or.* Ex. 19:13, אִם־בְּהֵמָה אִם־אִישׁ 'whether it were beast or man;' and with a preceding negation, *neither...nor;* 2 Ki. 3:14. The same is אִם ... וְאִם Josh. 24:15.—(*c*) by an ellipsis of the formula of an oath, such as occurs fully, 1 Sa. 3:17; 24:7; אִם becomes a *negative* particle, especially in oaths. 2 Sa. 11:11, 'by thy life (may God heap all manner of evils upon me) I will not do this thing;' in adjurations, Cant. 2:7; 3:5; rarely elsewhere; especially poet. Isa. 22:14.

(2) part. of conceding, *though, although*, followed by a pret., to express 'though I am,' Job 9:15; commonly a fut. to express 'though I were,' Isa. 1:18. Also followed by a verbal noun, Nah. 1:12.

(3) part. of wishing, *oh that! would that!* Followed by a fut., Ps. 68:14. There is an anacoluthon Gen. 23:13, אִם־אַתָּה לוּ שְׁמָעֵנִי "would that thou—would that thou wouldst hear me.' It becomes—

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(4) a particle of time, *when*. Followed by a preterite, which often has to be rendered by a pluperfect and fut. perfect, Isa. 24:13, אִם־כָּלָה נָצָר 'when the harvest is ended;' Am. 7:2, 'and when it had consumed.' So in composition, as עַד אִם until when, until, Gen. 24:19; עַד אֲשֶׁר אִם Gen. 28:15.

(5) It is rarely *that*, *quum* causal, *quandoquidem*, *since*. Gen. 47:18, 'we will not hide it from my lord, that...אִם־תַּם הַכָּסֶף since all our money is spent... nothing is left for my lord,' etc.

It is compounded with other particles—

(1) הַאִם, twice at the beginning of a question, when put affirmatively: *nonne? ecce? is not?* Nu. 17:28; Job 6:13.

(2) אַהֲלֹא—(*a*) *nonne? is not?* (where there precedes וְהֵנֵּא), Isa. 10:9. —(*b*) *if not, unless*, Ps. 7:13; Gen. 24:8. Hence after formulæ of swearing, it is a strong affirmation and asseveration (see above C, 1, *c*), Num. 14:28; also in adjurations, Job 1:11.—(*c*) It is put for *but, sed*, Gen. 24:37, 38.

אָמָה

pl. אַמְהוֹת (by insertion of the letter ה, comp. Ch. אַמְתָן), f. A HANDMAID, FEMALE SLAVE; אֲמָתְךָ *thy handmaid* (for *I*), used even by a free woman when speaking to her superiors, Jud. 19:19; (comp. אָרוֹן). בֶּן־אֲמָתָהּ 'son of a handmaid,' i. e. a slave, Ex. 23:12.

אַמָּה

prop. i. q. אֵם, but always metaph. of the *beginning*, *head*, and *foundation* of a thing. Specially—

(1) it is *the mother of the arm*, i. e. the fore-part of the arm; *cubitus, ulna, the fore-arm*, Deut. 3:11. Hence—

(2) The name of a measure, *a cubit, an ell*. The method of numbering cubits is this: אַמָּתַיִם, 'two cubits,' Ex. 25:10, 17; שְׁלֹשׁ אַמּוֹת 27:1, and so on as far as ten; in the later Hebrew אַמּוֹת שָׁלוֹשׁ 2 Ch. 6:13; with numbers higher than ten, in the more ancient Hebrew, thus, חֲמִשִּׁים אַמָּה Gen. 6:15; in the later, חֲמִשִּׁים אַמּוֹת Eze. 42:2, or אַמּוֹת עֲשָׂרִים 2 Ch. 3:4. Also to numerals of all kinds, and both in more ancient and later Hebrew it is joined by בְּ: אַרְבַּע בָּאַמָּה 'four by cubit,' i. e. four cubits; מֵאָה בָאַמָּה 'a hundred cubits,' Ex. 27:9, 18; 36:15; 38:9. The common Hebrew cubit was six palms; a larger cubit of seven palms is mentioned Eze. 40:5; 43:13, comp. 2 Ch. 3:3.—Metaph. Jer. 51:13, 'thy end is come, the measure of thy rapine,' i. e. the time when God setteth bounds and measure to thy wicked gain.

(3) i. q. אֵם No. 6, *metropolis*. 2 Sa. 8:1, 'and David took the bridle of the metropolis from the hand of the Philistines,' i. e. he subjected the metropolis of the Philistines to himself.

(4) *foundation*. Isa. 6:4, אַמּוֹת הַסִּפִּים 'the foundations of the threshold.'

(5) *Ammah*, pr. n.

אַמָּה

pl. אַמִּין f. Ch. *a cubit*, Dan. 3:1.

אֻמָּה

i. q. אֵימָה which see, *terror*.

אֻמָּה

(from the root אָמַם) f. *people*. Only found in pl. אֻמּוֹת Gen. 25:16; and אֻמִּים Ps. 117:1.

אֻמָּה

Ch. f. id., Dan. 3:29. Pl. אֻמִּין emphat. אֻמְמַיָּא Dan. 3:4, 7.

אָמוֹן

I. אָמוֹן

m.—(1) *workman, architect*, i. q. אָמָן Pro. 8:30, used of the hypostatic wisdom of God, the maker of the world. This word does not appear to have admitted the feminine form, any more than Lat. *artifex, opifex*. Others understand *son*, or *foster-child* (from אָמַן No. 1).

(2) *Amon*.

II. אָמוֹן

i. q. הָמוֹן *multitude, crowd*, Jer. 52:15. Root הָמָה.

III. אָמוֹן

Amon, the supreme deity of the Egyptians, worshipped at Thebes with much devotion (see נא אָמוֹן), Jer. 46:25. On the Egyptian monuments he is generally drawn with a human form and a ram's head.

אֱמוּן

(from the root אָמַן) m.(by a Syriacism, for אֱמוּנָה), *faithfulness*, Deut. 32:20. Pl. אֱמוּנִים prop. fidelities, Ps. 31:24. אִישׁ אֱמוּנִים a faithful man, Pro. 20:6.

אֱמוּנָה

(from the root אָמַן), f.—(1) *firmness*. Ex. 17:12, 'and his (Moses') hands were firm' (prop. firmness).

(2) *security*. Isa. 33:6.

(3) *faithfulness*, in fulfilling promises. Applied to men, Ps. 37:3; to God, Deut. 32:4. Pl. אֱמוּנוֹת Pro. 28:20. [Never used for πίστις, *faith*. F.]

אָמוֹץ

'strong,' *Amoz*.

אָמִי

Ami, Ezr. 2:57. It seems to be a corruption for אָמוֹן Neh. 7:59.

אֵימִים see אֵמִים.

אֱמִינוֹן

'faithful,' i. q. אֱמוּן.

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אֲמִין

(root אָמַן), m. adj. *firm, strong*, Job 9:4, 19; more fully with the addition of תֹּקֶף Nah. 2:2.

אָמִיר

m. (root אָמַר No. 1, and see Hithp.), *the head, top, summit*—(*a*) of a tree, Isa. 17:6, בְּרֹאשׁ אָמִיר 'on the highest top.'—(*b*) of a mountain, id. verse 9.

אָמַל or אָמַל

TO LANGUISH, TO DROOP, prop. to hang down the head. Kindred is אָבַל. In Kal part. pass. of a drooping heart, Eze. 16:30. [F. *fade, be loose.*]

Pulal אֻמְלַל only in poetry.—(1) *to languish*, prop. used of plants hanging down their heads, Isa. 24:7; hence used of fields, of a sick person, Ps. 6:3, where אֻמְלַל is for מְאֻמְלָל.

(2) *to be sad*, Isa. 19:8; of a land laid waste, Isa. 24:4; 33:9; of walls thrown down, Lam. 2:8. It is only found in poetic language. But in prose there is—

אֻמְלָל

m. *languid, feeble*, Neh. 3. 34.

אָמַם

an unused root, which like עָמַם, עָמַם, appears to have had the power of *to join together*. Hence the noun אֻמָּה i. q. עַם people, and—

אֲמָם

Amam. Josh. 15:26.

I. אָמַן

(1) prop. TO PROP, TO STAY, TO SUSTAIN, TO SUPPORT, specially—(*a*) to support with the arm, to carry a child, Nu. 11:12. Part. אֹמֵן, one who carries and cares for a child; Isa. 49:23; also, one who guards and brings up, Est. 2:7. f. אֹמֶנֶת nurse, Ruth 4:16.—(*b*) *to found, to build up* (kindred to יָסַד, אָגַן).

(2) intrans. med. E. *to be stayed up*; hence *to be firm, unshaken*, such as one may safely *lean on*. Metaph. *to be faithful*. Part. pass. אֲמוּנִים faithful ones, Ps. 12:2.

Niphal—(1) *to support, to bear in the arms*, as children, Isa. 60:4.

(2) *to be founded, firm, stable*, e. g. of a house, 1 Sa. 2:35; of a firm place where a nail is driven in, Isa. 22:23, 25; of a firm and stable condition, Isa. 7:9.

(3) *to be of long continuance, perennial*, of water (opp. to אַכְזָב), Isa. 33:16; of sickness, Deut. 28:59; of a covenant, Ps. 89:29.

(4) metaph. *to be faithful, trustworthy, sure*, such that any one can *lean upon*; of a servant, 1 Sa. 22:14; a messenger, Pro. 25:13; a witness, Jer. 42:5; of God, Deut. 7:9.—Ps. 78:8, 'their spirit was not faithful with God.' Part. נֶאֱמָן *upright*. Pro. 11:13; 27:6, 'upright are the wounds of a friend,' i. e. proceeding from sincerity of mind. Wounds are here used for severe rebukes. Also, a man of *approved wisdom*, Job 12:20.

(5) *to be sure, certain*, Hos. 5:9; of the word of God, Ps. 19:8; also, to be found true, confirmed, Gen. 42:20.

Hiphil הֶאֱמִין—(1) *to lean upon, to build upon*, prop. Isa. 28:16, "he that leaneth thereon shall not flee away.' Generally—

(2) figuratively *to trust, to confide in*. Job 4:18, 'behold he trusteth not in his servants;' הֶאֱמִין בַּיהוָה 'he trusted in the Lord,' Gen. 15:6; לֹא הֶאֱמִין בְּחַיָּיו 'to have no confidence for one's life,' i. e. to fear for one's life, Deut. 28:66. [*Have no trust in, be tired of.* F.]

(3) *to believe*, absol. Isa. 7:9: commonly followed by ל of person and thing, Gen. 45:26; followed by כִּי Ex. 4:5; also with an inf. Job 15:22, 'he does not believe (hope) that he shall escape out of darkness (terrors).'

(4) perhaps intrans. *to stand firm, still*, Job 39:24, 'he does not stand still where the sound of the trumpet is heard.' From the common use of language it might be rendered, 'he so longs for the battle that he hardly believes his own ears for joy.' [TO MAKE FAST; Niph. *be fastened*, Hiph. *hold fast*. F.]

II. אָמַן

Hiphil הֶאֱמִין i. q. הֵימִין *to turn to the right*, Isa. 30:21.

אֲמַן

Chald. Aphel, הֵימִין *to trust*, construed with בְּ Dan. 6:24. Part. pass. מְהֵימָן *faithful, trusty*, Dan. 6:5; 2:45.

אָמָן

m. *a workman, an artificer*, Cant. 7:2; compare the root No. 1, b.

אֱמֶן

(1) verbal adj. *firm*, metaph. *faithful*. Neutr. *faithfulness, fidelity*, Isa. 65:16.

(2) adv. *truly, verily, Amen!* Jer. 28:6. אָמֵן וְאָמֵן Ps. 41:14. Its proper place is where one person confirms the words of another, and expresses a wish for the issue of his vows or predictions: *fiat, ita sit*; 'Amen, so be it.'

אֱמֶן

m. *faithfulness, truth*, Isa. 25:1. [*confidence*. F.]

אֱמֻנָה

f.—(1) *a covenant*, prop. *a confirmation, a surety*, Neh. 10:1.

(2) *something set, decreed*, i. q. חֹק Neh. 11:23. To be understood of

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a daily portion of food furnished to the singers.

(3) *Amana, Abana.*

אֲמָנָה

[אֻמְנָה. F.] f. pr. supporting; hence, a *column, post.* 2 Ki. 18 : 16.

אֱמוּנָה

f.—(1) *bringing up, tutelage,* Est. 2 : 20.—(2) *truth;* adv. *in truth, truly,* Josh. 7 : 20. Root אָמַן.

אֲמְנוֹן

'faithful,' *Amnon.*—(1) the eldest son of David. Once called אֲמִינֹן which see.—(2) 1 Ch. 4 : 20.

אָמְנָם

adv. (from אֹמֶן with the adverbial termination ָם), *in truth, truly, indeed,* Job 9 : 2. אָמְנָם כִּי 'it is true that,' Job 12 : 2.

אֻמְנָם

id. Gen. 18 : 13.

אָמַץ

fut. יֶאְמַץ, TO BE ALERT, FIRM, STRONG (kindred to חָמַס, חָמַץ to be eager); prop. of the alertness *of the feet, to be strong in the feet, swift-footed;* figuratively used of an alert and strenuous mind, 2 Ch. 13 : 18. Followed by כֹּחַ *to prevail over* any one, Gen. 25 : 23. חֲזַק וֶאֱמַץ 'be strong and alert,' i. e. of a strong and undaunted mind, Deut. 31 : 7, 23.

Piel אִמֵּץ—(1) *to make strong,* prop. failing feet, Job 4 : 4. Hence, *to make the mind active and strong,* Deut. 3 : 28.

(2) *to strengthen,* Isa. 41 : 10.

(3) *to restore,* to repair a building, i. q. חִזֵּק 2 Ch. 24 : 13; also, to set up, to build, Pro. 8 : 28.

(4) *to harden* (the heart), Deut. 2 : 30.

(5) *to appoint, to choose.* Ps. 80 : 18, '(whom) thou hast chosen for thyself,' comp. verse 16. [*To plant.* F.]

Hiphil intrans. *to be strong,* used of the mind, Ps. 27 : 14.

Hithpael.—(1) *to be alert,* followed by a gerund; to do anything speedily, 1 Ki. 12 : 18.

(2) *to strengthen oneself,* used of conspirators, 2 Ch. 13 : 7.

(3) *to harden oneself,* i. e. to be of a fixed mind, Ruth 1 : 18. [The root given by Fürst is אָמַן *to be sharp, clear,* of colour.]

אֱמִין

pl. אֲמִנִּים, *active, nimble,* used of horses, Zech. 6 : 3.

אֹמֶן

strength, Job 17 : 9.

אֲמָצָה

strength, protection, i. q. עֻזִּי Zech. 12 : 5.

אֲמַצְיָ

'strong,' *Amzi,* pr. n.

אֲמַצְיָה

'whom Jehovah strengthened,' *Amaziah,* pr. n.; also אֲמַצְיָהוּ. [F. invariably omits the relat., and considers such compounds as two subs.; thus, *Yah* is *strength;* but for very special reasons: such pr. n. will not be, therefore, again noticed.]

אָמַר

inf. absol. אָמוֹר, const. אֱמֹר; with pref. בֶּאֱמֹר Deut. 4 : 10; כַּאֲמֹר Josh. 6 : 8, but לֵאמֹר always contr.; fut. יֹאמַר, וַיֹּאמֶר; with conj. acc. וַיֹּאמֶר; with א omitted יְמִרוּךָ Ps. 139 : 20.

(1) TO SAY. (The primary signification is, *to bear forth;* [*to be prominent.* F.] hence, *to bring to light, to say;* comp. נָגַד, נָגַן, נָגָא, and Greek φημί. Hence Hithp. also אִמֵּר summit, and אַמִּיר pr. mountaineer.) From דָּבַר *to speak,* אָמַר differs, in the former being put absolutely, while אָמַר is followed by the words which any one speaks; thus Lev. 1 : 2, דַּבֵּר אֶל־בְּנֵי יִשְׂרָאֵל וְאָמַרְתָּ אֲלֵיהֶם 'speak to the children of Israel, and say to them.' Also followed by an accus., Jer. 14 : 17, וְאָמַרְתָּ אֲלֵיהֶם אֶת־הַדָּבָר הַזֶּה 'and thou shalt say to them this word;' Gen. 22 : 3, 'to the place אֲשֶׁר אָמַר לוֹ הָאֱלֹהִים of which God had spoken to him,' i. e. pointed out to him. Rarely followed by פִּי Job 36 : 10. In a few and uncertain examples, and those only in the later Hebrew, אָמַר seems to be put absolutely for דִּבֶּר 2 Ch. 2 : 10, 'and Huram spake by letters, and sent them to Solomon.' The very words follow; but in fact, 'and sent them to Solomon,' should be included in a parenthesis, and וַיֹּאמֶר should be referred to the words of the letter; 2 Ch. 32 : 24, וַיֹּאמֶר לוֹ 'and he (God) spoke with him.' But this may also be explained, *and he promised to him.* For very often after verbs of saying, pointing out, the object *it* is omitted. This being borne in mind, it will throw light on the much discussed passage, Gen. 4 : 8, 'and Cain said (sc. *it,* that which God had spoken, verse 7) to Abel his brother.' Samar. and LXX. insert נלכה השדה. So also Syr. and Vulg.

Before the person *to whom* anything is said, is put אֶל Gen. 3 : 16; 13 : 14; and לְ Gen. 3 : 17; 20 : 5. But both of these particles, although more rarely, indicate also the person *of* whom one speaks; for instance אֶל 2 Ki. 19 : 32; לְ Gen. 20 : 13, אֱמֹר לִי 'say of me.' This is also put in the acc., Gen. 43 : 27, 'your father, the old man אֲשֶׁר אֲמַרְתֶּם of whom ye spake,' i. e. whom ye mentioned.

Specially to be observed—(*a*) *to say to anything* this or that, it is i. q. *to call* it so, Isa. 5 : 20; 8 : 12. Part. pass. אָמוּר so *called,* Mic. 2 : 7; compare Niphal No. 2.—(*b*) *to say,* is

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sometimes i. q. to exhort, Job 36:10; to promise, 2 Ch. 32:24; to shew, tell, Ex. 19:25; *to declare* any one, i. q. to praise, to proclaim him, Ps. 40:11.

(2) אָמַר בְּלִבּוֹ Gen. 17:17, and לִלְבָבוֹ Hos. 7:2; also simply אָמַר *to say in oneself, to think, to suppose, to will.* Forster mentions that some of the nations of the Pacific Ocean say, 'to speak in the belly,' for 'to think.' Gen. 44:28, 'and I think that he was torn of wild beasts;' Ex. 2:14, הַלְהָרְגֵנִי אַתָּה אֹמֵר 'dost thou think to slay me?' Ps. 4:5, 'meditate in your own heart upon your bed.'

(3) *to command.* Construed sometimes followed by a gerund, Est. 1:17, אָמַר לְהָבִיא אֶת־וַשְׁתִּי 'he commanded Vashti to be brought;' Est. 4:13; 9:14. Also followed by וְ and a finite verb. Neh. 13:9, וָאֹמְרָה וַיְטַהֲרוּ 'and I commanded, and they purified,' i. e. at my command they purified; 2 Ch. 24:8, 'at the command of the king they made a chest.' (In Chaldee the former construction is found, Dan. 2:46; 3:13, the latter, Dan. 5:29.) Elsewhere followed by an acc. of the thing, 2 Ch. 29:24, 'for all Israel the king had commanded this burnt offering,' sc. to be instituted; 1 Ki. 11:18, לֶחֶם אָמַר לוֹ 'he commanded food for him,' sc. to be furnished him; with a dat. of pers. 2 Sa. 16:11.

Niphal נֶאֱמַר; fut. יֵאָמֶר and יֵאָמַר—(1) *to be said,* with לְ and אֶל of pers. Nu. 23:23. It also stands like the Latin, *dicitur, dicunt,* Gen. 10:9.

(2) יֵאָמֵר לְ *there is said to any one* (this or that), i. e. *he is* (so) *called,* Isa. 4:3.

Hiphil הֶאֱמִיר *to cause to say;* Deut. 26:17, 'thou hast this day made Jehovah to say, or promise,' etc.; verse 18, 'and Jehovah hath made thee promise,' i. e. ye have mutually promised. [F. *to cause to say, to promise;* thus, vice versâ, 17, 'thou hast promised Jehovah,' 18, 'He has promised thee.']

Hithpael הִתְאַמֵּר *to lift oneself up, to boast oneself,* Ps. 94:4.

אֲמַר

Ch. 3 fem. אֲמֶרֶת for אַמְרַת Dan. 5:10; fut. יֵאמַר; inf. מֵאמַר and מֵמַר Ezr. 5:11; part. אָמַר.

(1) *to say,* with a dat. of pers. Dan. 2:25; with an accus. of thing, Dan. 7:1; also followed by the words spoken, Dan. 2:24; or written, Dan. 7:2. Pl. אָמְרִין *those who say,* they are *saying,* a periphrasis for the Passive *it is said.* Dan. 3:4, לְכוֹן אָמְרִין עַמְמַיָּא 'unto you it is said, O people.'

(2) *to command, to order,* see the examples under the Heb. Kal No. 3.

אֵמֶר

in sing. only with suff. אִמְרוֹ Job 20:29, pl. אֲמָרִים constr. אִמְרֵי—(1) *a word, discourse,* i. q. דָּבָר but only in poetic language, except Josh. 24:27. Used especially of the words of God אִמְרֵי־אֵל Nu. 24:4, 16; אִמְרֵי אֱמֶת Pro. 22:21. Gen. 49:21, 'Naphtali is a slender hind, הַנֹּתֵן אִמְרֵי שֶׁפֶר who utters fair words,' i. e. pleasant, persuasive words. הַנֹּתֵן refers to Naphtali and not to אַיָּלָה. [F. '*which puts forth beautiful tops,*' i. e. *antlers,* in accordance with his primitive meaning.]

(2) *a command, mandate.* Job 20:29, נַחֲלַת אִמְרוֹ מֵאֵל 'the lot of his command from God.'

אִמַּר

pl. אִמְּרִין m. Ch. *a lamb,* Ezr. 6:9, 17:7:17. Arab. אמרה.

אִמֵּר

'talking,' 'loquacious,' *Immer.*

אֹמֶר

i. q. אֵמֶר, the forms of which it adopts in pl. A poetic word—

(1) *a word, speech,* Ps. 19:4.

(2) specially, *a poem, hymn,* Ps. 19:3; *epinicium,* Ps. 68:12.

(3) *a promise* of God, Ps. 77:9.

(4) *a thing, something,* like דָּבָר, Job 22:28.

אִמְרָה

pl. אֲמָרוֹת only poet. *a word, speech,* especially the word of God, Ps. 18:31; 119:38; also, a hymn, sacred poem, Gen. 4:23; Deut. 32:2.

אֶמְרָה

f. id. Lam. 2:17.

אֱמֹרִי

(according to the probable conjecture of J. Simonis, prop. *mountaineer,* from the unused אֱמֹר elevation, mountain, see under אָמַר No. 1), an *Amorite,* collect. *Amorites,* a nation of Canaan, whose name is sometimes used so as to include all the nations of Canaan.

אִמְרִי

'eloquent,' *Imri.*

אֲמַרְיָה

'whom Jehovah spoke of,' i. e. promised, *Amariah.*

אֲמַרְיָהוּ

id. *Amariah;* אֲמַרְיָה 1 Ch. 23:19.

אַמְרָפֶל

Amraphel, perhaps contr. from אֵמֶר, אַמְרָ, and אָפֶל, 'the commandment which went forth.'

אֶמֶשׁ

for אַמְשֶׁה, from מָשָׁה.

(1) *yesternight,* and adv. *in yesternight,* Gen. 19:34; also, *yesterday,* i. q. תְּמוֹל 2 Ki. 9:26. It denotes the latter part of the previous natural

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day, not the conventional, i. e. yesterday evening and night; whence it is used to denote evening and night in general, just as words which signify to-morrow are often applied to the morning.

(2) *night, darkness*, generally. Job 30:3, 'they flee אֶמֶשׁ שׁוֹאָה וּמְשֹׁאָה into the night,' or 'darkness of a desolate waste.' The Orientals well compare a pathless desert to night and darkness. See Jer. 2:6. 31, and Isa. 42:16.

אֱמֶת

for אֲמֵנֶת f. with suff. אֲמִתִּי, אֲמִתּוֹ.

(1) *firmness, stability, perpetuity*. Isa. 39:8, שָׁלוֹם וֶאֱמֶת 'peace and stability,' i. e. firm and stable peace, by ἐν διὰ δυοῖν; also *security*. Josh. 2:12, אוֹת אֱמֶת 'a token of security,' i. e. secure or certain.

(2) *faithfulness, fidelity*. Applied to a people, Isa. 59:14, 15; to a king, Ps. 45:5; to God, Ps. 30:10. Very often joined with חֶסֶד Ps. 25:10. עָשָׂה חֶסֶד וֶאֱמֶת עִם 'to shew sincere good will to any one,' Gen. 24:49.

(3) *probity, uprightness, integrity of mind*. Ex. 18:21, 'upright men, hating covetousness.' Neh. 7:2. Specially it is *integrity* (of a judge), *justice*. Ps. 19:10, 'the judgments of God are upright, just;' Isa. 16:5; also *sincerity*, Josh. 24:14.

(4) *truth*, opp. to falsehood, Gen. 42:16; אֲמָרִים אֱמֶת 'words (which are) truth,' Pro. 22:21. Applied to the word of God, Ps. 119:142; to prophecies, Jer. 26:15; to a servant of God, Isa. 42:3. Hence אֱמֶת יְהוָֹה 'the truth of the Lord,' often used for his true doctrine and worship, Ps. 25:5.

אַמְתַּחַת

f. (from מָתַח to spread out), pl. constr. אַמְתְּחוֹר *a sack*, Gen. 42:27, seq.

אֲמִתַּי

'true,' *Amittai*.

אֶמְתָנִי

Ch. f. (for ־ִית) *strong, mighty*, Dan. 7:7. Root מָתַן Arab. to be strong, mighty. [Fr. מְתָן = Heb. מֹתֶן, א prosth. *strong-loined, powerful*. F.]

אָן

adv. of interrogation, contr. from אַיִן No. II., pr. *where?* מֵאָן *whence?* 2 Ki. 5:25 (in כתיב). Hence *whither? where?* Used of time, *how long?* עַד־אָן *until when? how long?* Job 8:2.

With ה parag. local אָנָה—(1) *whither?* also without an interrogation, Josh. 2:5. Constr. is pregnant, Isa. 10:3, 'whither (will ye carry and where) will ye leave your riches?'

(2) *where?* Ruth 2:19.

(3) used of time, עַד־אָנָה *until when? how long?* Ex. 16:28; Job 18:2, 'how long (until when) will ye make an end of words?'

(4) without an interrogation, אָנָה וָאָנָה hither and thither, 1 Ki. 2:36, 42.

אֹן

i. q. אוֹן Heliopolis.

אֲנָא

Ch. comm. *I*, Dan. 2:8, more often אֲנָה 2:23. It is the genitive, Dan. 7:15.

אָנָּא

(to be read *ânna*, not *ŏnna*), interj. of entreaty, compounded of אָהּ and נָא pr. *ah, quæso! ah, I pray!* Followed by an imperative, Gen. 50:17, or a fut. apoc. i. e. an optative, Neh. 1:5; elsewhere absolutely, Ex. 32:31. It is also written אָנָּה 2 Ki. 20:3; Isa. 38:3; Jon. 1:14.

I. אָנָה

i.q. אָנַח, אָנַק, אָנַן onomatop. TO GROAN, TO SIGH, Isa. 3:26; 19:8. Hence is derived the noun אֲנִיָּה and תַּאֲנִיָּה.

II. אָנָה

not used in Kal, *to approach, to meet, to be present*. [*Opportunum esse*. F.]

Piel, *to cause anything to happen to any one*, or *to meet with any one* (used of God), Ex. 21:13.

Pual, *to be caused to meet*, i. e. *to light upon, to befall*, as misfortune, Pro. 12:21.

Hithpael, *to seek occasion* for hurting another; construed with לְ 2 Ki. 5:7.

אָנָה

whither? see אָן.

אֲנָה

Ch. *I*, see אֲנָא.

אָנָּה see אָנָּא.

אֲנוּ

we, i. q. אֲנַחְנוּ in one passage, Jer. 42:6 כתיב. This less frequent form (which is also used in the Rabbinic) is from אֲנִי, like אֲנַחְנוּ, from אָנֹכִי; and from this are abridged the suffixes נוּ, ־ָנוּ, ־ֵנוּ. In קרי indeed, there occurs the common אנחנו, but I have no doubt that אנו is genuine.

אִנּוּן

Ch. pron. i. q. Heb. הֵם *they, those*, Dan. 2:44, f. אִנִּין 7:17. And in this passage for *sunt, they are*. The more regular fem. form would seem to be אִנֵּין; but אִנִּין stands in all the editions.

אֱנוֹשׁ

m.—(1) *a man* (see below אֱנֹשׁ), i. q. אָדָם, but only in poetic language. It is rarely used as a singular in sense, Ps. 55:14; generally coll. of the whole human race, Job 7:17. The same is בֶּן־אֱנוֹשׁ Ps. 144:3. Specially it is—(*a*) the multitude, *the common people*; hence Isa. 8:1, בְּחֶרֶט אֱנוֹשׁ 'with common writing,' i. e. with common letters, so as to be

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easily read by the illiterate.—(*b*) *wicked men*, Ps. 9:20; 56:2.
(2) *Enos, Enosh.*

אָנַח

a root not used in Kal, kindred to אָוָה No. I. נָאַק, נָהַם.
Niphal, TO GROAN, TO SIGH, Ex. 2:23. Construed with עַל Eze. 21:12, and מִן Ex. 2:23. Hence—

אֲנָחָה

f. *a groan, a sigh*, Ps. 31:11; כָּלֵי אֲנָחָתָהּ 'all the sighing on account of it (Babylon),' Isa. 35:10; 51:11.

אֲנַחְנוּ

pron. pl. comm. *we*, the common form from which is shortened נְחְנוּ.

אֲנַחְנָה, אֲנַחְנָא

Ch. id., Dan. 3:16, 17.

אֲנָחֲרַת

Anaharath. Josh. 19:19.

אֲנִי

with distinctive acc. [as well as in pause. F.] אָנִי, pers. pron. 1 pers. common; *I*, i. q. אָנֹכִי. Pleon. it is joined to the first person of the verb, especially in the books of the silver age, as אֲמַרְתִּי אֲנִי. It is commonly the nominative, put only for the oblique cases when such have preceded. It sometimes includes the verb substantive, *I* (*am*), Gen. 15:7; 24:24.

אֳנִי

comm. *a ship*, or rather [properly. F.] coll. *a fleet.* Arab. اوانى *a vessel*, so called from holding and containing. Words signifying *ships* are often taken from those meaning *vessels.*

אֳנִיָּה

f., the noun of unity of the preceding, *a ship*, Pro. 30:19; pl. Gen. 49:13; אֳנִיּוֹת סוֹחֵר 'merchant ships,' Pro. 31:14.

אֲנִיָּה

f., *sorrow, mourning*, Isa. 29:2. Root אָנָה No. I.

אַנִיעַם

'sorrow of the people,' *Aniam.*

אֲנָךְ

m., LEAD, i. q. עֹפֶרֶת; hence, for *a plumb line;* Am. 7:7, חוֹמַת אֲנָךְ 'a wall of a plumb line,' i. e. erected perfectly true; verse 8, 'I will set a plumb line to my people Israel,' i. e. I will destroy all things as if by rule and line. This word seems to be primitive. [From a root אָנַךְ *to be pointed; pointed hook, for tearing or pulling.* F.]

אָנֹכִי

(Milra) in pause with the tone changed אָנֹכִי (Milêl), pers. pron. 1 pers. com. *I*, i. q. אֲנִי. This is the original and fuller form, and is, on the whole, rather less frequent than the shorter, though in the Pentateuch it is more often found, while in some of the later books, as Chronicles and Ecclesiastes, it does not occur at all.

אָנַן

not used in Kal; Ch. אֲנַן TO BE SAD, SORROWFUL, TO MOURN.
Hithpoel הִתְאוֹנֵן prop. to shew oneself sad; hence, *to complain*, Lam. 3:39; with the added notion of impiety, Nu. 11:1.

אָנַס

TO URGE, TO COMPEL, TO PRESS, TO FORCE; kindred roots are אָנַץ, אָנַשׁ, which see. Once found, Est. 1:8, אֵין אוֹנֵס 'none did compel' the guests to drink. (This root occurs frequently in Targg.)

אֲנַס

Ch. id., Dan. 4:6, כָּל רָז לָא אֲנָסָךְ 'no mystery giveth thee trouble.'

אָנַף

fut. יֶאֱנַף TO BREATHE, also *to emit breath through the nostrils*, as a verb only figuratively, *to be angry.* Const. either absol. Ps. 2:12; or with בְּ of object, Isa. 12:1. It is only used in loftier and poetic language; in prose there is used—
Hithpael, prop. *to shew oneself angry*, hence i. q. Kal; construed with בְּ, Deut. 1:37. [Denom. fr. אַף. F.]

אַנַף

only in pl. אַנָּפִים Ch. i. q. Heb. אַפַּיִם *face.* Dan. 2:46; 3:19. In Targ. more often contr. אַפִּין.

אֲנָפָה

f., the name of an unclean bird of which there were several species, Lev. 11:19. Bochart renders it, *angry bird*, with the Hebrews themselves, and he understands, a kind of eagle. Among irascible birds, is also the *parrot*, which is here understood by both the Arabic versions [and F.]

אָנַק

(1) prop. TO STRANGLE, BE IN ANGUISH, hence used of cries extorted by very great anguish or sorrow. [*To be narrow, stretched out*, of the neck. F.]
(2) from the idea of *strangling* (see חָנַק), has sprung the signification of *collar, to adorn with a collar* (see עָנַק), and of *neck.* From its slender neck, a she-goat or kid is called in Arabic عناق.
Niphal, i. q. Kal No. 1. Eze. 9:4; 24:17, הֵאָנֵק דֹּם, 'moan silently,' let no one hear thy moans.

אֲנָקָה

const. st. אֲנָקַת f.
(1) *clamour, groaning*, Mal. 2:13; as of captives, Ps. 79:11; of the wretched, 12:6.
(2) Lev. 11:30; a kind of reptiles

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of the lizard race, taking their name from the groaning noise which some lizards make. [Fem. of אֲנָק, *reptile of long neck*. F.]

אָנַשׁ

i. q. נָשׁ TO BE SICK, ILL AT EASE. It occurs only in part. pass. אָנוּשׁ, f. אֲנוּשָׁה *sick, ill*, used of a disease or wound, such as is scarcely curable, Jer. 15:18; of pain, Isa. 17:11; of a calamitous day, Jer. 17:16; of malignant disposition of mind, Jer. 17:9.

Niphal, *to be very ill*, 2 Sa. 12:15.

אֱנֹשׁ

a primitive word, in sing. not used, signifying A MAN, *vir*, hence *homo, man* in general. The Hebrews used for it the contracted and softer form אִישׁ, *a man, vir*, also the prolonged form אֱנוֹשׁ *homo*. From the primary form is the fem. אִשָּׁה for אֱנְשָׁה, and pl. אֲנָשִׁים. The signification of sickness and disease found in the root אָנַשׁ, is taken from the theme נשׁ, altogether foreign to this noun as a root.

אֱנָשׁ and אֱנַשׁ

(Dan. 2:10), emphat. state אֱנָשָׁא Dan. 2:38, and אֱנָשָׁא 5:21, and אֱנוֹשָׁא 4:13, כהיב, Ch. *a man*, and coll. *men*, 4:29, 30. בַּר אֱנָשׁ i. q. בֶּן אָדָם *a son of man*, i. e. a man, Dan. 7:13, 'behold there came with the clouds of heaven כְּבַר אֱנָשׁ the likeness of the Son of man,' i. e. the Messiah. [In the likeness of a man. F.] Pl. בְּנֵי אֱנָשָׁא Dan. 2:38; 5:21. [Jews. F.]

Pl. אֲנָשִׁים (in the Hebrew form) Dan. 4:14.

אַנְתָּה

Ch. pron. 2 pers. sing. m., *thou*, Dan. 2:29; 3:10; 5:13; 6:17, in כהיב. The form is a Hebraism, peculiar to the biblical Chaldee, instead of the common אַתְּ, אַנְתְּ comm. gen., and thus it is not acknowledged by the Masorites, who mark the ה as redundant, and always substitute the אַנְתְּ קרי.

אַנְתּוּן

Ch. *ye*, pron. 2 pers. pl. Dan. 2:8. In Targg. written אַתּוּן.

אַסָא

pr. n. 'harming,' or, as I prefer, 'physician,' *Asa*.

אָסָה

an unused root, *to be harmed, to receive hurt*, and transitive *to hurt*. Cognate perhaps is the Aram. אָסָא, to heal, i. e. to restore what is hurt.

אָסוּךְ

m., *a box for ointment*, 2 Ki. 4:2. Root סוּךְ to anoint. [*Oil-flask*. F.]

אָסוֹן

m., *harm, mischief*, from which any one suffers, Gen. 42:4, 38.

אָסוּר

(from the root אָסַר) pl. אֲסוּרִים m. *a bond*, Ecc. 7:26; בֵּית הָאָסוּר Jer. 37:15, 'house of bond,' i. e. prison.

אֲסוּר

Ch. id. Dan. 4:12; Ezr. 7:26.

אָסִיף

(from the root אָסַף) m., *gathering, or harvest of apples and fruit*, Ex. 23:16.

אָסִיר

(from the root אָסַר) pl. אֲסִירִים *a captive*, Job 3:18. It differs from אָסוּר, which retains the force of a participle, while אָסִיר is used as a substantive.

אֲסִיר

m.—(1) id., Isa. 10:4.

(2) *Assir*.

אָסָם

an unused root, i. q. שׂוּם to place, *to lay up*, comp. Aram. אֲטַם, (מ and ס being interchanged), to lay up; whence אֲסָמְיָא storehouse.

אֲסָמִים

pl. *storehouses*, Deut. 28:8; Pro. 3:10.

אָסַן

an unused and uncertain root, Aram. *to hide;* see אָסַם. Hence—

אַסְנָה

Asnah, pr. n. Taken as an appellative, the meaning is either *storehouse*, or else *bramble*, i. q. Ch. אַסְנָא; Heb. סְנֶה. [For סְנֶה *dwelling in the thornbush;* comp. in form אֶבְנֶה, and Deut. 33:16. F.]

אָסְנַפַּר

Asnappar. Ezra 4:10.

אָסְנַת

Ascnath, she who is of Neith (i. e. Minerva of the Egyptians), like *Asisi, she who is* (devoted) *to Isis*.

אָסַף

imp. אֶסְפָה, אָסְפָה Nu. 11:16; pl. אִסְפוּ Ps. 50:5; fut. יֶאֱסֹף; in pl. and with suff. יֶאֶסְפוּ, יֶאֶסְפֵנִי; more rarely יִסַּף, וַיִּסַּף, אֹסַף 1 Sa. 15:6; prop. TO SCRAPE, TO SCRAPE TOGETHER, cogn. to the verbs סוּף, סָפָה; also יָסַף, and with the harsher יָסַח; hence—

(1) *to collect*, as fruits, Ex. 23:10; ears of corn, Ruth 2:7; money, 2 Ki. 22:4; also *to assemble* men, a people, peoples, etc., Ex. 3:16. Const. with an acc., also sometimes with אֶל of the person or place to which any one is congregated; Gen. 42:17, 'and he assembled them into the prison;' also עַל 2 Ki. 22:20. Hence—

(2) *to take* to oneself, to receive to oneself, especially to hospitality and

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protection, Deut. 22:2; אָסַף פ׳ מִצָּרַעַת 2 Ki. 5:3, seq. 'to receive any one from leprosy,' i.e. to heal a leprous person.

(3) *to gather up* to one, *to contract, draw back;* Gen. 49:33, 'he drew up his feet into the bed;' 1 Sa. 14:19, אֱסֹף יָדֶךָ 'draw back thy hand,' i.e. stay from what thou hast begun. Hence—

(4) *to take away,* especially that which any one had previously given; Ps. 104:29, 'thou takest away their breath, they expire;' Gen. 30:23, אָסַף אֱלֹהִים אֶת־חֶרְפָּתִי 'God hath taken away my shame.'

(5) *to take out of the way, to destroy, to kill;* 1 Sa. 15:6, פֶּן אֹסִפְךָ עִמּוֹ 'lest I destroy you with them;' Eze. 34:29, אֲסוּפֵי רָעָב 'destroyed,' i.e. killed 'by hunger.' From the first signification comes—

(6) *to bring up the rear,* Isa. 58:8. Those who bring up the rear, keep together, and collect the stragglers.

Niphal—(1) *to be collected, gathered together;* construed with אֶל Lev. 26:25; עַל 2 Sa. 17:11; לְ 2 Ch. 30:3; of the place to which any are gathered together, although עַל in this phrase more frequently signifies *against.*—נֶאֱסַף אֶל־עַמּוֹ Gen. 49:29; אֶל־אֲבוֹתָיו Jud. 2:10, and simply נֶאֱסַף Nu. 20:26, 'to be gathered to one's people, to one's fathers;' used of entering into Hades, where the Hebrews regarded their ancestors as being gathered together.

(2) *to be received;* used of the leper, i. q. to be healed, Nu. 12:14; Jer. 47:6; reflect. to receive, or betake oneself (into the sheath), of a sword.

(3) *to be taken away, to vanish, to perish,* Isa. 16:10; 60:20.

Piel—(1) *to gather, collect,* Isa. 62:9. [*Collect earnestly.* F.]

(2) *to receive,* as a guest, Jud. 19:18.

(3) *to bring up the rear,* Nu. 10:25.

Pual, *to be gathered,* Isa. 24:22; 33:4.

Hithpael, *to be assembled,* Deut. 33:5.

אָסָף

'collector,' *Asaph.*

אָסֹף

only in pl. אֲסֻפִּים *collections,* i. e. storehouses, 1 Ch. 26:15, 17. אֲסֻפֵּי הַשְּׁעָרִים 'storehouses of the gates,' Neh. 12:25.

אֹסֶף

collection, gathering, harvest, especially of *fruits,* Isa. 32:10.

אֲסֵפָה

f. *a gathering together,* Isa. 24:22, pleonastically, אֻסְּפוּ אֲסֵפָה 'they are gathered in a gathering,' i. e. together.

אֲסֻפָּה

f. only in pl. אֲסֻפּוֹת *congregations, assemblies,* especially of learned and wise men. Ecc. 12:11, בַּעֲלֵי אֲסֻפּוֹת 'masters (i. e. associates) of assemblies,' i.q. חֲכָמִים in the other member.

אֲסַפְסֻף

m., *collected,* adj. diminutive; whence contemptuously, *a mixed crowd,* scraped together of men of all kinds, who added themselves to the Israelites. With article הָאסַפְסֻף Nu. 11:4, א quiescent. The same are called in Ex. 12:38, עֵרֶב רַב.

אָסְפַּרְנָא

(Milêl) adv. Ch. *carefully, studiously, diligently.* Ezra 5:8. The origin of this word is doubtless to be sought in the Persic (see אַדְרַזְדָּא).

אַסְפָּתָא

Aspatha. Probably Sanscr. 'given by the horse,' i. e. by Bramah under the form of a horse. [Pers. F.]

אָסַר

future יֶאְסֹר and יֶאֱסֹר with suffix וַיֵּאַסְרֵהוּ, וַיֵּאַסְרֻהוּ—(1) TO BIND, TO MAKE FAST, TO BIND TO ANY THING, cognate to אָזַר. Ex. gr. a beast of burden, Gen. 49:11; a sacrifice, Ps. 118:27; a sword to the thigh, Neh. 4:12; any one with cords, Eze. 3:25. Hence—

(2) *to bind, put in bonds,* Gen. 42:24, viz. with fetters, Ps. 149:8. Part. אָסוּר bound, Ps. 146:7; metaph. used of a man taken with the love of a woman, Cant. 7:6.

(3) *to make captive, to hold in prison,* although not bound, 2 Ki. 17:4; 23:33. Part. אָסוּר a prisoner, Gen. 40:3, 5; בֵּית הָאֲסוּרִים 'house of prisoners,' i.e. prison, Jud. 16:21, 25; contr. בֵּית הָסוּרִים Ecc. 4:14.

(4) *to bind,* or *fasten* animals to a vehicle. 1 Sa. 6:7, 'and bind the kine to the cart;' verse 10; either with an acc. of the vehicle, to harness a chariot, Gen. 46:29, or else absol. 1 Ki. 18:44, אֱסֹר וָרֵד 'bind (the chariot to the horses) and go down.'

(5) properly *to bind on, to join,* hence אָסַר אֶת־הַמִּלְחָמָה, *to join battle, to begin the fight;* 1 Ki. 20:14.

(6) אָסַר אִסָּר עַל־נַפְשׁוֹ *to bind a bond,* or *prohibition upon oneself,* i. e. to bind oneself with a vow of abstinence; Nu. 30:3, seq. It differs from נָדַר נֶדֶר, which is to vow to do or to perform something.

Niphal—(1) *to be bound,* Jud. 16:6, 13.

(2) *to be kept in prison,* Gen. 42:16, 19.

Pual, *to be taken in war, made captive,* Isa. 22:3.

אֱסָר and אִסָּר

m. prop. obligation, prohibition, hence *vow of abstinence,* Nu. 30:3,

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seq. In abs. state always אִסָּר, but with suff. אֲסָרָהּ, pl. אֲסָרֶיהָ Nu. 30:6, 8, 15.

אֱסָר

Ch. *interdict, prohibition*, Dan. 6:8, seq.

אֵסַר־חַדּוֹן

pr. n. *Esar-haddon*, perhaps, in ancient Assyrian, 'gift of fire.'

אֶסְתֵּר

Esther. This word is used by the Syrians to denote the planet Venus, and we recognise the same name in the Hebrew עַשְׁתֹּרֶת.

אָע

Ch. *wood*, Ezr. 5:8; 6:4; softened from the Heb. עֵץ, ע being changed into א, and ץ into ע.

I. אַף

conj.—(1) signifying *addition*, especially of something greater, prop. *even, besides*. Job 15:4, אַף־אַתָּה תָּפֵר יִרְאָה 'thou even makest void the fear (of God),' Job 14:3; 34:12. With an interrogative particle prefixed הַאַף *is it even?* Job 34:17; 40:8. Followed by וְאִם. Repeated before a pronoun for the sake of emphasis; Pro. 22:29, הוֹדַעְתִּיךָ אַף אַתָּה 'I make known to thee, even to thee.' Hence *nedum*, Job 4:19, *much less if;* more fully אַף כִּי; Job 9:14, אַף כִּי אָנֹכִי אֶעֱנֶנּוּ 'how much less if I should answer him?' [אַף is a pronom. stem; prop. a prep. denoting rest *at* or *near*, *with*—hence a conj. *also*. As אַךְ from אֲכִי so אַף from אֲפִי, used in the Jerus. Targ. F.]

(2) simply signifying addition, *also*, Lev. 26:16, 28. There often occurs וְאַף 'and also,' Lev. 26:39; Deut. 15:17; once even וְאַף־גַּם, Lev. 26:44. Twice or three times repeated, Isa. 40:24; 41:26. Often put poetically, and with emphasis for the more common *and;* Isa. 48:12, 13, 'and I (am) the last, and my hand hath founded the earth.'

(3) by ellipsis of the conditional particle, i. q. אַף אִם *even if;* Job 19:4, וְאַף־אָמְנָם שָׁגִיתִי 'even if indeed I have erred.' Also *even though, when yet;* Ps. 44:10, 'we praise God all the day, אַף זָנַחְתָּ וַתַּכְלִימֵנוּ although thou hast cast us off, and put us to shame.'

אַף

Ch. *also*, Dan. 6:23.

אַף כִּי

(1) prop. *yea more that, but also, but even;* Eze. 23:40, 'yea more, that they brought men from afar.' Hence—

(2) *much more, how much more*, when an affirmation precedes, 1 Sa. 14:30; when a negation precedes, *how much less*, Job 25:6. Sometimes כִּי is omitted. Gen. 3:1, אַף כִּי אָמַר אֱלֹהִים is said for הַאַף כִּי 'is it even so that God hath said?' Hath God so said?

II. אַף

(for אָנֵף from the root אָנַף), with suff. אַפִּי, אַפּוֹ, m. prop. a breathing place, the member with which one breathes, [אָנַף *to be stretched out, prominent. The prominent feature.* F.] hence—(1) *the nose*. Used of the nose of men, Nu. 11:20, and of animals, Job 40:24; גֹּבַהּ אַף used of pride; רוּחַ אַף the blowing of breath through the nostrils, as of those who are enraged, Job 4:9. Hence—

(2) *anger*, which shows itself in hard breathing; בַּעַל אַף Pro. 22:24, and אִישׁ אַף Pro. 29:22, angry. Very often used of the anger of God, Deut. 32:22.

Dual אַפַּיִם.—(1) two breathing places, i. e. *the nostrils, the nose*, Gen. 2:7.

(2) *anger*, especially in the phrases, קְצַר אַפַּיִם, אֶרֶךְ slow to anger, i. e. patient; quick of anger.

(3) meton. *face, countenance*, Gen. 3:19. Of frequent use in the phrase, 'to prostrate oneself אַפַּיִם אַרְצָה with the countenance cast to the ground.' לְאַפֵּי דָוִד before David, 1 Sa. 25:23, for the more common לִפְנֵי.

(4) *two persons*, as if a dual, from the sing. אַף in the signification of *face* and person. 1 Sa. 1:5, מָנָה אַחַת אַפַּיִם 'he gave one portion of two persons,' i. e. a double portion.

(5) *Appaim*.

אָפַד

TO GIRD ON, TO PUT ON, specially used of the ephod אֵפוֹד of the high priest, Ex. 29:5.

אֵפֹד

i. q. אֵפוֹד 'the ephod of the high priest,' *Ephod*.

אֲפֻדָּה

f.—(1) active noun of the preceding verb, *putting on, binding on* (of the ephod), Ex. 28:8.

(2) *covering* (of gold), or *overlaying* of a statue, Isa. 30:22.

אַפֶּדֶן

i. q. Syr. *palace*, Dan. 11:45, אָהֳלֵי אַפַּדְנוֹ 'his tabernacles, like unto palaces.'

אָפָה

imp. אֵפוּ (for אֱפוּ), Ex. 16:23, fut. יֹאפֶה, once וַתֹּפֵהוּ 1 Sa. 28:24, TO COOK, TO BAKE, specially bread or cake in an oven, Gen. 19:3. Followed by two accusatives, one of the material, the other of that which is made from it. Lev. 24:5, וְאָפִיתָ אֹתָהּ שְׁתֵּים עֶשְׂרֵה חַלּוֹת 'and bake thereof

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twelve cakes.' Part. אֹפֶה *a baker*, Gen. 40:1, 'chief of the bakers.'

Niphal, *to be cooked, baked*, Lev. 6:10; 7:9. Pl. הֵאָפֻיָּה Lev. 23:17.

אָפוֹ

and אֲפוֹא with א paragogic (these forms in MSS. differ surprisingly), properly, *here, hic*, and of time, *now*. But it is always a postpositive particle, which gives emphasis to the preceding word. It is added—

(*a*) to pronouns and adverbs of interrogation, *then now*, Gen. 27:33. בַּמֶּה אֲפוֹא 'wherein then?' Ex. 33:16. Isa. 22:1, מַה־לָּךְ אֲפוֹא 'what then (is) now to thee?' אַיֵּה אֲפוֹא 'where then?' Job 17:15.—(*b*) in exhortations and wishes. Job 19:6, דְּעוּ אֲפוֹא 'know then.'—(*c*) to negative and affirmative particles or words. Job 9:24, אִם לֹא אֲפוֹ 'if not now (God),' i. e. if it be not God, 'who is it?' The contrary is found, Gen. 43:11, אִם כֵּן אֲפוֹ 'if so now.' This אֲפוֹ, enclitic, and the interrogative אַיֻּלָּה, are cognate. [א and אֲפוֹ = שָׁם = פֹּה. F.]

אֵפוֹד

m., the same in constr. st. (1 Sa. 2:18); Root אָפַד: *ephod*, a garment of the high priest, worn over the tunic and robe. It reached down to the middle of the thighs, and was bound to the body by a girdle. Besides the high priest, others also wore this garment; David, for instance, and Samuel, and priests of an inferior order. The high priest's ephod was made of gold, purple, scarlet, and byssus; that of others of linen.

(2) *statue, image* of an idol (comp. אֲפֻדָה No. 2), Jud. 8:27; so also apparently Jud. 17:5; 18:17—20; Hos. 3:3. [On all these passages Fürst observes, 'It was put on at the giving of oracles.']

(3) written defectively, see אֵפֹד, *Ephod*, pr. n.

אָפְוָן see אוֹפָן.

אָפִיחַ

'rekindled,' 'refreshed,' from the root אָפַח i. q. פּוּחַ, to breathe, to blow, *Aphiah*. [*Striving*. F.]

אָפִיל

from the root אָפַל, adj. *late, of slow growth*, used of fruits and grain; pr. weak, tender, slow in growing, Ex. 9:32.

אֲפִים

pr. n. see II. אַף No. 5.

אֲפִיק or אָפִיק

always in const. st. אֲפִיק, pl. אֲפִקִּים m.—(1) *a channel, tube*, so called from the idea of containing (see אָפַק No. 1). Job 40:18, אֲפִיקֵי נְחֹשֶׁת 'tubes of brass.'—(*a*) *a channel, bed of a stream*, Isa. 8:7; also, the bottom of the sea, 2 Sa. 22:16.—(*b*) *a brook, a stream*, Ps. 42:2. אֲפִיק נְחָלִים 'stream of the valleys,' Job 6:15. Hence—(*c*) *a valley* itself, especially as watered by a stream, i. q. נַחַל, Eze. 6:3.

(2) *strong, robust*, see the root No. 2. Job 41:7, אֲפִיקֵי מָגִנִּים 'the strong of shields,' i. e. strong shields (of a crocodile). Job 12:21, 'he looseth the girdle of the strong.'

אֲפִיק see אֲפִקָּה.

אֶפֶל

a root not used in Hebrew. Arab. is—

(1) pr. *to set* as the sun (comp. the kindred roots נָפַל נָבַל אָבַל), *to be obscure, dark*.

(2) *to fail, to be weak, tender*, specially used of *backward* plants.

אֵפֶל

m. *obscure, dark*, of the day, Am. 5:20.

אֹפֶל

m. *darkness*, especially *thick*, a poet. word, Job 3:6. Metaph. of *misery, misfortune*, also of a place of ambush, Ps. 11:2.

אֲפֵלָה

f. thick and dense *darkness*, Ex. 10:22. It often furnishes an image of wretchedness, Isa. 8:22. Pl. אֲפֵלוֹת darkness, Isa. 59:9.

אֶפְלָל

'judgment,' from פָּלַל, *Ephlal*.

אָפַן

an unused root, which appears to have signified *to turn*, like פָּנָה.

אוֹפָן

time, from the notion of *turning* and *revolving*. Pro. 25:11, דְּבַר דָּבָר עַל־אָפְנָיו 'a word spoken in its own times,' i. e. in a suitable time. We may explain עַל־אָפְנָיו 'upon its wheels,' taking it as a proverbial phrase indicating *quickness* of answering, making אוֹפָן to be the same as אוֹפָן *a wheel*.

אָפַס

i. q. פָּסַק TO CEASE, TO FAIL, TO COME TO AN END, Gen. 47:15, 16.

אֶפֶס

pr. *cessation*, hence—

(A) subst. m.—(1) *end, extremity*. אֶפֶס אֶרֶץ 'ends of the earth,' used of the extreme limits of the earth, Ps. 2:8.

(2) Dual אֲפָסַיִם of the extremities, i. e. *the soles* of the feet. Eze. 47:3, מֵי אֲפָסַיִם 'water of the soles,' i. e. not deep. Comp. פַּס.

(B) adv.—(1) *no farther*, i. e. לֹא עוֹד, Isa. 5:8. Also *moreover not*, Isa. 45:6; 46:9. There is once added עוֹד, 2 Sa. 9:3; also with Yod paragogic, [י of union. F.] Isa. 47:

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8, 10; Zeph. 2 : 15, אֲנִי וְאַפְסִי עוֹד 'I am, and there is none besides.'

(2) *not*, Isa. 54 : 15; בְּאֶפֶס like בִּלְתִּי *without*, Job 7 : 6.

(3) *nothing*, Isa. 41 : 12, 29; מֵאֶפֶס id. prop. *of nothing*, Isa. 40 : 17; בְּאֶפֶס 'on account of nothing,' i. e. without cause, Isa. 52 : 4.

(4) adv. of restraining; *only*, Nu. 22 : 35.

(5) conj. אֶפֶס כִּי pr. *only that, simply*, for the conjunction *however, nevertheless*, Nu. 13 : 28.

אֶפֶס דַּמִּים

Ephes-dammim, 1 Sa. 17 : 1, called 1 Ch. 11 : 13, פַּס דַּמִּים.

אֶפַע

a word once found (in my judgment an incorrect reading), Isa. 41 : 24. Some of the Jewish writers take אֶפַע as i. q. אֶפְעֶה *a viper;* and they render it 'your work (is) worse than a viper;' but this is altogether unsuited to the context, in which idols are said to be able to do nothing. Read with Vulg., Chald., Saad. מֵאֶפֶס which is found in the similar passages, Isa. 40 : 17; 41 : 12, 29.

אֶפְעֶה

comm. (f. Isa. 59 : 5), *a viper*, a poisonous serpent, from פָּעָה [אָפַע *to hiss.* F.] Job 20 : 16.

אָפַף

TO SURROUND, but only poet. construed with an acc. Ps. 18 : 5; with עַל, Ps. 40 : 13. In flection it is not contracted, whence אֲפָפוּנִי, אֲפָפֻנִי.

אָפַק

a root not used in Kal.—(1) TO HOLD, TO HOLD FAST, i. q. חָזַק.

(2) *to be strong, mighty*, see אֵפִיק No. 2. For the signification of *holding*, especially holding firmly, is often applied to *strength.*

Hithpael, *to hold oneself fast, to restrain oneself from giving way to* the impulses of love, Gen. 43 : 31; grief, Isa. 42 : 14; anger, Es. 5 : 10. Gen. 45 : 1, 'and Joseph could no longer restrain himself;' Isa. 63 : 15, הֲתַחְמֵיךְ אֵלַי הִתְאַפָּקוּ 'thy love towards me restrains itself;' 1 Sa. 13 : 12, 'I forced myself, and offered the burnt offering' (although I knew that I was forbidden so to do).

אֶפֶק

'strength,' 'fortress,' 'fortified city,' *Aphek*, called אֲפֵק, Jud. 1 : 31.

אֲפֶקָה

'strength,' *Aphekah*, p. n.

אָפַר

a root of uncertain signification, perhaps kindred to the root עָפַר *to cover*, compare אֹפֶר for עֹפֶר.

II. *to be whitish;* Arab., whence אֵפֶר ashes, unless this comes from the idea of grinding, pulverising, פָּרַר i. q. פָּרַר. Compare עָפַר, עָפָר.

אֵפֶר

m. *ashes.* Perhaps this is a primitive, kindred to the word עָפָר, and pr. denotes dust and earth; or from אָפַר II. Nu. 19 : 9, 10. It is used principally in speaking of mourning, Jer. 6 : 26; to which belong the phrases, Ps. 102 : 10, 'I have eaten ashes like bread.' Es. 4 : 1, 'and he put on sackcloth and ashes.' Metaph. used of anything light and fallacious. Job 13 : 12, מִשְׁלֵי אֵפֶר 'maxims of ashes,' i. e. vain and fallacious. [*Worthless poems.* F.]

אֵפֹד

m. *a covering of the head*, a band to cover the head, for עֹפֶד, see אָפַד; 1 Ki. 20 : 28, 41. Nearly the same word is found in Syriac, a mitre of priests and bishops.

אֶפְרַח

m. *the young* of birds, Deut. 22 : 6. The root פָּרַח to germinate, is in Hebrew only used of plants; but in Arabic, is also used of animals producing young.

אַפִּרְיוֹן

m. *a litter, palanquin*, once found Cant. 3 : 9. It answers to the Chald. אַפְרְיָא, which is given in this place by the Targumist, and Cant. 1 : 16 for the Heb. עֶרֶשׂ. The root פָּרָה, Ch. פְּרָא to run, prop. *to be borne, to be borne quickly.*

אֶפְרַיִם

Ephraim, the younger son of Joseph, ancestor of the tribe of Ephraim. 'The wood of Ephraim,' 2 Sa. 18 : 6, from the narrative, must be beyond Jordan; probably so called from the slaughter of the Ephraimites, Jud. 12 : 1—6.

אֲפַרְסָיֵא

Ch. pl. *Apharsites.* Hiller understands the *Parrhasii*, a nation of eastern Media; I prefer to understand the Persians themselves (comp. פָּרַס.)

אֲפַרְסַתְכָיֵא, אֲפַרְסְכָיֵא

Apharsachites, and *Apharsathchites*, Ch. pl. Some have suitably enough compared the *Paræataceni*, dwelling between Persia and Media.

אֶפְרָת

Ephrath; and more often with ה parag.—

אֶפְרָתָה

Ephrathah, land, region. [*Posterity.* F.]

(1) pr. n. of a town, elsewhere called *Bethlehem;* more fully *Bethlehem Ephratah.*

(2) i. q. אֶפְרַיִם Ps. 132 : 6; comp. אֶפְרָתִי No. 2.

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(3) pr. n. f. 1 Ch. 2:19, 50; 4:4.

אֶפְרָתִי

m.—(1) *an Ephrathite*, or Bethlehemite, 1 Sa. 17:12. Pl. אֶפְרָתִים Ruth 1:2.

(2) *an Ephraimite*, Jud. 12:5.

אֶפְתֹם

adv. Ch. perhaps *at length, in the end.* It occurs once, Ezr. 4:13, 'and at length bring damage to the kings.' Others conjecture from the context, and interpret it *treasury, revenue* (of kings).

אָצַב

an uncertain root, perhaps i. q. עָצַב *to labour, to toil.* [By transp. fr. אָבַץ *to shine.* F.] Hence—

אֶצְבוֹן

Ezbon. [*Splendour.* F.]

אֶצְבַּע

f. for צְבַע, with א prosthetic.

(1) *a finger*, Ex. 31:18; specially the fore-finger, which is used in *dipping* into anything (from צָבַע); Lev. 4:6 seq.; Ex. 8:15; 'this is the finger of God,' i. e. this is done by the power of God himself. As a measure across the fingers, Jer. 52:21.

(2) followed by תַּלִּים, *a toe*, 2 Sa. 21:20.

אֶצְבַּע

also Ch.; pl. אֶצְבְּעֹת used of the fingers, Dan. 5:5; of the toes, Dan. 2:41, 42.

אָצִיל

m.—(1) *a side*, i. q. אֵצֶל; Isa. 41:9, אֲצִילֵי הָאָרֶץ 'sides (i. e. limits, extremities) of the earth' (as elsewhere נִגְפּוֹת הָאָרֶץ, יַרְכְּתֵי הָאָרֶץ).

(2) adj. i. q. Arab. prop. *deep-rooted*; hence metaph. sprung from an ancient and noble stock, *noble*, Ex. 24:11. [ἐπίλεκτοι. F.] Compare אֵצֶל No. 1.

אֲצִיל

m. (from אָצַל No. 1), *a joining, a joint*; hence אֲצִילֹת יָדִים 'joints of the hands,' i. e. the knuckles, Jer. 38:12. The same are to be understood in Eze. 13:18, where the sewing of cushions 'for all the joints of the hands' is put hyperbolically to express the extreme luxury of the females, since usually cushions are placed at most under the elbow.

אָצַל

(1) TO JOIN, TO CONNECT TOGETHER; Arab. also, to put forth deep roots; metaph. to be sprung from an ancient and noble stock.

(2) denom. from אֵצֶל prop. to put by the side, *to separate*; hence followed by מִן *to take away from*, Nu. 11:17; *to refuse*, Ecc. 2:10. Followed by לְ *to reserve* for any one, Gen. 27:36. [The v. according to F. is the root, *to separate, break off*; אֵצֶל, the end, or side, where the *break off* takes place.]

Niphal, *to be narrowed*, Eze. 42:6.

Hiphil, fut. וַיַּאְצֵל i. q. Kal No. 2, Nu. 11:25.

אֶצֶל

'noble,' *Azel.* 1 Ch. 8:37.

אֵצֶל

with suff. אֶצְלִי m.—(1) *a side.* [*Slope.* F.] 1 Sa. 20:41, מֵאֵצֶל הַנֶּגֶב 'from the south side;' מֵאֵצֶל פ 'from one's side,' 1 Ki. 3:20, and i. q. at any one's side (see מִן No. 3), Eze. 40:7. Far more frequently—

(2) prep. *at the side, near*, Gen. 41:3.

אֲצַלְיָהוּ

'whom Jehovah has reserved,' *Azaliah.* [*Distinguished by Jah.* F.]

אָצַם

i. q. עָצַם *to be strong.* Hence—

אֹצֶם

Ozem. 1 Ch. 2:15.

אֲצָעָדָה

f. i. q. צָעָדָה with א prosthetic, prop. a leg-chain (from צָעַד), a fetter; hence, *a bracelet*, Nu. 31:50.

אָצַר

TO LAY UP, TO STORE, TO HEAP UP, TO TREASURE UP. The primary idea is that of shutting up, enclosing, restraining; compare עָצַר, also אָזַר, אָסַר, 2 Ki. 20:17.

Niphal, pass. Isa. 23:18.

Hiphil, *to cause to lay up in a treasury*, i. e. to set any one over a treasury; Ne. 13:13, וְאוֹצְרָה עַל אוֹצָרוֹת 'and I made treasurers over the treasuries.'

אֹצָר

'treasure,' *Ezer.*

אֶקְדָּח

m. *a gem* of some kind; as far as may be judged from the etymology (from קָדַח to burn), *fiery* and *sparkling.* Found once, Isa. 54:12.

אַקּוֹ

m. *a roe, a roe-buck*, from אָקַק, Talm. אַקָּא a goat, with the termination ו, of the same force as וֹן, Deut. 14:5.

אַר

see אוֹר light, and יָאַר.

אָרָא

perhaps i. q. אֵרִי 'lion,' *Ara.*

אֲרָאֵל

probably i. q. אֲרִיאֵל *lion of God, hero.* Hence—

(*a*) אֲרִאֵלִי 'sprung from a hero,' *Areli*, pr. n. and patronymic.

(*b*) a difficult word אֲרִאֵלִם Isa. 33:7,

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'their hero,' or rather collectively, 'their heroes,' sc. of Israel, in which interpretation nothing need be changed, but Dagesh being removed from the letter ל (אֶרְאֵלָם). The common reading with Dagesh has doubtless arisen from another interpretation adopted anciently; by which אראלם was regarded as contracted from אֶרְאֶהֶלָּם, אֶרְאֶהֶלָּהֶם.

אָרַב

(1) prop. TO KNOT, TO WEAVE, TO INTERTWINE. Kindred is עָרַב to mingle.

(2) *to lie in wait.* Verbs of intertwining, weaving, also of twisting, spinning, are often applied to craftiness and snares. Const. followed by לְ, Ps. 59:4; followed by an acc. Pro. 12:6; עַל Jud. 9:34. Elsewhere put absolutely, for *to watch in ambush*, Jud. 9:34; followed by a gerund; Ps. 10:9. Part. אוֹרֵב, הָאוֹרֵב a lier in wait, often coll. *liers in wait*, a body of soldiers set in ambush, Jud. 20:33, seq.; hence construed with a plur., verse 37.

Piel. i. q. Kal, construed followed by עַל, 2 Ch. 20:22, absol. Jud. 9:25.

Hiphil, *to set an ambush.* Fut וַיָּרֶב for וַיַּאֲרֶב, 1 Sa. 15:5.

אֲרָב

'ambush,' *Arab*, a town, Josh. 15:52. Hence probably is the Gentile noun אַרְבִּי *Arbite*, 2 Sa. 23:35.

אֶרֶב

m.—(1) *lying in wait*, used of wild beasts, Job 38:40.

(2) a place of lying in wait, *a den of wild beasts*, Job 37:8.

אֹרֶב

m. *ambush*; Jer. 9:7, וּבְקִרְבּוֹ יָשִׂים אָרְבּוֹ 'and in his breast he lieth in ambush.'

בֵּית אַרְבְּאֵל see אַרְבְּאֵל.

אַרְבֶּה

m. *a locust*, (from the root רָבָה to be many); Ex. 10:4, seq. Specially of a particular kind, prob. the *gryllus gregarius*, Lev. 11:22; Joel 1:4. [אָרַב *to browse.* F.]

אָרְבָּה

f. i. q. אֹרֶב. Plur. אֲרָבוֹת constr. אָרְבוֹת only Isa. 25:11, 'he (God) will humble his (Moab's) pride, with the ambush of his hands,' i. e. which his hands have framed. [אָרְבָה. F.]

אֲרֻבָּה

f. prop. interwoven *work*, or *network, lattices.* Once in sing. Hos. 13:3, elsewhere always in pl. אֲרֻבּוֹת. Root אָרַב.

(1) *a window* (as being closed with lattice-work), Ecc. 12:3.

(2) *a dove-house*, as being shut in with lattice-work, Isa. 60:8; and for the same cause—

(3) *a chimney* or *smoke-hole*, Hos. 13:3.

(4) אֲרֻבּוֹת הַשָּׁמַיִם 'flood gates of heaven,' which are opened when it rains, Gen. 7:11.

אֲרֻבּוֹת

Aruboth, pr. n.

אַרְבַּע

f. and אַרְבָּעָה constr. st. אַרְבַּעַת m.

(1) *four*, for רְבַע with א prosthetic, with suff. אַרְבַּעְתָּם those four, Eze. 1:8, 10. Often for the ordinal *fourth*, when years and months are counted, Isa. 36:1. Dual אַרְבַּעְתַּיִם *four-fold*, 2 Sa. 12:6. Plur. אַרְבָּעִים *forty*, Gen. 8:6.

(2) *Arba.* Perhaps, *homo quadratus.* [= אֲרִיבַעַל *Baal-Hercules.* F.]

אַרְבַּע and אַרְבְּעָה

Ch. i. q. Heb. *four*, Dan. 3:25.

אָרַג

fut. יֶאֱרֹג (Isa. 59:5), תַּאַרְגִּי (Jud. 16:13).—(1) TO PLAIT.

(2) *to weave*, ex. gr. used of the spider, Isa. 59:5. Part. אוֹרֵג one weaving, Isa. 19:9, and subst. a weaver, מְנוֹר אֹרְגִים a weavers' beam, 1 Sa. 17:7.

אֶרֶג

m.—(1) *something plaited* or *woven*, Jud. 16:14.

(2) *a weaver's shuttle.* Job 7:6, 'my days are swifter than a weaver's shuttle.'

אַרְגֹּב

for רְגֹב 'a heap of stones,' from the root רָגַב = רָגַם, *Argob.*

אַרְגְּוָן

purple, i. q. אַרְגָּמָן it once occurs 2 Ch. 2:6, by a Chaldaism; Dan. 5:7, 16, 29.

אַרְגָּז

m. *a chest, coffer*, hanging at the sides of a vehicle, 1 Sa. 6:8, 11, 15, from רָגַז to tremble, wag, move to and fro. [אָרַג *to shut up.* F.]

אַרְגָּמָן

m.—(1) *purple*, reddish purple, a precious colour, obtained from some species of shell-fish found on the shores of the Mediterranean sea. בֶּגֶד אַרְגָּמָן 'a purple cloth,' Nu. 4:13.

(2) *any thing dyed with purple, cloths*, Ex. 25; 26; and 27.

The etymology of this word, and of the cognate אַרְגְּוָן has been traced, with great probability, in the Sanscrit *râgavan*, 'tinged with a red colour.'

אָרַד

an unused root, perhaps i. q. חָרַד, עָרַד to flee. [= יָרַד *proceed from.* F.] Hence are the pr. n. אֲרוֹד and—

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אַרְדְּ

Ard. The gentile noun is אַרְדִּי.

אַרְדּוֹן

'fugitive,' *Ardon.* [*Descendant.* F.]

I. אָרָה

(1) TO PLUCK, TO PLUCK OFF; leaves, Cant. 5:1; grapes from a vine, Psa. 80:13.

(2) *to eat down, by plucking, cropping*, in the manner of cattle. Hence אֻרְוָה and אֻרְיָה a manger; [fr. אָרָה *to weave.* F. Comp. אָרַב, אֲרֻבָּה] אֲרִי a lion, prop. plucking, pulling to pieces; אַרְנֶבֶת a hare, prop. cropping the grass.

(3) *to collect, gather;* whence אָרוֹן.

II. אָרָה

i. q. Arab. ארי *to burn, to inflame;* kindred to חָרָה, חָרַר. Hence is אֲרִיאֵל No. 2, hearth of God.

אֲרוּ

Ch. *lo! behold!* or rather, *see ye*, Dan. 7:6, 7, 13; and with the roughness of the letter ר softened, אֲלוּ (which see). Not found in other Chaldee books; but cognate with it are in Ch. and Talmud. הֲרֵי *lo!* אֲרֵי *lo!* then *for, because* (like Ch. הֵן *lo! if*), and אֲרוּם *because.*

אַרְוַד

probably 'a wandering,' 'place of fugitives,' from רוּד; *Arvad*, pr. n.

אֲרוֹד

perhaps i. q. עָרוֹד 'wild ass,' *Arod*, whence gent. אֲרוֹדִי.

אֻרְוָה and אֻרְיָה

Pl. absolute אֲרָוֹת (by a Syriacism for אֲרָוֹות, 2 Ch. 32:28, const. אֻרוֹת 1 Ki. 5:6, and אֻרְיוֹת 2 Ch. 9:25, f.

(1) *a manger*, from which cattle in a stall pluck their provender (see אָרָה No. 2), and *the stall or stable itself*, 2 Ch. 32:28. It is used—

(2) *of a certain number of horses*, which were fastened in one stall, or harnessed to one chariot, *a pair, a team.* 1 Ki. loc. cit. 'and Solomon had forty thousand teams of horses.' Transposed it is אֲוֵרוֹת, 2 Ch. 32:28.

אָרוּז

adj. *made of cedar* (denom. from אֶרֶז), Eze. 27; 24. Others explain it, *firm, stable*, comp. אָרַז.

אֲרוּכָה and אֲרֻכָה

in some copies, in some places אֲרֻכָּה, but contradicted by the Masora, f.

(1) *a long bandage*, applied by a physician in order to heal a wound (see the root No. 1). עָלְתָה אֲרוּכָה לְ 'a bandage is applied to any one,' i. e. his wound is healed; Jer. 8:22; Neh. 4:1. Always metaph. to restore a state, to repair walls; hence—

(2) *healing, health*, Isa. 58:8. [F. from אָרַךְ *to heal;* denying (1.)]

אֲרוּמָה

Arumah, Jud. 9:41, perhaps the same as רוּמָה 2 Ki. 23:36.

אֲרוֹמִים

2 Ki. 16:6, an incorrect reading for אֱדוֹמִים which stands in קרי.

אָרוֹן

c. (m. 1 Sa. 6:8;—f. 1 Sa. 4:17), *an ark, chest*, into which things are collected to be kept, from אָרָה I. (3). Used of a money chest, 2 Ki. 12:10, 11; of a coffin, Gen. 50:26; but most frequently of the holy ark in which the two tables of the law were kept. [אָרָה *to fit; area* from *arcere.* F.]

אֲרַוְנָה

Araunah, 2 Sa. 24:20, seq., written ver. 16, כתיב, אוֹרְנָה (אֲוַרְנָה); ver. 18, אֲרַנְיָה; in Chron. אָרְנָן, *Ornan.*

אָרַז

an unused root. Arab. to contract oneself, to make oneself compact and firm. Hence many take part. pass. אָרוּז *made fast, made firm*, Eze. 27:24. But almost all the old translators have rendered אֲרוּזִים *made of cedar*, and to these I do not hesitate to accede.

אֶרֶז

pl. אֲרָזִים, אַרְזֵי m. *cedar*, so called from the firmness of its roots which is remarkable in trees of the pine kind.

אַרְזָה

f. *wood-work of cedar, cedar-work*, Zeph. 2:14. The feminine has a collective power, as in עֵצָה timber.

I. אָרַח

TO WALK, TO GO, as a finite verb, once Job 34:8. Ch. אֲרַח id. Part. אֹרֵחַ *a traveller*, Jud. 19:17. Pl. Jer. 9:1. Fem. אֹרְחָה collect. *a company*, or *band of travellers*, especially of merchants, *a caravan*, Gen. 37:25.

II. אָרַח

TO DECREE, TO APPOINT, whence אֲרֻחָה a statute. Perhaps it is kindred to עָרַךְ.

אָרַח

perhaps for אָרֵחַ 'wandering,' *Arah.*

אֹרַח

pl. אֳרָחוֹת constr. אָרְחוֹת with suff. אָרְחֹתַי, אָרְחֹתֶיךָ, אָרְחֹתָם, instead of which there are often found in MSS. and printed editions אֹרְחֹתַי, אֹרְחֹתֶיךָ, אֹרְחֹתָם comm. (m. Pro. 2:15;—f. Pro. 15:19), a poetical word, *way, path*, i. q. דֶּרֶךְ. Gen. 49:17; אָרְחוֹת יַמִּים 'paths of the seas,' Ps. 8:9; אֹרַח חַיִּים 'the way to life or happiness,' Pro. 5:6. Hence—(*a*) metaph. *course of living and acting.* אֹרַח שֶׁקֶר

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'way of lying,' i. e. false and fraudulent conduct, Ps. 119 : 104. — (*b*) *mode, manner;* Gen. 18 : 11, 'it ceased to be with Sarah after the manner of women.' Comp. Gen. 31 : 35.— (*c*) *any one's way,* for *his condition and lot;* Job 8 : 13.—(*d*) poet. *way* is used for *traveller,* or *travellers,* Job 31 : 32. Pl. אֳרְחוֹת הֵמָּה 'travellers of Tema,' bands of the Temaites, Job 6 : 19.

אֹרַח

pl אֳרָחִין Ch. id., Dan. 4 : 34; 5 : 23.

אֹרְחָא

f. pl. with suff. אֳרְחָתֵהּ, Chald. i. q. Heb. *ways,* metaph. *counsels* of God, Dan. 4 : 34, *the affairs, vicissitudes* of any one, Dan. 5 : 23. [אִרְחָא. F.]

אֹרְחָה

f. *a band of travellers,* see the root No. 1.

אֲרֻחָה

f. *an appointed portion, ration of food,* or *provision,* given out daily or at some regular time (from אָרַח No. II.), Jer. 40 : 5; whence, generally, a portion of food, Pro. 15 : 17.

אֲרִי

pl. אֲרָיִם [*molten lions.* F.] 1 Ki. 10 : 20; elsewhere אַרְיֵה m. *a lion,* as if, plucking, tearing abroad (see אָרָה I. No. 2); Nu. 24 : 9; כְּפִיר אֲרָיוֹת 'a young lion,' Jud. 14 : 5; גּוּר אַרְיוֹת 'lion's whelp,' Jer. 51 : 38. [From אָרָה *to be strong; the strong,* ἄρειος. F.]

אֲרִיאֵל

m. comp. of אֲרִי and אֵל.

(1) *lion of God,* i. e. very mighty hero. Collect. 2 Sa. 23 : 20, שְׁנֵי אֲרִיאֵל מוֹאָב 'two heroes of Moab;' see אֲרִי and בְּנֵי 1 Ch. 11 : 22. Isa. 29 : 1, 2, used of Jerusalem as the 'city of heroes;' although others render it *hearth,* i. e. altar *of God.*

(2) *hearth of God* (from אָרָה No. II.), used of the altar of burnt-offering, Eze. 43 : 15, 16.

(3) *Ariel.*

אֲרִידַי

'strong,' *Aridai,* from the Pers. *art, ard;* see אַרְתַּחְשַׁשְׂתָּא.

אֲרִידָתָא

'strong,' *Aridatha.*

אֲרִיָה

i. q. אֲרִי (with ה parag. as in אַשּׁוּרָה and אַשּׁוּר), and also of more frequent use, but only found in sing. *a lion,* Gen. 49 : 9; used of a powerful and fierce enemy, Isa. 15 : 9; וַיַּךְ אֲרָיָה 'and he cried as a lion,' Isa. 21 : 8.

(2) pr. n. *Arieh.*

אֲרְיֵה

Ch. id., Dan. 7 : 4; pl. אַרְיָוָן Dan. 6 : 8.

אֲרִיוֵה see אֲרִיֵה.

אַרְיוֹךְ

Arioch. Properly *lion-like* man, from אֲרִי and the syllable אך, with which adjectives end in Persic.

אַרְיְסַי

Arisai; comp. of אֲרִי lion, and the Pers. סאי like; whence *like to a lion.*

אָרַךְ

(1) pr. trans. TO MAKE LONG, TO EXTEND, TO STRETCH OUT, kindred to the root עָרַךְ. Hence אֲרִיכָה a long bandage.

(2) intransit. *to be long.* Eze. 31 : 5; Gen. 26 : 8, 'and it came to pass when days were prolonged to him there,' i. e. when he had lived there long.

Hiphil—(1) *to make long, lengthen, prolong,* Ps. 129 : 3; 'to put forth the tongue,' Isa. 57 : 4; הֶאֱרִיךְ יָמִי מ 'to prolong any one's life,' to grant him long life, 1 Ki. 3 : 14; on the other hand הֵזִיד יָמָיו 'to prolong one's own life,' to be long-lived, Deut. 4 : 26; also without יָמִים Pro. 28 : 2.

(2) intrans. *to be long,* 1 Ki. 8 : 8, especially used of time; יַאֲרִיכוּ יָמָיו 'to be long-lived,' Ex. 20 : 12; compare No. 1.

(3) *to retard, to delay, to defer;* הֶאֱרִיךְ אַפּוֹ Isa. 48 : 9; to defer anger, to be patient. So too הֶאֱרִיךְ נַפְשׁוֹ Job 6 : 11. Comp. אֶרֶךְ אַפַּיִם.

(4) *to delay, to tarry,* Nu. 9 : 19, 22.

אֲרַךְ

Ch. *to make long,* also *to fit, to adapt,* part. אֲרִיךְ *meet, suitable,* Ezr. 4 : 14. Talmud. id.

אֲרֹךְ

only found in const. אֲרַךְ adj.—

(1) *long;* Eze. 17 : 3, אֲרַךְ הָאֲבָר '(an eagle) with long feathers,' [or *wings.* F.]

(2) *slow,* in the phrases אֲרַךְ רוּחַ Ecc. 7 : 8, and אֲרַךְ אַפַּיִם 'slow to anger,' Pro. 15 : 18. Once אֲרַךְ אַפַּיִם is patience, long-suffering, Jer. 15 : 15.

אָרֹךְ

f. אֲרֻכָּה adj. *long,* used of space, Job 11 : 9; of time, 2 Sa. 3 : 1.

אֹרֶךְ

'length,' *Erech.*

אֹרֶךְ

with suff. אָרְכּוֹ m. *length,* Gen. 6 : 15; אֹרֶךְ יָמִים 'length of days,' longevity, Ps. 21 : 5; אֹרֶךְ אַפַּיִם patience, Pro. 25 : 15.

אֲרֻכָּה

Ch. fem. *length,* continuance of time, Dan. 4 : 24; 7 : 12.

אֲרוּכָה see אֲרֻכָּה.

אַרְכֻּבָה

Ch. fem., *the knee,* Dan. 5 : 6. In

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[illegible] the א pros- [illegible]

אַרְמִי

[illegible] אַרְמִיָּא a gentile [illegible] (Gen. 10:10); *Are-* [illegible] from אַרְכּוּ Ὀρχόη.

אַרְכִּי

[illegible] inhabitants of the [illegible] אֶרֶךְ.

אָרַם

an unused root i. q. הָרַם, רָמַם, רוּם, [illegible] *to be high.* Hence אַרְמוֹן and

אֲרָם

const. state אֲרַם *Aram, Mesopotamia, Syria,* 'height, high region,' opp. to כְּנַעַן.

(1) *Aramæa, Aramæans,* or *Syria, Syrians,* construed with a verb m. sing.; 2 Sa. 10:14, 15, 18; pl. 2 Sa. 10:17, 19; more rarely with sing. f. Isa. 7:2. When it simply stands אֲרָם we should generally understand western Syria, or that properly so called; Jud. 3:10; especially Syria of Damascus; Isa. 7:1, 8; more accurately called אֲרַם דַּמֶּשֶׂק, 2 Sa. 8:5. Where Mesopotamia is intended, it is called אֲרַם נַהֲרַיִם 'Syria of the two rivers,' Gen. 24:10; or פַּדַּן אֲרָם; *Padan-aram,* 'the plain of Syria, Gen. 25:20; and ellipt. פַּדָּן 48:7; rarely simply אֲרָם Nu. 23:7, when a more exact description has preceded (comp. אֲרַמִּי).

(2) pr. n. m.—(*a*) *Aram* (Gen. 22:21), who seems to have given his name to the region of Syria.—(*b*) 1 Ch. 7:34.

אַרְמוֹן

m. pl. const. אַרְמְנוֹת *a fortress, palace,* so called from being lofty (see the root); Isa. 25:2; אַרְמוֹן בֵּית הַמֶּלֶךְ 1 Ki. 16:18; 2 Ki. 15:25, is 'the citadel of the palace,' its innermost part, the highest and strongest.

אֲרָמִי

i. q. אֲרַמִּי in fem. אֲרָמִית adv. *Syrian, in the Aramæan tongue, in Aramæan,* Dan. 2:4.

אֲרַמִּי

Syrian, Aramitess, gent. noun. *Aramæan,* western 2 Ki. 5:20, and eastern, or an inhabitant of Mesopotamia, Gen. 25:20; f. אֲרַמִּיָּה 1 Ch. 7:14. Pl. אֲרַמִּים 2 Ki. 8:29, and by aphæresis הָרַמִּים for הָאֲרַמִּים 2 Ch. 22:5.

אַרְמֹנִי

as if Palatinus, *Armoni.*

אָרַן

an uncertain root. Arab. *to be agile, nimble.* [F. *to be slender.*] Hence—

אֲרָן

'wild goat,' *Aran.*

אֹרֶן

m. the name of a tree, of the wood of which idols were carved, without doubt *a species of pine,* Isa. 44:14.

אֹרֶן like תֹּרֶן, appears to denote a very lofty tree, which when shaken above by the wind, gives forth a tremulous sound (רנן). Others understand an ash or an elder, from the similarity of sound; *ornus, alnus.*

(2) *Oren.*

אַרְנֶבֶת

f. epicen. *a hare,* Lev. 11:6. Bochart regards this quadriliteral as being compounded of אָרָה to pluck, to crop, and נִיב produce. [*The runner,* from רָנַב = Arab. דָּנַב; or = אַנֶּבֶת from אָנַב *to run quickly.* F.]

אַרְנוֹן

for רְנוֹן 'rushing,' 'roaring,' i. e. roaring stream. [The Arnon and Arnon-district. F.]

אֲרַנְיָה see אֲרַוְנָה.

אַרְנָן

'nimble,' *Arnan.*

אָרְנָן

id., *Ornan.* Comp. אֲרַוְנָה.

אֲרַע

Ch. emph. st. אַרְעָא—(1) *earth,* i. q. Heb. אֶרֶץ, ע and צ being interchanged. Dan. 2:35, 39; 3:31, etc.

(2) *the ground,* and adv. *below, inferior;* Dan. 2:39, 'after thee shall arise another kingdom, אַרְעָא מִנָּךְ inferior to thine.' Comp. Ch. מִלְרַע for מִלְאֲרַע from below, below. Hence—

אַרְעִית

f. *the lowest* (part), *bottom* (of a den), Dan. 6:25.

אַרְפָּד

'a prop, support,' from רָפַד.

אַרְפַּכְשַׁד

Gen. 10:22, 24; 11:10—13, *Arphaxad,* from אַרְף, Arab. boundary, and כשׁד or כשׂד i. q. כשדים.

אֶרֶץ

comm. (more rarely masc., as Gen. 13:6; especially when a land is put for the inhabitants, Isa. 26:18; 66:8) with suff. אַרְצִי, THE EARTH.

Specially—(1) *the earth, orbis terrarum,* opp. to heaven. הַשָּׁמַיִם וְהָאָרֶץ Gen. 1:1, and אֶרֶץ וְשָׁמַיִם Gen. 2:4, 'heaven and earth,' used of the whole creation. Synecd. for the inhabitants of the earth, Gen. 11:1.

(2) *earth, land, continent,* opp. to sea, Gen. 1:28.

(3) *a land, country,* Ex. 3:8; 13:5; אֶרֶץ פְּלִשְׁתִּים Gen. 21:32; אֶרֶץ יְהוּדָה Ru. 1:7. *Any one's land* is that which is subject to any one, as 'the land of Sidon,' Neh. 9:22; or which is consecrated (Jer. 2:7); also that

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in which any one dwells, Deut. 19: 2; or was born, 'his native land,' Gen. 24: 4. Absol. אֶרֶץ and הָאָרֶץ are not unfrequently used of *Palestine*, κατ' ἐξοχήν, Joel 1: 2, as in the phrase שָׁכַן אֶרֶץ, יָשַׁב Ps. 37: 9, 29. Also used of the inhabitants of a region, Isa. 26: 18; specially of the wicked, Isa. 11: 4.

(4) *land, piece of land*, Gen. 23: 15. Used of the land belonging to a town, Josh. 8: 1.

(5) *the ground*, with ה local אַרְצָה (Milêl) *to the ground*, as וַיִּשְׁתַּחוּ אַרְצָה Gen. 33: 3. Hence poet., things that creep on the ground. Job 12: 8, שִׂיחִי לָאָרֶץ 'speak to the ground,' i. e. to the reptiles; followed by fishes of the sea.

(6) *the element of the earth, earthy part, scoriæ* (of metal); Ps. 12: 7, 'silver purified in a workshop לָאָרֶץ from its earthy parts,' i. e. *scoriæ*.

Pl. אֲרָצוֹת *lands, countries*, Gen. 26: 3, 4, הָאֲרָצוֹת *lands*; often used, especially in the later Hebrew, κατ' ἐξοχήν of the lands of the Gentiles, e. g. עַמֵּי הָאֲרָצוֹת 'the people of (profane) lands.' 2 Ch. 13: 9; 17: 10; מַמְלְכוֹת הָאֲרָצוֹת 'kingdoms of regions (of Gentiles).'

ה paragogic in אַרְצָה is commonly local, but sometimes also poetical, so that אַרְצָה is not different from אֶרֶץ, Job 34: 13; 37: 12; Isa. 8: 23.

אַרְעָא

'earth,' *Arza*.

אַרַק

emphat. st. אַרְקָא Ch. i. q. אַרְעָא, EARTH, Jer. 10: 11; and very often in Targg.

אָרַר

fut. יָאֹר, imp. אוֹרִי Jud. 5: 23; with ה parag. אָרָה Nu. 22: 6, TO CURSE. Const. followed by an acc. Nu. 22: 6; Job 3: 8, אֹרְרֵי יוֹם 'those who curse the day,' a kind of enchanters who were supposed to render days unfortunate by their imprecations.

Niphal, pass. part. נְאֹרָר Mal. 3: 9.

Piel, part. מְאָרֵר—(1) i. q. Kal, Gen. 5: 29.

(2) *to cause*, or *produce a curse*. Nu. 5: 22, הַמַּיִם הַמְאָרְרִים the waters which, when drunk, would destroy the adulterous and perjured woman.

Hophal, fut. יְאֹר; pass. Nu. 22: 6.

אֲרָרָט

Ararat, a region in Armenia. The root is Sanscr. 'holy ground.'

הֲרָרִי see אֲרָרִי.

אָרַשׁ

a root not used in Kal, pr. i. q. עָרַשׁ TO ERECT, TO BUILD, [to take to one-self. F.] whence עֶרֶשׂ a bed, couch with a canopy. From the idea of a bed-fellow comes—

Piel, אֵרַשׂ *to espouse* a woman; pr. *to make a spouse*. Deut. 20: 7, אֵרַשׂ אִשָּׁה. 2 Sa. 3: 14, אֲשֶׁר אֵרַשְׂתִּי לִי.

Pual, אֹרָשָׂה f. in pause אֹרָשָׂה *to be betrothed*, Ex. 22: 15. Part. מְאֹרָשָׂה Deut. 22: 23, 25, 27. Ch. אֲרַשׁ Pe. and Pa. id.

אַרְשׁ

an unused root, i. q. Arab. ارث *to long for*; whence—

אַרְשֶׁת

f. Ps. 21: 3, *desire, longing*.

אַרְתַּחְשַׁסְתְּא, אַרְתַּחְשַׁשְׁתְּא, אַרְתַּחְשַׁשְׁתָּא

Ezr. 4: 8, 11, 23; 7: 7; 4: 7, *Artaxerxes*.

This name is compounded of the syllable *art*, strong, powerful, and חשתר, which in the usage of the ancient language denotes *king*.

אש

אָשַׁשׁ

an unused root, probably i. q. אָסַר to bind. Hence—

אֲשַׁרְאֵל

'whom God has bound,' sc. by a vow, *Asareel*.

אַשְׂרִיאֵל

'vow of God,' *Asriel*. Patronymic אַשְׂרִיאִי *Asrielites*.

אֵשׁ

with suff. אִשּׁוֹ Job 18: 5; אֶשְׁכֶם Isa. 50: 11; comm. (but rarely masc., Job 20: 26; Ps. 104: 4; Jer. 48: 45), FIRE.

Specially—(1) *the fire of God*, often used of *lightnings*, 1 Ki. 18: 38; comp. Ex. 9: 23. Also, figuratively used of *the anger* and *wrath of God*. Deut. 32: 22, 'a fire is kindled in my anger.' By a similar figure, *fire*, when speaking of men, is also applied to *internal ardour of mind*. Jer. 20: 9.

(2) Poet. *fire* is used of *war*, so that *to be consumed with fire* is i. q. to be destroyed in war, Nu. 21: 28. אֵשׁ יָצְתָה 'to kindle a fire,' metaph. for to excite the tumult of war, Isa. 50: 11.

(3) Fire and burning are used in Hebrew to designate *any destruction*, whether of men or things. Job 15: 34; Isa. 30: 30.

(4) *heat of the sun*, Joel 1: 19, 20.

(5) *splendour, brightness*, e. g. of arms, Nah. 2: 4. אַבְנֵי אֵשׁ 'gems of a fiery splendour,' Eze. 28: 14. 16.

אֵשׁ

Ch. emphat. st. אֶשָׁא id. Dan. 7: 11.

אִשׁ

i. q. יֵשׁ *est, sunt*, IS, ARE; Ch. אִית, אִיתַי 2 Sa. 14: 19; Mic. 6: 10. The notion of the verb substantive is found in Sanscr. under these letters.

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אֵשׁ

pl. אֵשִׁין Ch. *foundations*, Ezr. 4 : 12; 5 : 16; from the root אָשַׁשׁ.

אָשַׁב

an unused root, perhaps i. q. הָשַׁב to think. Hence—

אַשְׁבֵּל

for אַשְׁבִּיאֵל 'opinion of God,' *Ashbel.* [=אִישְׁבַּעַל. F.] Hence patron. אַשְׁבֵּלִי *Ashbelites.*

אָשְׁבָּן

i. q. חָשְׁבָּן, *Eshban.*

אַשְׁבֵּעַ

'I adjure,' *Ashbea.* [i. q. אִשְׁבִּי. F.]

אֶשְׁבַּעַל

Eshbaal; see אִישְׁבֹשֶׁת.

אָשַׁד

an unused root, i. q. Chald. and Syr. אֲשַׁד, *to pour, to pour out.* Hence—

אֶשֶׁד

m. *a pouring out.* Nu. 21 : 15, אֶשֶׁד הַנְּחָלִים places where streams flow down from the mountains.

אֲשָׁדָה

f. id. *a pouring out* (of streams), a low place at the foot of mountains, Josh. 10 : 40; 12 : 8. אַשְׁדּוֹת הַפִּסְגָּה 'the roots (or springs) of Pisgah,' Deut. 3 : 17; 4 : 49.

אַשְׁדּוֹד

'a fortified place,' 'a castle,' from שָׁדַד, *Ashdod.* The gentile noun is אַשְׁדּוֹדִי, fem. ־ִית, and the latter as an adv. *in the tongue* or dialect *of Ashdod,* Neh. 13 : 23. [From אֵשׁ. F.]

אָשָׁה

an unused root.

(1) *to prop, sustain,* i. q. אָשַׁשׁ.

(2) metaph. *to heal, solace.*

אִשָּׁה

f. i. q. אֵשׁ *fire,* as in the Chaldee. Jer. 6 : 29, כתיב מֵאֻשָּׁתָם עֹבֶרֶת, 'by their fire the lead' sc. is consumed. קרי, מֵאֻשׁ תָּם 'is consumed by fire.'

אִשֶּׁה

const. אִשֵּׁה; pl. const. אִשֵּׁי m. *a sacrifice,* so called from the fire by which it is burned (אֵשׁ). It comprehends all kinds of sacrifices, and is of very frequent occurrence in some ritual phrases, as אִשֵּׁה רֵיחַ נִיחוֹחַ לַיהוָה 'a sacrifice of a sweet smell to the Lord,' Lev. 1 : 9, 13, 17; לְרֵיחַ נִיחוֹחַ אִשֶּׁה לַיהוָה Ex. 29 : 41; ellipt. אִשֵּׁה לַיהוָה 'an (acceptable) sacrifice to the Lord,' Lev. 2 : 16; pl. אִשֵּׁי יְהוָה 'sacrifices offered to the Lord,' Lev. 2 : 3, 10.

אִשָּׁה

(for אִנְשָׁה, fem. of the form אֶנֶשׁ), in const. state אֵשֶׁת (fem. of the form אִישׁ for אִישֶׁת); sometimes also put absol. Deut. 21 : 11; with suff. אִשְׁתִּי, אִשְׁתְּךָ, אִשְׁתּוֹ, etc.; once אִשְׁתֵּךְ Ps. 128 : 3; pl. once אֲשׁוֹת Eze. 23 : 44; elsewhere always נָשִׁים (for אַנָּשִׁים by aphæresis, from the sing. אִנְשָׁה); const. state, נְשֵׁי, נָשֵׁי, with suff. נְשֵׁיהֶם f.

(1) *a woman,* of any age or condition, whether married or not; Cant. 1 : 8, הַיָּפָה בַּנָּשִׁים 'O, fairest of women.' 2 Sa. 1 : 26, 'thy love was dearer to me than the love of women.' Used of unmarried women, Gen. 24 : 5. Specially it is—(*a*) the name of *the sex,* and is even used of animals, Gen. 7 : 2, *a female*; see אִישׁ No. 1, (*a*).—(*b*) *wife,* opposed to husband, Gen. 24 : 3, 4; אֵשֶׁת אָבִיךָ 'thy father's wife,' i. e. thy stepmother, Lev. 18 : 11; comp. 1 Cor. 5 : 1. Of very frequent use are the phrases נָשָׂה לוֹ לְאִשָּׁה 'to take to oneself (a woman) to wife,' Gen. 4 : 19; 6 : 2. Also used of a concubine, Gen. 30 : 4; of one espoused, Gen. 29 : 21.—(*c*) *woman* is used as a term of reproach to *a cowardly man, one who is timid, undecided,* Isa. 3 : 12; 19 : 16.—(*d*) It is joined by apposition to various nouns, אִשָּׁה זוֹנָה a harlot, Josh. 2 : 1; אִשָּׁה פִילֶגֶשׁ a concubine, Jud. 19 : 1; אִשָּׁה אַלְמָנָה a widow, 1 Ki. 7 : 14; אִשָּׁה נְבִיאָה Jud. 4 : 4; א׳ יִשְׂרְאֵלִית Lev. 24 : 10.—(*e*) Followed by a genitive, containing an attribute, it denotes a female possessed of such an attribute; אֵשֶׁת חַיִל an honest woman, Ru. 3 : 11; אֵשֶׁת כְּרָכִים a quarrelsome woman, Pro. 27 : 15; אֵשֶׁת זְנוּנִים a harlot, Hos. 1 : 2.—(*f*) emphat. used of a perfect woman, such as she ought to be. With the art. collectively of the female sex, Ecc. 7 : 26.

(2) Followed by אַחוֹת or רֵעוּת *one, another.*

(3) *any one, whosoever,* Ex. 3 : 22.

In Ch. *woman* is אִנְתָּא emphat. st. אִנְתְּתָא, אִתְּתָא; pl. נְשִׁין.

אֲשֻׁיָּה see אֲשׁוּיָה

אֶשְׁכֹּן

m. *darkness,* only once, Pro. 20 : 20, בְּאִישׁוֹן חֹשֶׁךְ כתיב, קרי בְּאִשְׁכֹּן חֹשֶׁךְ), a reading which is expressed by the same word with a Chaldee inflexion in the Targ. אִיךְ אִתְגְּנָא דַחֲשׁוֹכָא.

אֶשֶׁר or אַשּׁוּר

only with suff. אַשֻּׁרוֹ; pl. אֲשֻׁרִים f. Ps. 44 : 19.

(1) *a step,* Pro. 14 : 15. Metaph. steps are said to follow the footprints of God (Job 23 : 11), and, on the other hand, to totter (Ps. 37 :

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31), to slide (Ps. 73 : 2), in reference to virtue and religion.

(2) i. q. הָאַשּׁוּר a kind of *cedar*. Eze. 27 : 6, 'they have made thy deck (or benches) of ivory, the daughter of cedars,' i. e. inlaid in cedar.

אַשּׁוּר

(1) i. q. אֲשׁוּר *a step;* const. with a fem., Job 31 : 7.

(2) rarely אַשֵּׁר (1 Ch. 5 : 6), with ה local אַשּׁוּרָה (Gen. 25 : 18), pr. n. *Assyria, Asshur;* more fully אַרְצ אַשּׁוּר Isa. 7 : 18, and *the Assyrians,* (const. with a masc. Isa. 19 : 23; Ps. 83 : 9; Hos. 14 : 4.) After the Assyrian empire was overthrown, אַשּׁוּר was sometimes used of the new empires which had arisen in its place; of *Babylonia,* 2 Ki. 23 : 29; of *Persia,* Ezr. 6 : 22, where Darius is called מֶלֶךְ אַשּׁוּר.

אַשּׁוּרִי

Pl. אַשּׁוּרִים *Asshurim, Asshurites,* Gen. 25 : 3; perhaps the same as are called in 2 Sa. 2 : 9, אַשֻׁרִי.

אַשְׁחוּר

perhaps 'blackness,' 'black,' from שְׁחַר, *Ashur.* [חור *free,* אש *hero.* F.]

אָשִׁיָּה

support, column, from אָשָׁה No. 1. Pl. with suff. אֲשִׁיֹּתֶיהָ Jer. 50 : 15, קרי. In כתיב there is אֲשִׁיּוֹתֶיהָ from אֲשִׁיָּה.

אֲשִׁימָא

Ashima, 2 Ki. 17 : 30, a domestic divinity of the men of Hamath, of doubtful origin.

אֲשֵׁרָה see אֲשֵׁרָה

אָשִׁישׁ

m. *a foundation,* from אָשַׁשׁ. Only in pl. אֲשִׁישִׁים used of *the ruins* of buildings, because the houses being destroyed, the foundations alone remain; comp. מוֹסָדִים Isa. 58 : 12, used of ruins. Isa. 16 : 7, אַשִּׁישֵׁי קִיר־חֲרֶשֶׂת 'the ruins of (the city) of Kir-Haraseth.'

אֲשִׁישָׁה

f. 2 Sa. 6 : 19. Pl. אֲשִׁישִׁים Hos. 3 : 1 and אֲשִׁישׁוֹת, Cant. 2 : 5, *cakes,* specially such as were made of grapes, and dried and pressed into a certain form; from the root אָשַׁשׁ. The primary idea should be sought apparently in that of pressing together (comp. גֵּן cakes, from גָּנַן to make firm), and not in the idea of fire (אֵשׁ), as being cakes baked with fire.

אֲשָׁךְ

m. *a testicle,* Lev. 21 : 20. It is for אֲשָׁכָה, from the root אָשָׁה. [אֶשֶׁךְ. F.]

אֶשְׁכֹּל

Pl. אֶשְׁכְּלוֹת and אַשְׁכְּלוֹת (as if from אַשְׁכֹּלֶת), m. Nu. 13 : 23.

(1) *a cluster,* prop. *the stem* or *stalk* of a cluster; whence berries, or flowers, which hang in clusters like grapes; as of dates, Cant. 7 : 8; of flowers of the henna, Cant. 1 : 14; especially of the vine, either with the addition of הַגֶּפֶן Cant. 7 : 9, עֲנָבִים Nu. 13 : 23, 24; or absol. Isa. 65 : 8; Gen. 40 : 10, 'and its (the vine's) stems brought forth grapes.' The etymology is doubtful. Perhaps אֶשְׁכֹּל may be for אֶשְׁכַּל, from שָׂכַל.

(2) *Eshcol.*

אַשְׁכְּנַז

Ashkenaz, Ashchenaz.

אֶשְׁכָּר

m. *a gift,* Eze. 27 : 15. Root שָׂכַר No. II. i. q. שָׂכַר to hire, to reward.

אָשַׁל

an unused root. Arab. اثل to put forth deep firm roots.

אֶשֶׁל

(according to Kimchi אָשֵׁל), *tamarisk,* 1 Sa. 31 : 13, תַּחַת הָאֶשֶׁל 'under a tamarisk tree.' (In the parallel place, 1 Ch. 10 : 12, תַּחַת הָאֵלָה 'under a terebinth,' or 'a tree' generally.) Hence, perhaps, *any large tree* (like אֵלָה, אֵלוֹן), and collect. *trees, a grove,* Gen. 21 : 33.

אָשֵׁם and אָשֵׁם

Lev. 5 : 19; 4 : 13; fut. יֶאְשַׁם.

(1) TO FAIL IN DUTY, TO BECOME GUILTY. Lev. 5 : 2, 3, 4. The person towards whom any one fails is put with לְ Nu. 5 : 7; Lev. 5 : 19; the thing in which guilt is contracted, with לְ Lev. 5 : 5; and with בְּ Hos. 13 : 1; Eze. 22 : 4. Some render אָשַׁם in certain passages, as Hos. 5 : 15; Zec. 11 : 5; Lev. 4 : 22, 27, 'to acknowledge oneself guilty.' But the common signification may every where be retained, if we render in Hosea, 'until they suffer punishment' (see No. 2); in Zec. 'and are not punished;' Lev. 'when a prince has sinned by error ... he has contracted guilt. But when (אוֹ) it is known to him,' etc.

(2) *to bear one's guilt, to suffer punishment due for it,* Ps. 34 : 22, 23.

(3) *to be destroyed, to be laid waste,* used of altars, Eze. 6 : 6.

Niphal, *to be punished;* hence *to perish,* used of flocks, Joel 1 : 18.

Hiphil, *to inflict punishment* on others, Ps. 5 : 11.

אָשָׁם

with suff. אֲשָׁמוֹ Pl. with suff. אֲשָׁמֵינוּ *fault, guilt, blame,* which any one incurs, Gen. 26 : 10. Hence—

(1) *that by which any one contracts guilt,* Nu. 5 : 7, 8.

(2) *sacrifice for transgression,* 1 Sa. 6 : 3, seq. In the Mosaic law there

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is a careful distinction between these *sacrifices for trespass* (אֲשָׁמִים), and *sacrifices for sin* (חַטָּאוֹת).

אָשֵׁם

m. veroal adj.—(1) *in fault, one who has contracted guilt,* Gen. 42 : 21.

(2) *one who brings a sacrifice for trespass,* Ezr. 10 : 19.

אַשְׁמָה

f.—(1) prop. Infin. of the verb אָשַׁם, like חֲטָאָה, אֲדָמָה. Lev. 5 : 26, 'of all that he hath done in trespassing therein.' Lev. 4 : 3, לְאַשְׁמַת הָעָם 'like as the people contract guilt.'

(2) *fault, guilt,* 1 Ch. 21 : 3; Am. 8 : 14, אַשְׁמַת שֹׁמְרוֹן 'the guilt of Samaria,' for its idols. [The *idol* itself. F.] Pl. אֲשָׁמוֹת 2 Ch. 28 : 10.

(3) *the offering of a victim for guilt,* or *trespass.* Lev. 5 : 24, בְּיוֹם אַשְׁמָתוֹ 'in the day of the offering of his sacrifice.'

אֲשַׁמְנִים

m. pl. i. q. שְׁמַנִּים with א prosthetic, *fatnesses,* hence *fat,* or fertile *fields* (comp. Gen. 27 : 28). Isa. 59 : 10, בַּאֲשַׁמְנִים כַּמֵּתִים 'we fall in fat fields as dead men.' [*Solitude, desolate places.* F.] אָשַׁם to be desolate. F.]

אַשְׁמוּרָה, אַשְׁמֶרֶת

constr. st. אַשְׁמֻרַת (once absol. Jud. 7 : 19). Plur. אַשְׁמֻרוֹת f. (from שָׁמַר) *a watch,* a part of the night so called from the military watches. Among the ancient Hebrews there were three watches (the first, Lam. 2 : 19; the middle, Jud. 7 : 19; the third, Ex. 14 : 24); four are mentioned in the N. T. in the Roman manner.

אָשַׁן

an unused root, perh.—I. *to be hard, strong;* Ch. אֲתַּן, אֲתִּין hard, strong.

II. *to be dim, dark,* see אָתַם.

אֶשְׁנָב

m. *lattices,* a window closed with lattices, through which the cold air passes, Jud. 5 : 28. Root שָׁנַב.

אַשְׁנָה

'strong,' 'mighty,' *Ashnah.*

אֶשְׁעָן

'prop,' 'support,' [*slope.* F.] *Eshean.*

אָשַׁף

an unused root. Syr. to use incantation. Simonis places the primary power in the idea of covering, hiding, and laying up, whence comes the Syr. to use enchantment, pr. to use hidden arts. [*To speak softly, mutter* incantations. F.]

אַשָּׁף

Heb. and Ch. *an enchanter, a magician;* Dan. 2 : 10. Plur. Heb. אַשָּׁפִים Dan. 1 : 20; 2 : 2; Ch. אַשָּׁפַיִן emphat. אַשַּׁפַיָּא (from the sing. אַשָּׁף), Dan. 2 : 27.

אַשֻּׁפָּה

with suff. אַשֻּׁפָּתוֹ f. *a quiver,* perhaps so called from the idea of *hiding* (see the root), Isa. 22 : 6; Lam. 3 : 13, בְּנֵי אַשֻּׁפָּתוֹ 'sons of his quiver,' i. e. arrows.

אַשְׁפְּנַז

Ashpenaz, well illustrated by Rödiger from the Pers. a horse, and Sanscr. *nâsâ,* nose, so that it properly signifies *horse's nose.*

אֶשְׁפָּר

an obscure word, twice found, 2 Sa. 6 : 19; 1 Ch. 16 : 3. I have no doubt that we should understand a certain *measure,* or *cup* (of wine, or drink), from שָׁפַר No. 3.

אַשְׁפֹּת

m. sing. *dunghill,* from שָׁפַת *to put, to place,* perhaps also *to heap up,* comp. שִׁית שָׁעַר הָאַשְׁפֹּת Neh. 2 : 13; contr. שַׁעַר הַשְׁפֹת Neh. 3 : 13, 'the dung gate.' Metaph. used of extreme and squalid poverty; 1 Sa. 2 : 8, 'he lifteth the needy from the dunghill.'

Plur. אַשְׁפָּתוֹת (from the unused sing. אַשְׁפָּתָה or אַשְׁפָּת). Lam. 4 : 5, 'they embrace dunghills,' i. e. they lie in dung.

אַשְׁקְלוֹן

perhaps 'migration,' from the root שָׁקַל, Aram. to migrate; *Askelon, Ashkelon.* The gent. noun is אַשְׁקְלוֹנִי *Ashkelonites.* [*Holm-oak.* F.]

אָשַׁר or אֲשַׁר

comp. pr. n. אָשֵׁר.

(1) TO BE STRAIGHT, RIGHT, i. q. יָשַׁר especially used of a straight way, hence also of what is *upright, erect.*

(2) *to go straight on,* and generally *to go,* Pro. 9 : 6.

(3) *to be successful, to prosper, to be fortunate,* compare the kindred roots יָשַׁר No. 3, כָּשַׁר and עָשַׁר.

Piel—(1) *to guide,* or *lead straight,* Pro. 23 : 19; Isa. 1 : 17, אַשְּׁרוּ חָמוֹץ 'lead the oppressor right,' into the right way, (unless, comparing Pual No. 2, we render with the ancient versions, ῥύσασθε ἀδικούμενον. Vulg. *subvenite oppresso,* pr. *make the oppressed happy*), and generally *to lead,* Isa. 3 : 12; 9 : 15.

(2) intrans. *to go on,* Pro. 4 : 14.

(3) *to pronounce happy,* or *fortunate,* Gen. 30 : 13. [Denom. from אֹשֶׁר. F.]

Pual אֻשַּׁר and אֻשָּׁר—(1) *to be led,* Isa. 9 : 15.—(2) *to be made fortunate,* Ps. 41 : 3. [F. denies the idea of 'straightness' in אָשַׁר and renders *to walk, go.*]

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אֹשֶׁר

'fortunate,' 'happy,' *Asher*. The gent. noun is אָשֵׁרִי.

אֲשֶׁר

(A) relat. pron. of both genders and numbers, *who, which, that*. (In the later Hebrew, and in the Rabbinic, is used the shorter form שֶׁ, שְׁ.

(1) Before the relative, the pronoun *he, she, it*, is often omitted, e.g. Nu. 22:6, וַאֲשֶׁר תָּאֹר 'and he whom thou cursest.' The same pronoun has also to be supplied whenever prepositions are prefixed to the relative, לַאֲשֶׁר 'to him who,' Gen. 43:16; בַּאֲשֶׁר 'where' pr. 'in that (place) which,' Ru. 1:17.

(2) אֲשֶׁר is often merely the sign of relation, which serves to give to substantives, adverbs, and pronouns, a relative power, as אֲשֶׁר אַתָּה 'which dust,' Gen. 13:16; אֲשֶׁרשָׁם where, אֲשֶׁר לוֹ to whom, אֲשֶׁר לְשׁוֹנוֹ whose tongue, Deut. 28:49, and this is the regular way in Hebrew of expressing the oblique cases of the relative, with the exception of a few examples, viz. בַּאֲשֶׁר, Isa. 47:12, for אֲשֶׁר בָּהֶם, and עִם אֲשֶׁר Gen. 31:32, for אֲשֶׁר עִמּוֹ with whom.

(3) אֲשֶׁר לְ is used as a circumlocution of the genitive (like the Talmudic שֶׁל), especially where many genitives depend upon one governing noun, as 1 Sa. 21:8, 'the chief of the herdsmen of Saul.'

(4) In the later Hebrew אֲשֶׁר is sometimes redundant, like the Aram. דִּי, דְּ e.g. Est. 1:12, דְּבַר הַמֶּלֶךְ אֲשֶׁר בְּיַד הַסָּרִיסִים, compare verse 13, where אֲשֶׁר is omitted.

(B) It becomes a conjunction like כִּי Aram. דִּי.

(1) *quod, that*, after verbs of seeing, hearing, knowing (Ex. 11:7); finding (Ecc. 7:29); saying (Est. 3:4); confessing (Lev. 5:5); swearing (1 Ki. 22:16), etc.; also after nouns of a like power, Isa. 38:7; Ecc. 5:4. How the neuter relative is used with this power may be seen by Josh. 2:10; 1 Sa. 24:11, 19; 2 Sa. 11:20; 2 Ki. 8:12; Deut. 29:15.

(2) *ut, that, in order that*, indicating design and purpose, followed by a future; Deut. 4:40, 'that it may be well with thee and thy children after thee.' Also after a verb of asking, Dan. 1:8. More fully, לְמַעַן אֲשֶׁר in order that; once אֲשֶׁרעַל Eze. 36:27. It is—

(3) causal, *because that, because*, followed by a pret., Gen. 30:18; 31:49; 34:27; 1 Ki. 15:5; rarely by a future, when used of an uncertain thing, 1 Ki. 8:33 (comp. 2 Ch. 6:24, where for it there is כִּי), More fully יַעַן אֲשֶׁר, תַּחַת אֲשֶׁר. Sometimes it may be more suitably rendered *nam, for*, Deut. 3:24. Here belongs אֲשֶׁר לָמָּה Dan. 1:10 (compare שֶׁלָּמָּה Cant. 1:7); prop. *for why?*

(4) conditional, *if*. Lev. 4:22 (comp. אִם verses 3, 27); followed by a future, Gen. 30:38. Rarely it is concessive, *etsi, although*, Ecc. 8:12.

(5) *at what time, when, quum, ὅτε*, followed by a pret., Deut. 11:6, 'when the earth opened its mouth;' 2 Ch. 35:20, 'when Josiah had repaired the temple.'

(6) *where, ubi, οὗ*, for אֲשֶׁר שָׁם. Nu. 20:13; Ps. 95:9; and for אֲשֶׁר שָׁמָּה *whither, whithersoever*, Nu. 13:27; Ps. 84:4.

(7) i. q. כַּאֲשֶׁר *as, like as;* 1 Ki. 8:24. Followed by כֵּן Jer. 33:22. Also *how, in what way*, Job 37:17, '(knowest thou) in what way thy garments become warm?'

(8) As a sign of apodosis, like כִּי No. 6, *then so*. Preceded by אִם Isa. 8:20, 'if they speak not according to this word, then there is to them no dawn.' Like כִּי and וְ, it is put also when there precedes a nominative absolute; 2 Sa. 2:4, 'the men of Jabesh-Gilead (they) buried Saul;' and with other absolute cases, especially when denoting time and place. Zec. 8:23, 'in those days then they shall take hold.'

(9) It is prefixed to a direct citation of something said, like כִּי No. 7, דִּי, 1 Sa. 15:20, 'and Saul said to Samuel; אֲשֶׁר שָׁמַעְתִּי בְּקוֹל יְהוָה, yea I have hearkened to the voice of Jehovah.' There are also other examples in which—

(10) it appears to mark gradation, *yea, even*, for the more full עַד אֲשֶׁר *until that*. Job 5:5, 'yea even his own harvest the hungry man eateth.' Comp. Ps. 8:2; 10:6.

(11) Prepositions to which it is joined are converted into conjunctions, as אַחַר אֲשֶׁר afterwards, עַד אֲשֶׁר until that, לְבַד מֵאֲשֶׁר besides that (Est. 4:11), לְמַעַן אֲשֶׁר in order that, עַל דְּבַר אֲשֶׁר, עֵקֶב אֲשֶׁר, תַּחַת אֲשֶׁר, יַעַן אֲשֶׁר, מִבְּלִי אֲשֶׁר, כְּמוֹ אֲשֶׁר, מֵאֲשֶׁר *in that, because*.

It is compounded with prefixes—

I. בַּאֲשֶׁר (1) *where, wheresoever*, Ru. 1:17; Jud. 5:27; 17:9; followed by שָׁם *there*, Job 39:30. Fully בַּאֲשֶׁרשָׁם Gen. 21:17, and בַּמָּקוֹם אֲשֶׁר שָׁם 2 Sa. 15:21.—(2) *in that, because*, Gen. 39:9, 23.—(3) בַּאֲשֶׁר לְ *on account of*, where it assumes the nature of a preposition, Jon. 1:8. Contractedly is used בְּשֶׁל Jon. 1:7, 12.

II. כַּאֲשֶׁר see under כְּ.

III. כַּיאֲשֶׁר *in that*, Isa. 43:4.

אֹשֶׁר

m. *happiness*, found only in pl. constr.

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אַשְׁרֵי, where it has the force of an interjection, as אַשְׁרֵי הָאִישׁ pr. O the happiness of the man, i. e. 'O happy man!' Ps. 1:1; 2:12; 32:1, 2; 33:12. By an ellipsis of the relative we must understand the passage Ps. 65:5, אַשְׁרֵי תִּבְחַר 'happy (is he whom) thou choosest.' With aff. אַשְׁרֶיךָ 'happy (art) thou!' Deut. 33:29. אַשְׁרֶךָּ (for אַשְׁרֵיךָ) Ecc. 10:17; אַשְׁרֵיו Pro. 14:21, and אַשְׁרֵהוּ (for אַשְׁרֵיהוּ) Pro. 29:18; אַשְׁרֵיכֶם Isa. 32:20.

אֹשֶׁר

id. with aff. בְּאָשְׁרִי 'with my happiness,' Gen. 30:13.

אֲשֵׁרְאֵלָא

Milêl, 'upright to God,' *Asarelah*, 1 Ch. 25:2, written in verse 14 יְשַׁרְאֵלָה

אֲשֵׁרָה rarely אֲשֵׁירָה

Mic. 5:13; Deut. 7:5. Pl. אֲשֵׁרִים and אֲשֵׁרוֹת, Jud. 3:7; 2 Ch. 33:3, f.

(1) *Asherah*, a goddess of the Hebr. idolaters, [of the Phenicians. F.] to whom they made statues, images (מַסֵּכָה), 1 Ki. 15:13; 2 Ch. 15:16, and whom they often worshipped together with Baal. 1 Ki. 18:19, prophets of Baal ... prophets of Asherah; 2 Ki. 23:4, of Baal, of Asherah, and of all the host of heaven. Jud. 3:7, and served אֶת־הַבְּעָלִים וְאֶת־הָאֲשֵׁרוֹת 'Baals and Asherahs.'

(2) A statue, image of Asherah made of wood, a wooden pillar of great size, Jud. 6:25—27, which on account of its height, was fixed or planted in the ground, Deut. 16:21. Pl. אֲשֵׁרִים *Asherahs*, pillars, columns, often coupled with the cippi, or stone pillars constructed to Baal, 1 Ki. 14:23; 2 Ki. 17:10. אֲשֵׁרָה is prop. fortune, happiness (comp. אַשֵּׁר No. 3, אָשֵׁר Gen. 30:13, especially אַשְׁרֵי), and hence became an attribute of Astarte, or Venus as Fortuna Datrix. [*Conjux*, from אָשַׁר *to bind*. F.]

אֲשֻׁרְנָא

Ch. *a wall*, so called from its being *erected*, (see the root No. 1) Ezr. 5:3.

אָשַׁשׁ

an unused root. The primary power appears to be that of *pressing together*, whether by treading or in any other way. Hence אֲשִׁישָׁה a cake made of dried figs pressed together; אֶשֶׁשׁ a foundation which is pressed down by treading on it. [*To be*, or *make strong*. F.]

Note.—הִתְאוֹשֵׁשׁ see under the root אוש.

אִשָּׁה see אִשָּׁת.

אִשְׁתָּאֹל

perhaps 'petition,' 'request,' as if inf. Hithp. of an Arabic form, from the root שָׁאַל, *Eshtaol*. Gentile noun אִשְׁתָּאֳלִי. [*Hollow-way*, from שָׁאַל. F.]

אִשְׁתַּדּוּר

Ch. *rebellion*, Ezr. 4:15, 19, verbal of the Conj. Ithpael, from the verb שְׁדַר i. q. שְׁרַר Ithpael to strive, to endeavour.

אִשְׁתּוֹן

'uxorious,' 'womanly,' from אִשָּׁת, *Eshton*. [*Rest*, from שָׁתַן. F.]

אִשְׁתְּמוֹעַ and אִשְׁתְּמֹעַ

Josh. 15:50, ('obediently,' as if infinit. Conj. VIII. from the root שָׁמַע,) *Eshtemoh*, *Eshtemoa*, Josh. 21:14.

אָת

comm. Ch. i. q. Heb. אוֹת *a sign*, *a portent*, synon. with תְּבַהּ. Dan. 3:32, 33; 6:28. Root אָתָה.

אַתְּ

i. q. אַתָּה *thou*, which see.

אִתְּ

with a dist. accent אָתְּ pers. pron. 2 pers. f. *thou*, of very frequent occurrence. This word is shortened from the fuller אִתִּי. It is sometimes joined with a masculine, Eze. 28:14; Deut. 5:24. [Where it is for אַתְּ. F.]

I. אֵת

followed by Makk. אֵיד, with suff. אִתִּי, אִתָּךְ, אִתּוֹ, אִתָּהּ, אִתָּנוּ (all which are just as often written fully), אִתְּכֶם, rarely אוֹתְכֶם Josh. 23:15, אִתָּן, אִתָּם Ex. 35:26, more rarely אִתְּהֶם Gen. 32:1, אוֹתָהֶם Eze. 23:45, אוֹתָהֶן verse 47.

(1) pr. a demonstrative pronoun, *self*, *this same*. Hos. 10:6, גַּם אֹתוֹ לְאַשּׁוּר יוּבָל 'it shall itself (the calf) be carried into Assyria;' the people and priests had already preceded. 1 Sa. 17:34, וַיָּבֹא הָאַרְיֵה וְאֶת־הַדֹּב 'there came a lion with the bear itself;' Hag. 2:17, אַיִן אִתְּכֶם אֵלַי 'yet ye yourselves turned not to me;' Dan. 9:13, 'as it is written in the law of Moses אֵת כָּל־הָרָעָה הַזֹּאת בָּאָה עָלֵינוּ all this very evil (as declared Lev. 26, and Deut. 28) has come upon us;' Jer. 38:16, חַי יְיָ אֵת אֲשֶׁר עָשָׂה לָנוּ אֶת־הַנֶּפֶשׁ 'the same who has given us life;' 2 Ki. 6:5, 'as one of them was felling a beam, the iron (אֶת־הַבַּרְזֶל) fell into the water.' In the Old Testament here also belong—(*a*) its being used *reflectively*; Eze. 34:2, 'woe to the shepherds who feed themselves.'—(*b*) In Ezekiel it occurs even four times without a following noun for *this*, *itself*, while elsewhere, as in a relaxed sense (see No. 2), it everywhere requires a noun or a

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suffix; Eze. 43 : 7, אֵת מְקוֹם כִּסְאִי וְאֵת מְקוֹם כַּפּוֹת רַגְלַי 'this is the place of my throne, and this the place of the soles of my feet;' Eze. 47 : 17, 18, 19, compare verse 20, where את stands in the same context.

(2) This word by degrees lost much of its primitive force, so that as set before nouns and pronouns already definite, it scarcely increases the demonstrative power; אֶת הַדָּבָר *the thing itself, the same thing;* often redundantly for, *this thing.* It is rarely—(*a*) put before a nominative (Gen. 17 : 5, לֹא יִקָּרֵא עוֹד אֶת שִׁמְךָ אַבְרָם 'thy name shall be no longer called Abram;' Gen. 4 : 18, וַיִּוָּלֶד לַחֲנוֹךְ אֶת עִירָד; 2 Sa. 11 : 25, אַל יֵרַע בְּעֵינֶיךָ אֶת הַדָּבָר הַזֶּה 'let not this thing displease thee,' Gen. 21 : 5; 46 : 20; Ex. 10 : 8; Lev. 10 : 18; Nu. 11 : 22; 26 : 55, 60; Josh. 7 : 15, etc.); on the other hand it is very often—(*b*) put before the object of a proposition when already definite, thus it becomes a particle pointing out *a determinate object.* אֶת הַשָּׁמַיִם properly therefore signifies, i. q. *αὐτὸν τὸν οὐρανόν,* but from the common use of language is the same as *τὸν οὐρανόν.* In this manner אֵת is frequently put before substantives made definite with the article אֵת הַשָּׁמַיִם וְאֵת הָאָרֶץ Gen. 1 : 1; comp. אֶרֶץ וְשָׁמָיִם Gen. 2 : 4), or with the addition of a genitive or a suffix (Est. 9 : 14; Ru. 2 : 15.)

II. אֵת

followed by Makk. אֵתִּי, with suff. אִתְּךָ, אִתּוֹ, in pause and f. אִתָּהּ Gen. 6 : 18 comp. 20 : 16, אִתָּנוּ, אִתּוֹ, אִתְּכֶם, אִתָּנוּ, אִתּוֹ, Gen. 9 : 9, 11, אִתְּכֶם more rarely אִתְּכֶן, אִתָּם, אִתָּהּ pr. subst. denoting *nearness,* and *propinquity,* prob. for אֲנָת (from the root אָנָה No. II. to draw near,) from the common usage of the language, a prep. of a similar power to עִם. [From אָנַת *to lean to.* F.]

(1) *apud, with, at, by, near,* used of nearness and vicinity, Gen. 19 : 33; 1 Ki. 9 : 26, 'Eziongeber אֲשֶׁר אֶת אֵילוֹת which is situated near Eloth,' comp. Jud. 4 : 11, אֶת חֹבַב חֹתֵן מֹשֶׁה to any one's face, i. q. לְפָנַי. There is a singular use of it in Gen. 30 : 29, 'thou knowest what thy flock has become אִתִּי with me,' i. e. having me as the shepherd and caring for it; 39 : 6, 'he cared for nothing אִתּוֹ' i. e. while he had Joseph for *οἰκόνομος.* Specially—(*a*) sometimes it indicates possession of a thing; especially what one has in one's mind, Job 12 : 3, אִתְּכֶם אָנִי 'who knoweth not such things?' Job 14 : 5, 'the number of the months is with thee,' i. e. in thy mind, determined by thee.—(*b*) It is rarely used of motion to a place. 2 Sa. 15 : 23; Ps. 67 : 2, אֵת פָּנָיו אִתָּנוּ i. q. עָלֵינוּ; Ps. 4 : 7.—(*c*) It is i. q. *præter, besides,* Ex. 1 : 14; 1 Ki. 11 : 1, 25.—(*d*) It is used ellipt. for מֵאֵת Gen. 49 : 25, where from what precedes כֵּן is supplied.—(*e*) In some phrases and examples אֵת may seem to be for *in,* but it may, and even ought, in every case to retain the notion of nearness. 1 Sa. 7 : 16, 'he judged Israel, אֵת כָּל הַמְּקֹמוֹת הָאֵלֶּה at all those places;' the courts of justice being in the gates of towns, and thus by or near the towns. 1 Ki. 9 : 25, וְהַקְטִיר אֵתוֹ אֲשֶׁר לִפְנֵי יְיָ 'and Solomon offered incense at that (altar) which was before Jehovah.'

(2) *cum, with* (comp. עִם No. I), used of accompanying, Gen. 6 : 13; 43 : 16; of connection by marriage, 1 Ki. 3 : 1; of a covenant, Gen. 15 : 18; of aid, Gen. 4 : 1, 'I have gotten a male (i. e. a son) אֶת יְיָ by the aid of Jehovah.' It is said, 'to speak with any one,' 1 Ki. 8 : 15; also 'to fight, to make war with any one' (where אֵת may be rendered *against*), Gen. 14 : 9; 1 Ch. 20 : 5; הִתְהַלֵּךְ אֶת הָאֱלֹהִים 'to walk with God,' Gen. 5 : 24; i. e. having God as it were for a companion, to lead a life pleasing to God; עָשָׂה חֶסֶד אֶת 'to act kindly with any one,' Zec. 7 : 9.

מֵאֵת i. q. מֵעִם pr. *from with, from near by* any one; *from,* after verbs and nouns of departing, Gen. 26 : 31; sending from any place, Gen. 8 : 8; also of receiving, Job 2 : 10; buying, Gen. 17 : 27; 23 : 20; asking *from* any one, etc. Other examples are, Josh. 11 : 20, מֵאֵת יְיָ הָיְתָה 'by Jehovah was this instituted;' Ex. 29 : 28, 'a perpetual statute מֵאֵת בְּנֵי יִשׂ to be performed by the children of Israel;' Ps. 22 : 26, מֵאִתְּךָ תְּהִלָּתִי 'from thee my praise,' i. e. 'I owe to thee salvation, the cause of praise.' מֵאִתִּי Isa. 44 : 24, קרי, from myself, or by my own authority.

III. אֵת

with suff. אִתּוֹ 1 Sa. 13 : 20, pl. אִתִּים ibid. verse 21, and אִתִּים Isa. 2 : 4; Mic. 4 : 3; Joel 4 : 10, an iron implement used in agriculture, with an edge, according to most of the old versions *a plough-share,* according to Symm. and the Hebr. intpp. *a mattock.* I should regard אֵת as for אֵדָה, from Arab. to aid, also to be furnished with instruments, apparatus; and I should suppose the general word to be used for some particular instrument, perhaps for a plough-share. [F. from אוּת; see אוּת.]

אֶתְבַּעַל

'living with Baal,' i. e. enjoying the favour and help of Baal, *Eithbaal.*

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אָתָא and אָתָה

Deut. 33 : 2; Isa. 21 : 12, pl. אֲתָנִי Jer. 3 : 22 (for יֹאתָאנוּ), fut. יֹאתֶה Job 37 : 22; pl. יֹאתְיוּ Job 16 : 22, contr. and def. תֹּאתֶה Mic. 4 : 8, תֵּיתָא, Deut. 33 : 21, and וַיֵּאתָא (for וַיֹּאתֶה), Isa. 41 : 25; imper. אֲתִי (for אֱתִי) Isa. 21 : 12; 56 : 9, 12 (almost all these forms imitate the Aramæan).

(1) *to come*, a poetic word instead of בּוֹא. Const. followed by לְ (Jer. 3 : 22) and עַד (Mic. 4 : 8) of the person *to* whom any one comes. Part. pl. fem. הָאֲתִיוֹת *things to come*, i. e. future, Isa. 41 : 23.

(2) *to happen* to any one, *to come* upon him (as evil), Job 3 : 25.

(3) *to go, to pass by*, Job 16 : 22.

Hiphil, *to bring*. Pret. plur. הֵתִיתִי (for הֵאֱתִיתִי) Isa. 21 : 14, and the same form for imp., Jer. 12 : 9.

אֵתָה

Ch., Dan. 7 : 22, inf. מֵתָא Dan. 3 : 2, i. q. Heb. *to come;* with עַל of pers. Ezr. 4 : 12; 5 : 3.

Aphel הֵיתִי inf. הֵיתָאָה (by a Hebraism)—(1) *to cause to come*, Dan. 6 : 17, 25.

(2) *to bring, to fetch*, Dan. 5 : 3, 23.

Hophal, borrowed from the Hebrew, but anomalous הֵיתִי, 3 fem. הֵיתְיַת, Dan. 6 : 18; pl. הֵיתְיוּ Dan. 3 : 13, *to be caused to come, to be brought*.

אַתָּה

pers. pron. 2 pers. m. THOU; with dist. accent אָתָּה (Milêl), Gen. 3 : 11; 4 : 11; 27 : 32, without ה five times in אַתְּ כתיב 1 Sa. 24 : 19; Ps. 6 : 4; Ecc. 7 : 22; Job 1 : 10; Neh. 9 : 6. In the oblique cases, *of thee, thine*, 1 Ki. 21 : 19; *thee*, Pro. 22 : 19.

אָתוֹן

f. *a she-ass*, so called from its slowness; see אָתָן. Nu. 22 : 23, seq. בְּנֵי אִתְנוֹ 'the son of his ass,' i. e. his ass. Gen. 49 : 11. Pl. אֲתֹנוֹת Gen. 12 : 16.

אִתּוֹן

comm. Chald. *a furnace*, Dan. 3 : 6, 11, 15, seq. The form אִתּוּן is for אִתְּנוּן, from תְּנַן to smoke. [From אֵת = אֵשׁ. F.]

אִתּוּק

Eze. 41 : 15, in כתיב for אִתִּיק.

אָתִי

i. q. אַתְּ pers. pron. 2 pers. sing. fem. *thou*. Although this form is rare in the Old Test. (it is found only seven times in כתיב, 1 Ki. 14 : 2; 2 Ki. 4 : 16, 23; 8 : 1; Jud. 17 : 2; Jer. 4 : 30; Eze. 36 : 13; and wherever it occurs, the Masorites read אַתְּ), yet there can be no doubt that it is genuine; and it is even primary and a more ancient form, which afterwards the more negligent pronunciation of the common people shortened into אַתְּ.

אִתַּי

(perhaps, 'neighbouring,' from אֵת nearness, and the termination יַּ־), *Ittai;* also written אִיתַי.

אִתִּיק

m. Eze. 41 : 15 (קרי), 16; 42 : 3, 5.

A term in architecture, signifying *a decrement;* where a story or portico is drawn in, *an offset, ledge, terrace*. It is a verbal Hiph. from נָתַק *to tear away, cut off*.

אַתֶּם

pers. pron. 2 pers. pl. *you*, m. Joined to a feminine, Eze. 13 : 20. It comes from אַתָּה, which see, with the addition of ם, the mark of multitude.

אִתָּם

Ex. 13 : 20; Nu. 33 : 6, *Etham*. Jablonsky regards it as the Egyptian *atiom*, i. e. boundary of the sea.

אֶתְמוֹל and אָתְמוֹל, once אִתְּמוֹל

1 Sa. 10 : 11, i. q. תְּמוֹל with א prosthetic, adv. [F. assumes a root תָּמַל *to be long, enduring*.]

(1) *yesterday*, 1 Sa. 4 : 7; 14 : 21.

(2) *formerly*, used generally of time long past, Mic. 2 : 8; Isa. 30 : 33. The form seems compounded from אֵת *with, at*, and מוֹל i. q. פָּנִים *forepart, front;* hence of time, *antea*, aforetime.'

אָתַן

an unused root. Arab. *to walk with short steps*. [*To be strong*, cogn. עָתַן. F.] Hence אָתוֹן a she-ass.

אֶתֶן

in some MSS. and printed editions for אֵיתָן *constancy*, Mic. 6 : 2; Job 33 : 19.

אַתֶּן

pers. pron. 2 pers. pl. f. *you, ye*. Once found Eze. 34 : 31, where other copies have אַתֵּן. With ה parag. it is written אַתֶּנָּה Gen. 31 : 6; Eze. 13 : 11, 20; 34 : 17; and ibid. 13 : 20, אַתֵּנָּה. Nun at the end, like Mem, is a mark of multitude.

אֶתְנָה

f. *a gift, reward*, specially as given to a harlot, Hos. 2 : 14. Root תָּנָה.

אֶתְנִי

'bountiful,' 'munificent,' from אֶתְנָה a gift, *Ethni*.

אֶתְנָן and אָתְנָן

Eze. 16 : 34, 41; m. (for תְּנָן with א prosthet. from תָּנָה), with suff. אֶתְנָנִי.

(1) *gain of a harlot*, Eze. 16 : 31, 34; Deut. 23 : 19. Metaph. used of the produce of the fields, which the idolaters looked on as gifts from the idols, Hos. 9 : 1.

(2) *Ethnan*.

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אֲתַר

with suff. אֲתָרֵהּ m. Ch.—(1) A PLACE, Dan. 2 : 35. אֲתַר דִּי 'the place in which,' Ezr. 6 : 3; by a pleonasm, much used in Aramæan; comp. מְקוֹם אֲשֶׁר.

(2) perhaps, *track*. Hence בָּאֲתַר for בְּאֲתַר Dan. 7 : 6, 7, *after;* with affix בָּאֲתָרָךְ Dan. 2 : 39.

אֲתָרִים

'places,' 'regions,' *Átharim*.

ב

Beth (בֵּית), the second letter of the alphabet; when used as a numeral, i. q. *two*. The Hebrew name is contracted from בַּיִת *a house, a tent*, and the most ancient form of this letter (whatever it may have been) appears to have imitated this figure.

As to its *permutation*, ב changes into other labials, namely—(1) into פ, as נָוֶר and פָּוֶר to disperse.—(2) rarely into ו, and even into a quiescent ו, as בְּתִשְׁבִּי for וְתִשְׁבִּי.—(3) into מ, as בָּרִיא and מָרִיא fat.

בְּ

sometimes before monosyllables בָּ; with suff. בִּי, בָּךְ, בָּהּ rarely בָּהֵמָּה Ps. 141 : 8; in pause and fem. בָּךְ, בּוֹ, בָּהּ, בִּי; בָּנוּ, בָּכֶם, בָּהֶם, בָּהֵם, fem. בָּהֵן, a prefixed preposition, prop. and originally denoting *tarryance in a place* (Greek ἐν, Latin *in*), afterwards applied to neighbourhood and association, *at, by, with*, and joined with verbs of motion. The various significations of this *much-denoting* word may be arranged in three classes, which are called by the Rabbins בית הכלי *in*, בית הנגיעה *at, by*, בית השור *with*. Thus it denotes—

(A) pr. *in*, with ablat. Specially—(1) *in*, pr. of place, as בָּעִיר in the city, בַּבַּיִת in the house, בַּאֲשֶׁר in (a place) which = where; then used of time: בַּשָּׁנָה הַזֹּאת Jud. 10 : 8; בָּרִאשִׁית Gen. 1 : 1; also of the condition in which we are: בְּשָׁלוֹם 1 Sa. 29 : 7; and, in the later Hebrew, it is even prefixed pleon. to adverbs: בְּפֹה, בְּכֹה. By a peculiar idiom of language, it is used of the fountain, origin, and material whence anything is drawn, is made, or comes forth; as—(*a*) in the phrase, 'to drink in a cup,' i. e. to drink what is in the cup; Gen. 44 : 5; Am. 6 : 6; comp. Chald. Dan. 5 : 2.—(*b*) of the material. 2 Ch. 9 : 18. כֶּבֶשׁ בְּזָהָב 'a footstool of gold.' Metaph.—(*c*) יָדַע בְּ to know by any thing, Ex. 7 : 17.

(2) When it refers to a multitude, in the midst of which one is, i. q. *among, in*. Lam. 1 : 3, בַּגּוֹיִם 'among the nations.' Ps. 118 : 7, יְהוָה בְּעֹזְרָי 'Jehovah is among my helpers,' i. e. is my helper. Specially it signifies *a part* excepted from a whole number (as מִן No. 1). Ps. 139 : 16, 'my days were determined וְלֹא אֶחָד בָּהֶם when as yet not one among them (of them) existed.' 1 Sa. 11 : 11, 'two בָּם of them.' Hence, when used with some verbs, it shews that they refer to only a part of the predicate; as הִכָּה בְּ to smite (several) of them, to cause a slaughter among enemies, 2 Sa. 23 : 10; הָרַג בְּ Ps. 78 : 31.

(3) When it refers to the limits by which any thing is bounded, *within, in;* בִּשְׁעָרֶיךָ 'within thy gates,' Ex. 20 : 10; בְּחוֹמֹתַי 'within my walls,' Isa. 56 : 5. Often used of time, בִּשְׁלֹשׁ שָׁנִים 'within three years,' Dan. 11 : 20.

(4) Rarely after verbs of motion; *in*, with acc., *eis* (Eng. *into*), as after verbs of going, Gen. 19 : 8; 31 : 33; sending, Lev. 16 : 22; Deut. 7 : 20; also giving, Jer. 12 : 7; placing, Gen. 27 : 17; inserting, Deut. 15 : 17, etc.; *among, inter*, with acc., Deut. 4 : 27.

(B) The second class comprehends those species of significations, which designate either *nearness* and *vicinity* (No. 1—3), or *motion to a place*, so as to be *at* or *near* it; (No. 4—6); and these are partly proper, and partly figurative (No. 7—10).

(1) *ad, apud, at, by, near, on*. בָּעַיִן 'at a fountain,' 1 Sa. 29 : 1; בְּנָהַר כְּבָר 'by the river Chebar,' Eze. 10 : 15. מֵאָה בָאַמָּה by the hundred by the cubit, i. e. a hundred cubits. Here also are the phrases to be referred יוֹם בְּיוֹם day by day; חֹדֶשׁ בְּחָדְשׁוֹ in every month, 1 Ch. 27 : 1; שָׁנָה בְּשָׁנָה yearly, Lev. 25 : 53.

(2) *before, in the presence of*, Gen. 23 : 18; נִקְהַל בְּאֵי שַׁעַר עִירוֹ 'before all who go in at the gate of his city.'

(3) *at* or *in*, for *upon*, בְּדֹלַב 1 Ki. 8 : 9; בְּאֹהֶל מוֹעֵד 'upon the tabernacle of the congregation,' Nu. 14 : 10; Isa. 66 : 20, בַּסּוּסִים 'on horses.'

(4) of motion to a place: *ad, to, unto, upon*. Gen. 11 : 4, 'a tower, וְרֹאשׁוֹ בַּשָּׁמַיִם whose head may reach unto heaven.' Hence after verbs and nouns of touching, reaching, (נָגַע בְּ), adhering (דָּבַק בְּ), going to, especially to ask something (דָּרַשׁ בְּ), falling upon (פָּגַע בְּ), taking hold on (שָׁאַל בְּ, הֶחֱזִיק, אָחַז בְּ), inclination and affection (רָצָה, חָפֵץ, בָּחַר, אָהַב בְּ). Since בְּ in this signification is a particle of *transition*, it is not to be wondered at that it should give a transitive power to some verbs, and even a causative power; such as is elsewhere expressed by the conjugation Hiphil. So נָשָׁה בְּ to borrow, נָשָׁה בְּ to lend. Specially, בְּ in this sense—(*a*) when joined to verbs of seeing, gives the sense of *looking upon*, commonly with the added notion of pleasure, with which one remains

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looking (דִּמְּתִי, חֲזֵה, רְאֵה בְּ); sometimes also of grief (Gen. 21:16), pity (29:32), envy (1 Sa. 1:11). So also after verbs of hearing (שָׁמַע), of smelling (הֵרִיחַ).—(*b*) in oaths, it is prefixed to the person or thing *by* which, i. e. turned *to* which, one swears, Gen. 21:23; 22:16; so in curses, 1 Sa. 17:43.—(*c*) It is used when single species are referred *to* their genus, Gen. 7:21, 'all animals which belonged to the birds, and to the cattle,' etc.

(5) of motion down *to, upon; in upon, over, super*, with accus. (comp. No. 3). 1 Ki. 2:44, 'God turned thy malice בְּרֹאשֶׁךָ upon thy own head.' Lev. 20:9, דָּמָיו בּוֹ 'his blood (come) upon him.' So after the verbs דָּרַךְ, מָשַׁל, to tread, to reign over; בָּטַח בְּ to trust upon.

(6) of motion, *against, in* for *contra, adversus*. Gen. 16:12, 'his hand against every man, and the hand of every man against him.' So after verbs of fighting (נִלְחַם בְּ), sinning (חָטָא בְּ), being angry (הִתְעַבֵּר, חָרָה), Deut. 3:26; acting perfidiously (פָּשַׁע, מָעַל, מָרָה, מָרַד, בָּגַד), etc. There follow various metaphorical uses, as—

(7) *near, nigh, according to*, i. q. כְּ. Gen. 1:26, בְּצַלְמֵנוּ כִּדְמוּתֵנוּ 'in our image, according to our likeness.' Comp. Gen. 5:1, 3, 'and Adam begat a son בִּדְמוּתוֹ כְּצַלְמוֹ.' Gen. 21:12, 'after Isaac (בְּיִצְחָק) shall thy seed be called.' דָּרְכּוֹ according to the way or manner, Amos 4:10. בַּעֲצַת רְשָׁעִים by or according to the counsels of the ungodly, Ps. 1:1. נְדַר according to the command of. Hence—

(8) *as, like as, in the manner of*, i.q. כְּ Job 34:36, 'because of answers בְּאַנְשֵׁי אָוֶן given in the manner of the wicked.' Isa. 44:4, בֵּין חָצִיר 'as in the grass.'

(9) *for, at*, used of price, reward, exchange. Gen. 29:18, 'I will serve thee seven years for Rachel,' בְּרָחֵל; Isa. 7:23, 'a thousand vines בְּאֶלֶף כָּסֶף at a thousand pieces of silver.' Deut. 19:21, נֶפֶשׁ בְּנֶפֶשׁ עַיִן בְּעַיִן 'life for life, eye for eye.'

(10) It implies having respect to any thing, having regard of any thing:—(*a*) *in respect to*, 1 Ki. 5:22.—(*b*) *on account of*, Gen. 18:28, בַּחֲמִשָּׁה 'on account of those five;' Ex. 10:12; בִּדְבַר בְּגִלַּל for any thing or cause, on account of.—(*c*) *about, concerning*, after verbs of rejoicing (שָׂמַח, גִּיל, עָלַץ), hearing (שָׁמַע Job 26:14), knowing (Jer. 38:24), especially speaking, as דִּבֶּר בְּ to speak concerning any one, especially to one's disadvantage.

(C) The third class—which may be rendered by *with*, which may be called Beth of *accompaniment* and *instrument*, comprehends the following significations:—

(1) *with* (*a*) of accompaniment; Nu. 20:20, בְּעַם כָּבֵד 'with much people;' Isa. 8:16, בְּלִמְדָי, 'with my worshippers (disciples),' i. e. having them present. Often used of what we carry in our hands; Gen. 32:11, 'with my staff (בְּמַקְלִי) I passed over this Jordan.' Hence בְּלִי, בְּאֵין, בְּלֹא without. Specially—(α) when placed after verbs of *going*, it gives them the power of carrying, as בָּא בְּ to come with any thing, i. e. to bring it; קָדַם בְּ to go to meet with any thing, i. e. to take it.—(β) It is even said 'with many (בְּרַבִּים) they come against me' (Ps. 55:19), and 'ye are left with very few' (Deut. 28:62), i. e. a few of you are left; also there is said, Nu. 13:23, 'they carried it (the cluster) on a staff (בַּמּוֹט שְׁנַיִם) with two,' where two only carried it.—(*b*) *of aid;* Ps. 18:30, בְּךָ אָרֻץ גְּדוּד 'with thee I will run through a troop;' Ps. 44:10 לֹא תֵצֵא בְּצִבְאוֹתֵינוּ 'thou wilt not go out to battle with our armies.'—(*c*) When prefixed to substantives signifying attributes, especially virtues and vices, it serves to form periphrastic adverbs, as בְּחִפָּזוֹן 'with haste,' hastily, Ex. 12:11; בְּתָמִים 'with uprightness,' uprightly.

(2) It is used of the *instrument*, where in Latin the ablative is used, as בְּחֶרֶב with the sword, Josh. 10:11; בְּרַגְלַיִם with the feet, Eze. 34:18; used of an *agent*, as בְּמֹשֶׁה by Moses, בְּיַד מֹשֶׁה by the hand of Moses; also used of *the efficient cause*, e. g. to faint with hunger (בְּרָעָב), Lam. 2:19; to be consumed with fire (בָּאֵשׁ).

(3) *with*, for *although*. בְּכָל־זֹאת with all this, i. e. *for* all this, this not hindering, nevertheless; Isa. 9:11, 16, 20. Nu. 14:11, בְּכָל־הָאֹתוֹת אֲשֶׁר עָשִׂיתִי 'notwithstanding all the signs which I wrought.' Kindred is the phrase בְּזֹאת with this, i. e. *on this condition*, Gen. 34:22.

(D) The *Beth essentiæ* or pleonastic. This use of the particle בְּ nearly approaches to its use in comparing (B, 8); Ex. 6:3, 'I appeared to Abraham בְּאֵל שַׁדָּי as God Almighty; Isa. 40:10, הִנֵּה אֲדֹנָי יְהוִה בֶּחָזָק 'behold the Lord shall come as a mighty one;' Ex. 32:22, 'thou knowest the people כִּי בָרָע הוּא that they are evil;' Pro. 3:26, יְהוָה יִהְיֶה בְכִסְלֶךָ 'Jehovah shall be thy hope.' Not a few examples which have been referred to this idiom, do not belong to it, and ought to be otherwise explained. So in Hos. 13:9, שְׁחִתְךָ יִשְׂרָאֵל כִּי בִי בְעֶזְרֶךָ by comparison with Hos. 7:13, it should be rendered, 'this hath

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destroyed thee, Israel, that thou (wast, or hast rebelled) against me thy helper.'

Followed by an inf. בְּ forms a periphrasis for the gerund, as בִּשְׂחֹק *in ridendo*, Pro. 14:13, and is commonly expressed by conjunctions, namely—(*a*) *while, when*, Nu. 35:19. בְּפִגְשׁוֹ 'when he lighteth upon him.'—(*b*) *when, after that*, followed by a pluperf. where the infinitive has the power of a preterite; Gen. 33:18, בְּבֹאוֹ מִפַּדַּן אֲרָם 'when he had come out of Mesopotamia.'—(*c*) *because*, בְּעָזְבָם 'because they had forsaken;' 2 Ch. 28:6.—(*d*) *if, though, even if*, Ps. 46:3, בְּהָמִיר אֶרֶץ 'though the earth be removed.'

Note. The old opinion of grammarians is sufficiently probable, that בְּ is shortened from בֵּי, בַּיִת, *in the house, in*, for—(1) בַּי itself is not only a house, but it also has sometimes in the Targums, the sense of the particle *in*.—(2) Even now in the East the word בית is often in geographical names abbreviated into ב בא בי.—(3) An example of such a contraction is found in the Old Test. itself in בְּעַשְׁתְּרָה for בֵּית עַשְׁתְּרָה house of Astarte.

בְּ

Ch. i. q. Heb. as, 'in heaven,' 'in a dream,' Dan. 2:19, 28; 'to drink in vessels,' Dan. 5:2; 'to give into the hand,' 'by the aid of hands,' 2:34, etc.

בְּאָה

fem. *entrance*, Eze. 8:5, from בוא to enter.

בְּאוּשׁ

adj. Ch. *bad, wicked*, Ezr. 4:12. Root בְּאַשׁ.

בָּאַר

not used in Kal. Arab. TO DIG, specially a well, a pit. Kindred roots are בּוּר, בָּרַר.

Piel.—(1) *to engrave* letters on a stone. Followed by עַל Deut. 27:8; Hab. 2:2.

(2) *to explain, to declare*, pr. to dig out the sense, and to set it forth when dug out, Deut. 1:5.

בְּאֵר

pl. בְּאֵרוֹת const. בֶּאֱרוֹת (Gen. 14:10), f.

(1) *a well*, Gen. 24:11, 20.

(2) *a pit*, Ps. 55:24; 69:16.

(3) *Beer.*—(*a*) Nu. 21:16—18, prob. the same place which in Isa. 15:8, is more fully called בְּאֵר אֵלִים *Beer-elim*, 'the well of heroes.'—(*b*) Jud. 9:21.

בְּאֵר אֵלִים

see בְּאֵר No. 3, *a*.

בְּאֵר לַחַי רֹאִי

'well of the life of vision,' i. e. where after the vision of God, my life is nevertheless preserved, comp. Jud. 6:22, seq.; Gen. 16:14; 24:62; 25:11. [*Well of the living God, looking upon me.* F.]

בְּאֵר שֶׁבַע

'the well of the oath,' *Beer-sheba*.

בְּאֵרָא

'well,' 'fountain,' *Beera*. [*Explainer.* F.]

בְּאֵרָה

id., *Beerah*, 1 Ch. 5:6.

בְּאֵרוֹת

'wells,' *Beeroth*. The gentile noun is בְּאֵרֹתִי, and contr. בֵּרֹתִי 1 Ch. 11:39.

בְּאֵרוֹת בְּנֵי יַעֲקָן

'wells of the sons of Jaakan,' Deut. 10:6; in the parallel place, Nu. 33:31, ellipt. בְּנֵי יַעֲקָן.

בְּאֵרִי

as if 'belonging to a fountain,' *Beeri*.

בֹּאר

(by a Syriacism for בְּאֹר), i. q. בּוֹר, which form is more used, *a cistern*, 2 Sa. 23:15, 16, 20, in כתיב where the קרי, and 1 Ch. 11:17, 18, 22, בּוֹר. Pl. בֹּארוֹת Jer. 2:13.

בָּאַשׁ

fut. יִבְאַשׁ—(1) TO HAVE A BAD SMELL, TO STINK, Ex. 7:18, 21; 8:10; 16:20.

(2) i. q. Ch. *to be evil, to be of an evil nature*. Amongst the Orientals, the signification of smelling badly, is often applied to a bad disposition, just as, on the contrary, a good smell is applied to goodness and pleasantness.

Niph., *to become fœtid*, and metaph. *to become hateful, odious*, construed with בְּ and אֵת (אִתְּ) of pers., 1 Sa. 13:4.

Hiphil—(1) *to make fœtid*, Ecc. 10:1, and metaph. *to make hateful, odious;* with בְּ of pers., Gen. 34:30. More fully, Ex. 5:21, הִבְאַשְׁתֶּם אֶת־רֵיחֵנוּ 'ye have made our savour to be abhorred,' i. e. have made us to be hated.

(2) intrans. *to stink* (pr. however, to produce, to excite stench). Ex. 16:24; Ps. 38:6, metaph. to be hateful; with בְּ, 1 Sa. 27:12.

(3) *to act wickedly*. Pro. 13:5, רָשָׁע יַבְאִישׁ וְיַחְפִּיר 'the wicked man acts wickedly and causes shame' (by his falsehoods).

Hithpael, i. q. Niphal, constr. with עִם, 1 Ch. 19:6.

בְּאֵשׁ

Ch. *to be evil*, followed by עַל *to displease*, Dan. 6:15.

בְּאֹשׁ

m. *stench*, Am. 4:10; with suffix בָּאְשׁוֹ, בָּאְשָׁם, Joel 2:20; Isa. 34:3.

בָּאְשָׁה

f. *a bad, useless plant*, Job 31:40.

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בְּאֻשִׁים

only in pl. Isa. 5:2, 4, *bad grapes*, sour and unripe. Kimchi, ענבים, נבאשים, Saad. ענבים רעים.

בָּאתַר

Ch. *after;* see אֲתַר.

בָּבָה

f. (with Kametz impure), pr. *cavity, aperture* (from נָבַב, for נְבָבָה), hence *a gate.* This word is used in Hebrew in one phrase בַּת עַיִן 'the gate of the eye,' i. e. the pupil, which is really the entrance or gate of the inner eye; Zec. 2:12.

בֶּבַי

Bebai. In Pehlev. *bab* signifies father.

בָּבֶל

i. e. 'confusion,' for בִּלְבֵּל from בָּלַל pr. n. *Babel, Babylon.*

בַּבְלִי

Ch. pl. emphat. בָּבְלָאֵי *Babylonian,* Ezr. 4:9.

בַּג

a Persic word denoting *food,* found in the compound word פַּתְבַּג; and also Eze. 25:7, נְתַתִּיךְ לָבַז לַגּוֹיִם, כתיב נְתַתִּיךְ לְבַג לַגּוֹיִם 'I will give thee as food for the nations.' The textual reading however appears to be not more genuine than in Eze. 47:13, where זֶה is written for זֹה; and from the comparison of similar phrases, Jer. 15:13; 17:3, especially Eze. 26:5; 34:28, I have no doubt but that with the ancient versions we should read לָבַז 'for a spoil.'

בָּגַד

fut. יִבְגֹּד; once יִבְגַּד (Mal. 2:10), properly to cover; hence—(1) TO ACT COVERTLY, FRAUDULENTLY, PERFIDIOUSLY. (For verbs of covering, hiding, are often applied to fraud and perfidy.) It is put absol. 1 Sa. 14:33; Job 6:15; more often followed by בְּ of pers. 'to forsake (some one) perfidiously,' Jud. 9:23; Lam. 1:2; rarely followed by מִן Jer. 3:20; and an acc. Ps. 73:15, הִנֵּה דוֹר בֹּגְדֵי בָּנֶיךָ 'behold I should deal falsely with the generation of thy children.'

(2) *to oppress, to afflict, to spoil,* construed with בְּ; Isa. 21:2, הַבּוֹגֵד בּוֹגֵד וְהַשּׁוֹדֵד שׁוֹדֵד 'the spoiler spoils, and the waster wastes;' Isa. 24:16, בֹּגְדִים בָּגָדוּ וּבֶגֶד בּוֹגְדִים בָּגָדוּ 'the spoilers spoil, and the spoilers spoil a spoiling,' Isa. 33:1. Used of impudence, Hab. 2:5.

בֶּגֶד

in pause בָּגֶד; with suff. בִּגְדִי, בִּגְדוֹ (as if from בָּגֵד, the ד without dag. lene contrary to the rule); pl. בְּגָדִים, בִּגְדֵי; once בִּגְרוֹתֵיהֶם Ps. 45:9, m. (once fem. Lev. 6:20).

(1) *a covering, cloth,* with which anything is wrapped up, Nu. 4:6—13; used of the coverings of a bed, 1 Sa. 19:13.

(2) *a garment,* usually the outer garment of the Oriental, Gen. 39:12; especially a precious one, 1 Ki. 22:10.

(3) *perfidy,* Jer. 12:1.

(4) *rapine, a spoiling,* Isa. 24:16.

בְּגֹדוֹת

pl. fem. *treacheries,* Zeph. 3:4.

בָּגוֹד

f. בָּגוֹדָה adj. *perfidious, treacherous,* Jer. 3:7, 10.

בִּגְוַי

Bigvai, perhaps husbandman, gardener, Ch. בִּגְוָא husbandman. [May = בֶּן גֵּר, *belonging to the people.* F.]

בִּגְתָא

Bigtha, Est. 1:10 (see אֲבַגְתָא).

בִּגְתָן

Bigthan, Est. 2:21, and בִּגְתָנָא *Bigthana,* Est. 6:2.

I. בַּד

m., prop. *separation, something separated,* from בָּדַד No. I. Hence—

(1) *a part,* Ex. 30:34; בַּד בְּבַד *part like to part,* i. e. in equal portions. In pl. בַּדִּים specially parts of the body, i. e. *members,* Job 18:13; 41:4; of a tree, i. e. *branches,* Eze. 17:6; 19:14; hence, *staves* for bearing, Ex. 25:13, seq. Metaph. *the staves of a city,* used of the princes, Hos. 11:6. In sing. with pref. לַבַּד—(*a*) adv. *separately, apart;* Ex. 26:9, 'six curtains separately (לְבָד), and six curtains separately (לְבָד).' Often in this signification there is added a pronominal suffix; Gen. 21:28, 'Abraham set seven ewe lambs (לְבַדְּהֶן) by themselves;' Gen. 30:40. More frequently also—(*b*) לְבַד with suff. is, i. q. *alone;* Gen. 2:18, 'it is not good that man should be alone,' prop. in his separation; אָנֹכִי לְבַדִּי I alone, only, Nu. 11:14; אַתָּה לְבַדֶּךָ Ex. 18:14; יַעֲקֹב לְבַדּוֹ Gen. 32:25; הַמִּצְרִים לְבַדָּם Gen. 47:26; also after oblique cases, as a dat. לְךָ לְבַדְּךָ 'against thee only,' Ps. 51:6; genitive, Ps. 71:16, צִדְקָתְךָ לְבַדֶּךָ prop. 'the righteousness of thee, of thee only,' i. e. 'thy righteousness, thine only.'—(*c*) adv. of restraining, *only,* found in the later Hebrew, Ecc. 7:29; Isa. 26:13.—(*d*) followed by מִן it becomes a prep. *apart from, besides;* Ex. 12:37, 'besides children;' followed by עַל Ezr. 1:6. Of the same power is מִלְּבַד Gen. 26:1; with suff. מִלְּבָדוֹ besides him, Deut. 4:35; מִלְּבַד אֲשֶׁר besides (that) which, Nu. 6:21.

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(2) Specially *a thread*, collect. *thread, yarn*, especially of linen, hence, fine white *linen*, Ex. 28:42. Pl. בַּדִּים linen garments, Eze. 9:2.

II. בַּד

Pl. בַּדִּים (from בָּדַד No. II.).—(1) *trifles, falsehoods, great words*, Job 11:3.

(2) i. q. אֹמְנֵי בַדִּים *liars*, used of the soothsayers and false prophets. Isa. 44:25.

בָּרָא

(1) prop. TO FORM, TO FASHION, used of a potter; this sense is preserved in the Zabian dialect. [*To prattle, brag.* F.]

(2) *to devise, to feign*, 1 Ki. 12:33. Neh. 6:8; in each place followed by מִלִּבּוֹ. Part. with suff. בֹּרְאָם by a Syriacism for בֹּרְאָם. Arab. to begin, IV. to produce something new, to do and devise first.

I. בָּדַד

(1) prop. TO DISJOIN, TO DIVIDE, TO SEPARATE.

(2) *to separate oneself, to be solitary.* Part. בּוֹדֵד *solitary, alone*, Ps. 102:8.

II. בָּדַד

i. q. בָּדָא *to babble, to talk triflingly.*

בָּדָד

m. *separation.* Hence in acc. adv. *separately*, Lev. 13:46; *solitarily, alone*, Isa. 27:10; 'the fortified city standeth alone,' i. e. is left forsaken. Deut. 32:12, 'Jehovah alone did lead him.' Also לְבָדָד *solitarily*, for *alone.*

בְּדָד

'separation,' 'part,' *Bedad.*

בְּדֵי see דַּי

בְּדֵיָה

prop. בְּאֵד יָהּ 'in the protection of Jehovah,' *Bedeiah.* [=עֹבַדְיָה. F.]

בְּדִיל

m.—(1) *alloy* found in ore mixed with silver, which is *separated* from it by means of fire. Isa. 1:25, 'I will take away all thy alloy,' i. e. spurious and impure parts of metal.

(2) *tin*, Nu. 31:22.

בָּדַל

not used in Kal, kindred to the root בָּתַק TO SEPARATE, TO DISTINGUISH.

Hiphil.—(1) *to separate, to disjoin*, Lev. 1:17; as two places by a veil, fence, wall.

(2) Figuratively applied to the mind, *to separate, to distinguish* diverse things, Lev. 10:10, 'that ye may distinguish the clean and unclean.' In both these significations (No. 1, 2) there follows בֵּין ... וּבֵין Gen. 1:4, 7; לְבֵין ... בֵּין Isa. 59:2; לְ ... בֵּין Gen. 1:6.

(3) *to separate* from the rest, *to select* out of them, in a good sense; followed by מִן Nu. 8:14; 16:9; also followed by לְ of that to which any thing is destined, 1 Ki. 8:53; also without מִן Deut. 4:41; absol. Deut. 19:7.

(4) *to separate, to shut out*, as a mixed multitude from a people; followed by מִן Neh. 13:3; מִכְּעַל Isa. 56:3.

Niphal—(1) pass. of Hiph. No. 3, *to be separated, to separate oneself*; followed by מִן Ezr. 6:21; 9:1; 10:11; also *to be selected*, Ezr. 10:16; followed by לְ to or for any thing, 1 Ch. 23:13.

(2) pass. of Hiph. No. 4, *to be secluded, shut out.*

(3) *to depart* from a place, followed by מִן of the place, Nu. 16:21; followed by אֶל, to depart to some one, 1 Ch. 12:8.

בָּדָל

m. *part, piece*, once followed by אֹזֶן 'a piece of an ear,' Am. 3:12.

בְּדֹלַח

some precious article of merchandize, mentioned in Gen. 2:12, amongst gold and precious stones. Of the ancient interpreters, Aqu., Symm., Theod., Vulg., Josephus, understand *bdellium*, which is the gum of a tree growing in Arabia, India, and Babylonia. The opinion of the Jews is not to be rejected, that *pearls* are to be understood. Bochart gives the etymology, quadril. בְּדֹלַח from the root בָּדַל, as signifying an *excellent, selected* pearl.

בְּדָן

Bedan, 1 Sa. 12:11, the LXX., Syriac (and Arabic) read בָּרָק Jud. 4:9. Chald. renders it *Samson*, as if בְּדָן were i. q. בִּדְנָה *Danite*, see בִּדְיָה. However, בְּדָן is doubtless i. q. עַבְדָּן, Jud. 12:13, 15, the ע being dropped as was often the case among the Phœnicians in the word עבר, e. g. בראשמן for עבד אשמן; בראשחר *Bodostor*, for עבד אשתר. [Conf. בִּדְיָה.]

בָּדַק

(1) TO CLEAVE, TO MAKE BREACHES, whence בֶּדֶק.

(2) denom. from בֶּדֶק *to repair breaches*, to restore the ruins of a building; 2 Ch. 34:10. [*To examine.* F.]

בֶּדֶק

with suff. בִּדְקוֹ m. *fissure, breach*, in a building, 2 Kl. 12:6, seq.; in a ship, Eze. 27:9, 27.

בִּדְקַר

Bidkar, i. q. בָּדַק־בִּי 'son of piercing through,' i. e. piercer; בִּן like בַּיִת, being abbreviated into a prefixed בִּ; comp. בִּשְׁלָם, בִּכְתָב, בִּמְלָם. [ע omitted, as in בְּדָן. מְלָכְשׁ=עֵרֹכֶשׁ, עֵרֹכֶשׁ=בְּדָשׁ. F.]

בָּדַר

Ch. Pael בַּדַּר TO SCATTER, Dan. 4:11, i. q. Heb. פּוּר, זָרָה.

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בָּהָה

an unused root, which properly appears to have had the signification of *purity*, which in Arabic is partly applied to *brightness* and *ornament*, partly to *emptiness*. [*To be empty, desolate.* F.] Hence—

בֹּהוּ

m. *emptiness, voidness*, and concr. *something void and empty*, Gen. 1:2; Jer. 4:23; Isa. 34:11.

בָּהַט

an unused root, perhaps i. q. Aram. בְּהַט; Heb. בּוּשׁ, pr. to be white, shining.

בַּהַט

Est. 1:6, a kind of marble of which pavements were made.

בְּהִילוּ

f. Ch. *haste*, Ezr. 4:23. Root בְּהַל.

בָּהִיר

adj. *splendid, bright;* of the sun, Job 37:21.

בָּהַל or בָּהַל

not used in Kal, pr. TO TREMBLE, TO BE IN TREPIDATION, comp. transp. בָּלַהּ.

Niphal.—(1) *to tremble.* Used of bones, Ps. 6:3; hands, Eze. 7:27; figuratively to the mind, Ps. 6:4.

(2) *to be terrified, confounded*, struck with fear, terror; Ex. 15:15; followed by מִפְּנֵי, Gen. 45:3. It includes also the idea of despondency, Job 4:5.

(3) *to flee in trepidation*, Jud. 20:41, and generally *to hasten* after, or to any thing, followed by ל. Pro. 28:22, 'the man of an evil eye (envious man) hastens to riches,' i.e. anxiously seeks for riches. Ecc. 8:3, be not hasty to go out of his sight, i. e. depart not arrogantly, perversely.

(4) *to perish suddenly*, Ps. 104:29, 'thou hidest thy face, יִבָּהֵלוּן and they (thy creatures) suddenly perish.' Part. f. נִבְהָלָה subst. *sudden destruction*; Zeph. 1:18.

Piel—(1) *to strike with terror, to terrify*, Ps. 2:5; hence, *to cause to despond*, Ezr. 4:4 קרי. [*Drive with haste.* F.]

(2) *to hasten*, Est. 2:9; and—

(3) followed by a gerund, i. q. מְהַר *to hasten* (as if, to tremble) to do any thing, Ecc. 5:1; 7:9.

Pual, *to be hastened.* Pro. 20:21 קרי, נְבְהָלָה קְבֻהֳלָה 'a hastened possession,' i. e. too anxiously and hastily acquired. Hence נִבְהָל *swift*, Est. 8:14.

Hiphil—(1) i. q. Piel No. 1, Job 23:16.

(2) i. q. Piel No. 2, Est. 6:14.

(3) *to thrust* any one from a place, or causat. of Kal No. 3, 2 Ch. 26:20.

בְּהַל

Ch. not used in Peal.

Ithpeal. Inf. הִתְבַּהֲלָה subst. *haste, speed;* and with the pref. בְּ adv. *quickly*, Dan. 2:25.

Pael, *to terrify*, Dan. 4:2, 16; 7:15. Ithpael pass. Dan. 5:9.

בְּהָלָה

f. *terror, fear*, Lev. 26:16. Pl. Jer. 15:8. With the art. *terror*, κατ' ἐξοχήν, *sudden destruction*, Isa. 65:23.

בָּהַם

an unused root, pr. *to shut*, specially *the mouth;* hence *to be mute, dumb.* Arab. IV. to shut, X. to be mute, dumb.

בְּהֵמָה

constr. בְּהֵמַת with suff. בְּהֶמְתּוֹ, בְּהֶמְתְּךָ (as if from בְּהֵמֶת), pl. בְּהֵמוֹת, constr. בַּהֲמוֹת fem. *a beast* (so called from being unable to speak), used of *large land quadrupeds* (see however Pl. No. 2); Pro. 30:30, לְשַׂח גִּבּוֹר בַּבְּהֵמָה 'the lion is a mighty one amongst beasts.' Specially signifying—

(1) *domestic animals, cattle*, used collect. Opp. to חַיַּת הָאָרֶץ; חַיַּת הַשָּׂדֶה חַיָּה beasts of the field, wild beasts. It embraces צֹאן and בָּקָר Gen. 47:18; Lev. 1:2. Elsewhere—

(2) it signifies *beasts of burden*, as asses, camels; opp. to מִקְנָה Gen. 34:23.

(3) poet. used also of *beasts of the field* and *wild beasts.* So in pl. בְּהֵמוֹת Deut. 32:24; especially when followed by הָאָרֶץ Deut. 28:26; הַשָּׂדֶה 1 Sa. 17:44; יַעַר Mic. 5:7.

Pl. בְּהֵמוֹת—(1) *beasts, quadrupeds.*

(2) pl. majest. (and therefore followed by sing. m.), *a large, great beast*, by which name, Job 40:15, the *hippopotamus* is designated. But it is probable that the form בְּהֵמוֹת really conceals an Egyptian word, signifying the hippopotamus, but so inflected as to appear Phœnicio-Shemitic (see אַבְנֵךְ); *P-ehe-mout* denotes *water-ox*, by which name (*bomarino*) the Italians also call the hippopotamus.

בָּהַן

an unused root, prob. i. q. בָּתַם *to shut, to cover.* [*To be blunt, thick.* F.]

בֹּהֶן

m. *the thumb*, Ex. 29:20 (so called because it shuts the hand); also, *the great toe*, according as it is followed by יָד or רֶגֶל Lev. 8:23, seq. Pl. constr. בְּהֹנוֹת Jud. 1:6, 7, from the unused sing. בְּהֹן.

בֹּהַן

'thumb,' *Bohan.* [*Fatness.* F.]

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בָּהַק

an unused root; Syr. אבהק *to be white*, specially with leprosy.

בֹּהַק

m. *vitiligo alba*, an eruption which in the East is not of rare occurrence, consisting of spots of palish white, like the leprosy, but harmless, and neither contagious nor hereditary.

בָּהַר

an unused root. Arab. *to shine, to be bright*, figuratively *to be conspicuous.*

בַּהֶרֶת

pl. בָּהָרוֹת f. *a spot* in the skin, especially *a white spot*, the symptom of the Oriental leprosy, Lev. 13:2—4.

בּוֹא [בּוּא. F.]

pret. בָּא (once בָּאנִי Milêl for בָּאתִי 1 Sa. 25:8), imp. בּוֹא, בֹּא, *bis* בּוּאָה (Milêl), 1 Sa. 20:21; 1 Ki. 13:7, inf. בּוֹא once בִּיאָה (Milrî), 1 Ki. 14:12; fut. יָבוֹא, יָבֹא, once וַיָּבֻא, 1 Ki. 12:12 כרתיב, with ה parag. and suff. sometimes irregularly תְּבוֹאָתָה Deut. 33:16; תְּבוֹאֶנְהָ Job 22:21; תְּבוֹאָתִי, קרי, תְּבוֹאֵנִי 1 Sa. 25:34. [F. תְּבוֹאֶינָה and תְּבוֹאִינָה K'thib.]

(1) *to come in, to enter.* The place which any one enters, as a house, city, country, ship, is construed with בְּ, Gen. 19:8; Deut. 23:25, 26; אֶל Gen. 6:18; 7:1; 19:3; לְ Est. 6:4; with ה parag. Gen. 12:11, 14; and poet. with an acc. Ps. 100:4; whence Gen. 23:10, 18, בָּאֵי שַׁעַר עִירוֹ 'those who enter the gate of his city;' Pro. 2:19. The person *to* whom one enters is preceded by אֶל Gen. 6:20; 7:13. Followed by בְּ *to enter into* (one's body); Eze. 2:2, וַתָּבֹא בִי רוּחַ 'the spirit entered into me.' Specially—(*a*) בּוֹא אֶל־אִשָּׁה *to enter unto a woman*, Gen. 6:4; 16:2; 30:3; more rarely followed by עַל Gen. 19:31.—(*b*) *to enter into the house of a husband;* said of a bride, Josh. 15:18; followed by אֶל Dan. 11:6.—(*c*) בּוֹא בְּמִשְׁפָּט עִם *to enter into judgment* with any one, i. e. to bring before a tribunal. Isa. 3:14.—(*d*) יָצָא וָבוֹא *to go out and to come in*, a phrase describing the general course of life and action. 1 Sa. 29:6. Different from this is 'to go out, and come in before the people,' i. e. to lead the people to war; used of a leader and commander, Nu. 27:17; also without לִפְנֵי הָעָם, Josh. 14:11.—(*e*) בּוֹא בְּ *to have intercourse with* any one. Josh. 23:7, 12. Hence בּוֹא בְּאִלָּה, and with acc. אָלָה, to enter into an oath, בְּרִית a covenant, בְּסוֹד to be acquainted with a secret counsel, Gen. 49:6. 'With אֶל, Gen. 15:15, בּוֹא אֶל־אֲבוֹתָיו, *to go unto one's fathers*, i.q. to be gathered unto one's fathers, to enter into Hades, see אָסַף Niph.' —(*f*) *to enter upon* an office, 1 Ch. 27:1.—(*g*) *to enter* (into a chamber, Ps. 19:6), spoken of the sun, i. q. *to set.* Gen. 15:12, 17; 28:11, etc.—(*h*) *to come in, to be brought in*, into the barn, used of annual produce, Lev. 25:22; hence, *to come in, to return*, used of produce and revenues, 1 Ki. 10:14.

(2) *to come*, very frequently in the Old Test. opposed to הָלַךְ. Followed by אֶל of person or place, Gen. 37:23; עַל Ex. 18:23; עַד 2 Sa. 16:5; לְ 1 Sa. 9:12; also acc., hence La. 1:4, בָּאֵי מוֹעֵד 'those who come to the feast.' Often used of inanimate things, Job 37:9; 38:11; especially of time, Jer. 7:32; hence הַבָּאִים in future times, Isa. 27:6. Specially—(*a*) בּוֹא בְּ to come *with* anything, i. e. to bring it, to offer it, 1 Ki. 13:1; Ecc. 5:2, 'for a dream brings many things,' vain, trifling. Ps. 71:16, 'I will come with the mighty acts of the Lord,' i. e. I will narrate, or praise.—(*b*) עַד בֹּא until thou comest, Jud. 3:3; and ellipt. בֹּא Nu. 13:21; 34:8, for *until, unto, as far as.*—(*c*) followed by עַד *to reach, arrive at* (a place), Ex. 22:8; and metaph. to reach any person, i. e. 'to equal him,' 2 Sa. 23:19; followed by אֶל 2 Sa. 23:23.—(*d*) *to come upon* any one, *to fall upon* any one, especially suddenly; used of an enemy, Gen. 34:27; 1 Sa. 12:12; Job 15:21; of calamity, Job 20:22. In prose commonly followed by עַל Gen.; 1 Sa. locc. citt. and אֶל Gen. 32:9; in poetry followed by an acc., and לְ Job 3:25; Isa. 47:9. Rarely used of anything good and desired, followed by עַל Josh. 23:15; acc. Job 22:21.—(*e*) i. q. *to come to pass, to be fulfilled, accomplished*, of desire, Pro. 13:12; especially of prophecies 1 Sa. 9:6; of a sign given by a prophet, 1 Sa. 10:7.—(*f*) בּוֹא בְּשֵׁמוֹת *to come*, i. e. *to be recounted by names*, 1 Ch. 4:38.

(3) It more rarely signifies *to go*, i. q. הָלַךְ 'the place where being usually expressed'; Gen. 37:30, אֲנָה אֲנִי בָא 'whither shall I go?' whither shall I turn? Jon. 1:3, 'he found a ship בָּאָה תַרְשִׁישׁ which was going to Tarshish.' Followed by a dat. pleon. לְךָ 1 Sa. 22:5. Specially —(*a*) metaph. *to live*, i. q. הִתְהַלֵּךְ, הָלַךְ Ps. 40:8; followed by אֵת and עִם with any one, i. e. to have intercourse, Ps. 26:4; Pro. 22:24.—(*b*) בּוֹא אֶל־אֲבוֹתָיו 'to go to one's fathers,' Gen. 15:15, to be gathered to one's fathers, to go to Hades.

Hiphil הֵבִיא; 2 pers. הֵבֵאתָ with

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suff. הֲבֵאתָנוּ Ps. 66 : 11; הֲבֵאתִים Eze. 23 : 22; more frequently הֲבִיאֹתִים; pl. הֲבֵאתֶם Lev. 23 : 10, and הֲבִיאֹתֶם 1 Sa. 16 : 17; inf. הָבִיא; once הָבִי Ru. 3 : 15; gerund לְהָבִיא; twice לָבִיא 2 Ch. 31 : 10; Jer. 39 : 7; fut. יָבִיא, וַיָּבֵא, rejecting the א, אָבִי 1 Ki. 21 : 29.

(1) *to cause to come in, to lead in, to bring in*, e. g. to a house, Gen. 43 : 17; a ship, Gen. 6 : 19; a land, Ex. 6 : 8; specially, *to take a wife*, Jud. 12 : 9; הֵבִיא בְמִשְׁפָּט 'to bring into judgment,' Job 14 : 3; הוֹצִיא וְהֵבִיא 'to lead (a people) out and bring them in,' i. e. to and from war; Nu. 27 : 17, 'to cause (the sun) to enter,' i. e. 'to set,' Am. 8 : 9. Used of inanimate things, *to bring in* produce to the barn, 2 Sa. 9 : 10; *to bring in, to carry in*, Gen. 27 : 10; *to put in, to insert*, as the hand into the bosom, Ex. 4 : 6; carrying bars into rings, Ex. 25 : 14; 26 : 11.

(2) *to bring to*, prop. used of living things; followed by אֶל, לְ to any person, Gen. 2 : 19, 22; *to call for, to admit*, Est. 5 : 10, 12. It is applied to inanimate things—(*a*) *to bring to*, Gen. 27 : 10; 37 : 2, 'he brought to his father an evil report concerning them.'—(*b*) *to bring* a present, 1 Sa. 9 : 7; 25 : 27; a sacrifice, Gen. 4 : 4. —(*c*) followed by עַל *to bring upon any one* evil, or anything hurtful, as the flood, Gen. 6 : 17; calamity, Jer. 4 : 6; 5 : 15. More rarely followed by לְ Jer. 15 : 8; and אֶל 32 : 42.—(*d*) *to cause to come to pass, to fulfil*, words, counsel, prophecy, Isa. 37 : 26.

(3) *to bring, to bring away, to carry with oneself*, 2 Ch. 36 : 7; hence —(*a*) simply *to carry*, i. q. נָשָׂא; Job 12 : 6, 'who carries his God in his hand;' Ps. 74 : 5, 'as one who carries up ... axes,' lifts up as a woodman.—(*b*) *to bring back*. Deut. 33 : 7, 'hear, O Jehovah, the voice of Judah, and bring him back to his people.'—(*c*) *to bring away* anything, i. e. *to procure, to get, to acquire;* Ps. 90 : 12, 'that we may acquire a wise heart.'

Hophal הוּבָא—(1) *to be led in*, Gen. 43 : 18; *to be brought in*, Lev. 10 : 18; *to be inserted, put in*, Ex. 27 : 7.

(2) *to be brought to* any one, Lev. 13 : 2, 9; Gen. 33 : 11.

בּוּב

The words which are commonly referred to this root, נָבוּב and בָּבָה, I refer to the root נָבַב.

בּוּז

fut. יָבוּז TO CONTEMN, TO DESPISE, kindred to בָּזָה. (Properly i. q. בּוּס to trample with the feet, which is applied to contempt, comp. Pro. 27 : 7.) Const. followed by an acc. Pro. 1 : 7; more often by לְ 11 : 12; Pro. 6 : 30, 'they do not despise a thief,' i. e. 'they do not let him go unpunished.' Zech. 4 : 10, בּוּ in 3 pret. stands for בָּז, as if from בָּזַז.

בּוּז

m.—(1) *contempt*, Job 12 : 5; 31 : 34.

(2) *Buz*. The gent. noun is בּוּזִי.

בּוּזָה

f. *contempt*, hence 'he who is, or they who are contemned,' Neh. 3 : 36.

בּוּזִי

'sprung from Buz,' *Buzi*.

בַּוַּי

Bavai, perhaps of Persic origin, i. q. בַּבַּי.

בּוּךְ

a root not used in Kal, which had the signification of *turning, rolling*, and hence of *disturbing, perplexing*.

Niphal נָבוֹךְ part. pl. נְבֻכִים (Ex. 14 : 3), *to be entangled*, Est. 3 : 15; *to wander* in perplexity, Joel 1 : 18.

בּוּל

for יְבוּל from יָבַל—(1) *rain, showers* hence *the month of showers*, the eighth of the Jewish months, 1 Ki. 6 : 38. [F. from בּוּל *to stream in plenty, to sprout.*]

(2) *produce*, i. q. תְּבוּאָה Job 40 : 20; with the addition of עֵץ *the stock of a tree, the trunk*, as in Chaldee. Isa. 44 : 19.

בּוּם

an unused root, which appears to have had the notion of *height*, whence בָּמָה a high place.

בּוּן

with its derivatives, see בִּין.

בּוּנָה

'prudence,' *Bunah*.

בּוּנִי see בֻּנִּי,

בּוּס

fut. יָבוּס TO TREAD WITH THE FEET, TO TRAMPLE ON, as a thing neglected and despised, Pro. 27 : 7; also *to trample to pieces*, as enemies, i. e. thoroughly to subject, Isa. 14 : 25; 63 : 6. Part. בּוֹסִים Zec. 10 : 5. Kindred, in the sense of stamping in, is אָבַס, of despising, בּוּז, בָּזָה.

Pilel בּוֹסֵס *to tread with the feet* a holy place or land, Jer. 12 : 10; Isa. 63 : 18, with the added signification of polluting and profaning.

Hophal, part. מוּבָס *trodden under foot* (used of a corpse), Isa. 14 : 19.

Hithpalel הִתְבּוֹסֵס *to be thrown out to be trampled on*, Eze. 16 : 6, 22. [*To tread about*. F.]

בּוּעַ

an unused root, which with the kindred words בָּעַע, בָּעָה and נָבַע, has the sense of *swelling up;* this is afterwards variously applied to water *gushing up, boiling up;* to ulcers

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breaking forth, and *pustules* rising in the skin. See אֲבַעְבֻּעוֹת.

בּוּץ

an unused root, i. q. Arab. באץ Med. Ye, *to be white* (with an acc. to surpass in whiteness). II. to make white. IX. and XI. to be of a white colour. Hence בֵּיצָה an egg, and—

בּוּץ

m. *byssus*, and *cloth made of byssus*, of a bright, white colour, 1 Ch. 15:27; 2 Ch. 5:12.

'After long inquiry and dispute, whether the cloths of byssus were of linen or cotton, recent minute investigations have shewn that the threads are linen.'

בּוֹצֵץ

'shining,' *Bozez.*

בּוּק

i. q. בָּקַק *to empty.*

בּוֹקָה

f. *emptiness, emptying*, i. e. devastation, depopulation. Once found Nah. 2:11, בּוּקָה וּמְבוּקָה, used of the greatest devastation.

בּוֹקֵר

pr. *a herdman* (denom. from בָּקָר which see); in a wider signification also used of *a shepherd*, Am. 7:14.

I. בּוֹר

pl. בֹּרוֹת m. (for בֹּאר, בָּאר, from the root בָּאַר) *a pit*; 1 Sa. 13:6.

(2) specially *a cistern*. Gen. 37:20, seq. בֹּרוֹת חֲצֻבִים 'cisterns cut in stone,' Deut. 6:11. Cisterns without water were used for prisons, Zec. 9:11.

(3) i. q. *prison*, Isa. 24:22, more fully בֵּית הַבּוֹר Jer. 37:16.

(4) *sepulchre*. Of frequent occurrence is the phrase יוֹרְדֵי בוֹר 'those who go down to the sepulchre,' i. e. the dead, Ps. 28:1. Isa. 14:19, יוֹרְדֵי אֶל־אַבְנֵי־בוֹר 'those who are to go to the stones of the sepulchre,' i. e. to be buried in the more costly sepulchres of stone; Isa. 14:15, יַרְכְּתֵי־בוֹר 'the recesses of the sepulchre,' i. e. the lowest sepulchre.

II. בּוֹר

i. q. בַּר, which see.

בּוּר

i. q. בָּרַר TO EXPLORE, TO SEARCH OUT, once found, Ecc. 9:1.

בּוּשׁ

pret. בּוֹשְׁתִּי, בֹּשׁ, part. pl. בּוֹשִׁים, fut. יָבוֹשׁ, TO BE ASHAMED. The origin should be sought in the idea of paleness and terror, so that בֹּשֶׁת and בָּעַת are kindred to this. Ezr. 8:22, 'I was ashamed to ask;' once with a fin. verb, Job 19:3, 'ye are not ashamed, ye shun me.' Followed by מִן of the thing of which one is ashamed, Eze. 36:32. Specially it is—

(1) *to fail in hope and expectation*, Jer. 14:3; Job 6:20. It is applied to enemies put to flight, Ps. 6:11; 25:3; to men overwhelmed with unexpected calamity, Jer. 15:9. Followed by מִן of a thing which disappoints the hope, Jer. 2:36.

(2) It is applied to *the mind*, in whatever way *troubled, disturbed, confused*. So especially in the phrase עַד בּוֹשׁ. Jud. 3:25, 'they waited עַד בּוֹשׁ until they were confounded.'

(3) It appears to be once used of a thing which disappointed the hopes of others set upon it. Hos. 13:15, יָבוֹשׁ מְקוֹרוֹ 'his fountain shall be ashamed,' i. e. shall dry up. But it is more probable that יָבוֹשׁ h. l. is the same as יִיבַשׁ.

Pilel בֹּשֵׁשׁ *to delay*, followed by a gerund, Ex. 32:1; Jud. 5:28. Properly to put to shame one who waits, by detaining him too long.

Hiphil הֵבִישׁוֹתָ 2 pers.—

(1) *to put* any one *to shame*, especially on account of frustrated endeavours. Ps. 14:6; 44:8.

(2) *to disgrace*, Pro. 29:15.

(3) intransitive, *to do shameful things, to act shamefully*. Part. מֵבִישׁ base, shameful, wicked, Pro. 10:5.

Another form of the conjugation Hiphil, הוֹבִישׁ, is found under the root יָבֵשׁ.

Hithpalel, *to blush, to be ashamed*, Gen. 2:25. [I. *to be pale, ashamed*. II. *to be bad, evil*. III. *to extend*. F.]

בּוּשָׁה

f. *shame*, Ps. 89:46; Eze. 7:18.

בּוּת

Ch. TO PASS THE NIGHT, Dan. 6:19. In Targg. often for לִין. Syr. id.; and, to delay, to remain.

בַּז

with suff. בָּזָּה m. *prey, spoil*. It is used of persons and cattle carried away in war, also of wealth taken from an enemy, Nu. 14:3; Jer. 15:13; see בָּזַז. Of frequent use are the phrases הָיָה לָבַז to become a prey, Nu. 14:31; sometimes with the addition of a dative, Eze. 26:5; נָתַן לָבַז to give for a prey, Jer. 17:3; Eze. 25:7 קרי.

בָּזָא

ἅπαξ λεγόμ., no doubt having the sense, TO CUT IN PIECES, DIVIDE. Isa. 18:2, 'a people ... אֲשֶׁר בָּזְאוּ נְהָרִים אַרְצוֹ whose land the rivers divide' or 'rend' (i. q. בָּזַז). It signifies Æthiopia. בָּזָא is softened from the harder forms בָּזַע (to cleave), בָּצַע, בָּצַץ, all of which have the power of dividing.

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בָּזָה

i. q. בּוּז TO DESPISE, TO CONTEMN, pr. to trample with the feet, [*to scatter*. F.] see בּוּס, בּוּשׂ. Constr. followed by an acc. Nu. 15 : 31; more rarely followed by לְ 2 Sa. 6 : 16, and עַל Neh. 2 : 19. Pro. 19 : 16, בּוֹזֵה דְרָכָיו 'he who makes light of (i. e. neglects) his course of living.' Est. 3 : 6, וַיִּבֶז בְּעֵינָיו לִשְׁלֹחַ יָד 'and he despised to lay hand.'

Niphal part. נִבְזֶה *despised*, Isa. 53 : 3.

Hiphil i. q. Kal, Est. 1 : 17. [Fig. *to despise*. F.]

בָּזֶה

verbal adj. of an intransitive (and passive) form, *despised*. Isa. 49 : 7, בְּזוּי נֶפֶשׁ 'despised by men,' i. q. בְּזוּי עָם Ps. 22 : 7.

בִּזָּה

i. q. בַּז *prey, spoil* (from בָּזַז), but only found in the later Hebrew, 2 Ch. 14 : 13; Dan. 11 : 24, 33.

בָּזַז

plur. בָּזוּ, בָּזְזוּ, once בָּזְזוּנִי, inf. בֹּז, fut. יָבֹז; TO SNATCH AWAY, TO PREY, TO TAKE A PREY, TO SPOIL. The primary power appears to be that of *to pull in pieces*, compare the kindred roots בָּזַע, בָּזַק, בָּזַר. Hence the Ch. בְּזַז to bring to decay, to dissipate; from which commonly is derived נִבְזְבָה a liberal gift. It is construed —(*a*) absol. Nu. 31 : 53.—(*b*) with an acc. of the prey, *to take* any thing *for a prey, to seize and carry away what is seized*, Gen. 34 : 29. בָּזַז בַּז to seize a prey, Isa. 10 : 6; 33 : 23.—(*c*) with accus. of the city, country, persons spoiled, Gen. 34 : 27.

Niphal נָבַז; plur. נָבְזוּ; inf. and fut. הִבּוֹז, יִבּוֹז *to be spoiled;* Am. 3 : 11.

Pual, id., Jer. 50 : 37.

בְּזָיוֹן

m. (from בָּזָה), *contempt*, Est. 1 : 18.

בִּזְיוֹתְיָה

'contempt of Jehovah,' *Bizjothjah*. [i.q. בַּיִת זִיוֹתֶיהָ *place of good olives*. F.]

בָּזַק

an unused root, prop. *to scatter, to disperse*; Arab. is, to spit, to sow seed, also to arise (as the sun); prop. to scatter rays, in which signification it appears to be kindred to בָּרַק. [*To burst out, shine*. F.]

בָּזָק

m., Eze. 1 : 14, i. q. בָּרָק *lightning, flash of lightning*.

בֶּזֶק

'lightning,' *Bezek*.

בָּזַר

TO SCATTER, TO DISPERSE, TO DISSIPATE, i. q. פָּזַר, Dan. 11 : 24. Arab. II. to sow seed.

Piel, *to disperse, to put to flight*, Ps. 68 : 31.

בִּזְתָא

Bixtha, Est. 1 : 10.

בָּחוֹן

m., verbal adj., i. q. בְּחֹן *a trier* (of metals), Jer. 6 : 27.

בַּחוֹן

m., *a watch-tower*, a tower built for besieging a city, Isa. 23 : 13 קרי.

בָּחוּר

pl. בְּחוּרִים, בַּחוּרִים, m., *a youth, young man*, so called from beauty of form (see below, part. בָּחוּר No. 2). It denotes a young man of mature age, but unmarried, Ru. 3 : 10. Specially *youths*, used for *young warriors*, Isa. 9 : 16.

בְּחֻרוֹת see בְּחוּרִים

בַּחִין

Isa. 23 : 13 כתיב; see בַּחוֹן.

בָּחִיר

m., adj. verb., *elect, chosen:* only in the phrase בְּחִיר יְהוָה chosen of God, 2 Sa. 21 : 6; of Moses, Ps. 106 : 23; of the people of Israel, Isa. 43 : 20; pl. of the pious, Isa. 65 : 9, 15, 22.

בָּחַל

I. i. q. בָּעַל No. 3; followed by בְּ, TO LOATHE. Zech. 11 : 8, נַפְשָׁם בָּחֲלָה בִּי 'their soul loathed me.'

II. i. q. Arab. *to be greedy, avaricious*. Hence Pual, Pro. 20 : 21, in כתיב, נְחָלָה מְבֻחָלֶת 'a possession obtained by avarice.'

בָּחַן

fut. יִבְחַן.—(1) TO SEARCH OUT, TO EXAMINE, TO TRY, TO PROVE, especially metals, Jer. 9 : 6; whence metaph. Job 23 : 10, 'let him prove me, I shall go forth like gold;' Job 12 : 11, 'doth not the ear try words?' Often—(*a*) used of God examining the hearts of men, Ps. 7 : 10; especially by sending calamities upon them, Job 7 : 18.—(*b*) used of men tempting God, i. e. of unbelievers, Mal. 3 : 10, 15.

(2) *to look out, to watch*. Ch. בְּחַן, to examine.

Niphal, *to be proved, tried*, Gen. 42 : 15, 16.

Pual בֻּחַן id., Eze. 21 : 18, כִּי בֻחַן 'because a trial is made.' Others take בֻּחַן as a noun, *trial, proof*, sc. is made. [*a mustering*. F.]

בַּחַן

m., *watch-tower*, Isa. 32 : 14, עֹפֶל וָבַחַן 'the hill (Ophel) and the watch-tower on it.'

בֹּחַן

m., *trial, proof;* Isa. 28 : 16, אֶבֶן בֹּחַן 'a

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tried stone,' i. e. of proved stability, so as to be suitable for the foundation of a building.

בָּחַר

fut. יִבְחַר.—(1) TO PROVE, i. q. TO TRY, TO EXAMINE, i. q. בָּחַן. Isa. 48:10, 'I have proved thee in the furnace of affliction,' Job 34:4; 2 Ch. 34:6; where the כתיב should be read בָּחַר 'he proved (searched) their houses,' (of the idolaters).

(2) *to approve*, i. q. *to choose, to select.* Job 9:14. Often with a dat. לוֹ to choose for oneself, Gen. 13:11. The thing chosen is put in the accus., and more often also with בְּ prefixed. Deut. 7:6; once עַל (which denotes desire of any thing), Job 36:21; also מִן (in the sense of preference) Ps. 84:11. Participle בָּחוּר pl. constr. בְּחוּרֵי 1 Sa. 26:2—(*a*) *beloved, chosen,* Ex. 14:7—(*b*) *excellent, surpassing,* Cant. 5:15.

(3) *to love* any one, *to delight* in any thing, *to desire,* construed with an acc. 2 Sa. 15:15; followed by בְּ Isa. 14:1; and לְ 1 Sa. 20:30 (where, however, many copies have בְּ). Once pregn. עַל of pers. is added, 2 Sa. 19:39.

Niphal—(1) *to be chosen, preferable,* excellent; followed by מִן preferable to any thing, Jer. 8:3; part. נִבְחָר *choice,* נִבְחָר פָּרָשׁ Pro. 10:20; followed by מִן more choice than, Pro. 16:16.

(2) followed by לְ *to be chosen* by any one, *to please* any one, Pro. 21:3.

Pual, *to be chosen,* only Ecc. 9:4 כהגיב.

בַּחֲרִים

'village of young men,' *Bahurim.* Simonis derives from this the gent. n. בַּחֲרֻמִי 1 Ch. 11:33; with the letters transposed בַּרְחֻמִי 2 Sa. 23:31.

בְּחוּרוֹת and בְּחֻרִים

m. pl. Nu. 11:28; Ecc. 11:9; 12:1, *youth.*

בָּטָא and בָּטָה

i. q. בָּדָד No. II. TO BABBLE, TO TALK IDLY; TO TALK RASHLY AND INCONSIDERATELY, an onomatop. word. Part. בּוֹטֶה *babbler, idle talker,* Pro. 12:18.

Piel, id. Lev. 5:4; Ps. 106:33. In each of these places the addition of שְׂפָתַיִם increases the force of this phrase.

I. בָּטַח

(1) TO CONFIDE IN any one, TO SET ONE'S HOPE AND CONFIDENCE upon any one. Followed by בְּ Pro. 11:28; עַל 2 Ki. 18:20; אֶל Ps. 4:6. Sometimes with a dat. pleon. Jer. 7:4. It is rarely put absol. Job 6:20.

(2) *to be secure, to fear nothing for oneself.* Jud. 18:7; Job 40:23. Pro. 11:15, 'he who hates suretiships lives securely.' And so—(*a*) it is used in a good sense of the security of the righteous, Isa. 12:2—(*b*) in a bad sense, Isa. 32:9.—Part. בּוֹטֵחַ *trusting,* with an active signification, Isa. 26:3, 'because he trusteth in thee.'

Hiphil, fut. apoc. יַבְטַח—(1) *to cause to trust,* or *confide, to persuade to trust,* followed by אֶל and עַל. Isa. 36:15.

(2) absol. *to make secure,* Ps. 22:10.

II. בָּטַח

transp. i. q. סָבַט, Arab. *to cook, to ripen,* whence אֲבַטִּיחַ melon.

בֶּטַח

m.—(1) *confidence,* and adv. *confidently, with confident mind,* Ge. 34:25.

(2) *security,* Isa. 32:17. In other places always לָבֶטַח and בָּטַח adv.—(*a*) without danger and fear. *safely.*

בִּטָּחוֹן

m. *confidence,* Isa. 36:4; *hope,* Ecc. 9:4.

בִּטְחוֹת

f. pl. Job 12:6, pr. *securities,* i. e. secure tranquillity.

בָּטַל

TO BE EMPTY, VACANT, especially TO BE FREE from labour; hence TO CEASE, TO REST FROM, Ecc. 12:3.

בְּטֵל

Ch. id., Ezr. 4:24.

Pael, *to cause to cease, to hinder to forbid,* Ezr. 4:21.

בָּטַן

an unused root, pr. *to be empty, hollow, vain,* i. q. בָּטַל.

בֶּטֶן

f. with suff. בִּטְנִי.

(1) *the belly,* so called as being hollow and empty. Used of men, Cant. 7:3; or of beasts, Job 40:16.

(2) *the womb;* Gen. 25:23, 24; יְמֵי בִטְנָהּ Jud. 13:5,7; יְמֵי בִטְנָהּ Isa. 48:8; 49:1, and more fully מִבֶּטֶן אִמִּי Ps. 22:10; from the womb and onward; and hyperbol. for, from tenderest years, Job 31:18. פְּרִי בֶטֶן offspring, progeny, Gen. 30:2. Job 3:10, בִּטְנִי 'my womb,' is 'the womb of my mother;' and בְּנֵי בִטְנִי Job 19:17, is not apparently to be understood of *Job's sons* (for they were dead); but prob. his uterine brothers (compare Ps. 69:9).

(3) *the inside, inmost part, of any thing,* i. q. עֹמֶק. בֶּטֶן שְׁאוֹל the lowest

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part of Hades, Jon. 2:3. Especially used of one's inmost breast; Job 15:35.

(4) *a protuberance of a column*, like a belly, 1 Ki. 7:20.

(5) *Beten.*

בָּטְנִים

pl. Gen. 43:11, *pistacia*, an oblong species of nuts; so called from being flat on one side, and *bellying out* on the other.

בִּטְנִים

'pistacias,' *Betonim.* [*Heights.* F.]

בִּי

(for בִּיתִי from the root בָּעָה), *prayer, asking*, and by the usage of the language in the acc., as a part. of entreaty, or rather of asking pardon, always followed by אֲדֹנָי, אֲדֹנַי, prop. *with a petition, with asking*, or with asking, requesting, we come to thee. Gen. 44:18, 'I pray, O lord, let thy servant speak one word to thee;' also when more than one speak, Gen. 43:20, 'and they said, We pray, O lord! we went down,' etc.

בִּין

pret. בִּנְתָּ Ps. 139:2, and בִּינוֹתָ Dan. 10:1, בִּינוֹתִי Dan. 9:2, inf. imp. בִּין, fut. יָבִין, apoc. and conv. וַיָּבֶן, יָבֶן pr. TO DISTINGUISH, TO SEPARATE; hence, *to consider, to understand*, which depends upon the power of discerning.

(1) *to discern, to perceive*—(*a*) with the eyes, i. q. *to see.* Const. with an acc. Pro. 7:7; בְּ Neh. 13:7; לְ Job 9:11.—(*b*) with the ears, i. q. *to hear*, Job 23:5.—(*c*) with the touch, i. q. *to feel*, used of inanimate things, s. 58:10.

(2) Elsewhere it signifies some counsel and purpose, *to turn the mind* to any thing, *to attend;* with an acc. Dan. 10:1; בְּ (which seems to be peculiar to the later Hebrew) Ezr. 8:15; אֶל Ps. 28:5; לְ Ps. 73:17; עַל Dan. 11:30, 37; absol. Ps. 94:7.

(3) *to understand.* Dan. 12:8, 'I heard indeed, but I understood not;' followed by בְּ 1 Sa. 3:8.

(4) *to regard as a thing understood, to know, to be acquainted with;* followed by an acc. Ps. 19:13; לְ Ps. 139:2. בֵּין מִשְׁפָּט to know what is right, Job 32:9; בֵּין דַּעַת Prov. 29:7.

(5) absol. *to have understanding*, Job 42:3; 18:2, 'understand, afterwards speak.' Part. pl. בִּינִים the wise, understanding ones, Jer. 49:7.

Niphal נָבוֹן *to be intelligent, prudent*, Isa. 10:13. Part. adj. נָבוֹן intelligent, skilful; Gen. 41:33, 39. נְבוֹן דָּבָר skilful of speech, eloquent, 1 Sa. 16:18.

Pilel בּוֹנֵן i. q. Kal No. 2, Deut. 32:10, 'he led him about, (and) took care of him.'

Hiphil הֶבִין, infin. הָבֵן, imp. הָבֵן, part. מֵבִין; it has a signification—

(1) proper to itself and causative, viz.—(*a*) causat. of Kal No. 3, *to declare, to explain.* Dan. 8:16, 27.—(*b*) causat. of Kal No. 4, *to teach, to instruct*, with an acc. of person, Neh. 8:9; also with an acc. of the thing, Ps. 119:27, 'teach me the way of thy precepts.' Elsewhere with an acc. of the thing and dat. of pers. Job 6:24; and with acc. of pers. and dat. of thing, Neh. 8:7. Used also of things which are divinely disclosed to men, Dan. 10:14.—(*c*) causat. of Kal No. 5, *to cause to understand*, Job 32:8.

(2) it is i. q. Kal No. 1, *to perceive*, as a rumour, Isa. 28:19; No. 2, *to turn the mind to* any thing; construed with בְּ Dan. 9:23; אֶל Ps. 33:15; and absol. Dan. 8:5, 17; No. 3, *to discern, to understand*, 1 Ki. 3:9; No. 4, *to know, to be acquainted with*, Job 28:23; הֵבִין מַדָּע Dan. 1:4; *to be skilled in any thing;* followed by בְּ Dan. 1:17, and acc. Dan. 8:23; also, absol. Isa. 29:16; No. 5, *to have understanding*, Isa. 57:1. Part. מֵבִין Pro. 8:9.

Hithpalel הִתְבּוֹנֵן—(1) pr. *to show oneself attentive*, hence mostly i. q. Kal No. 2, *to consider, to attend, to remark*, absol. Jer. 2:10; followed by אֶל 1 Ki. 3:21; עַל Job 31:1; עַד Job 32:12; בְּ Je. 30:24, and also with an acc., Job 37:14.

(2) *to perceive*, with an acc. Job 26:14.

(3) *to have understanding*, pr. to show oneself wise, Ps. 119:100.

בֵּין

const. בֵּין pr. i. q. Arab. *interval, space between*, only in const. and followed by suffixes בֵּינִי, בֵּינְךָ, בֵּינוֹ, also pl. בֵּינֵינוּ, בֵּינֵיכֶם, בֵּינֵיהֶם and בֵּינוֹתֵינוּ, בֵּינוֹתָם. It becomes a preposition—

(1) *between*, בֵּין אַחִים 'between brothers,' Prov. 6:19. בֵּין אוּלַי 'between the Ulai,' i. e. among its windings and branches, Dan. 8:16. When doubled, *between ... between*, there is בֵּין ... וּבֵין Gen. 26:28; more rarely בֵּין ... לְ (pr. an interval ... unto), Gen. 1:6; בֵּין ... לְבֵין Isa. 59:2; בֵּין ... לְ Joel 2:17. When followed by words of seeing, understanding, teaching, they signify to see, to understand, to teach, *the difference between;* Mal. 3:18, 'and ye shall see the difference between the righteous and the wicked,' comp. בֵּין ... יָדַע 2 Sa. 19:36; לְ הִבְדִּיל בֵּין...לְ 1 Ki. 3:9; בֵּין ... לְ Eze. 44:23.

(2) *intra, within*, Job 24:11, בֵּין שׁוּרֹתָם 'within their walls'; Pro. 26:13, בֵּין הָרְחֹבוֹת 'within the streets,' i. q. in the streets. Used of time,

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Neh. 5:18, 'within ten days.' Sometimes—

(3) בֵּין...לְ and בֵּין...וּבֵין are disjunctively used for *whether ... or;* 2 Ch. 14:10, 'it is the same to thee to help, whether the strong, or the weak,' prop. with thee, O God, in aiding there is no difference between the strong and the weak. Le. 27:12, 'and the priest shall value it (the beast), whether it be good or bad,' for, in distinguishing between good and bad.

It is compounded with other prepositions—(*a*) אֶל־בֵּין, *inter*, with acc. *into between, amongst*, Eze. 31:10, 14, and אֶל־בֵּינוֹת 10:2.

(*b*) עַל־בֵּין *unto between*, Eze. 19:11.

(*c*) מִבֵּין *from between;* Zec. 6:1, 'two chariots going forth from between the mountains;' Jer. 48:45, מִבֵּין סִיחוֹן, ellipt. for 'out of the midst of the kingdom of Sihon.' מִבֵּין רַגְלַיִם used euphemistically for *from the womb* of a mother, Deut. 28:57, and figuratively for *of his seed, race, posterity*, Gen. 49:10, 'the sceptre . . . . shall not depart from his progeny.' Where two things are mentioned from *between* which any thing comes forth, there is found מִבֵּין...וּמִבֵּין, 2 Ki. 16:14.

(*d*) מִבֵּינוֹת לְ *between, within*, i. q. בֵּינוֹת Eze. 10:2; 6:7.—בְּבֵין Isa. 44:4, is for כְּבֵין.

Dual בֵּנַיִם *the interval between two armies;* whence אִישׁ הַבֵּנַיִם 1 Sa. 17:4, 23, 'one who comes between,' used of Goliath as ready to decide the contest by single combat.

בֵּין

Ch. *between*, Dan. 7:5, 8.

בִּינָה

f.—(1) *understanding;* Isa. 33:19, 'a people of strange language אֵין בִּינָה whom thou dost not understand.'

(2) *intelligence, insight*, Pro. 4:5, 7; יָדַע בִּינָה 'to be or to become intelligent,' Job 38:4. Pl. עַם בִּינוֹת 'an intelligent people,' Isa. 27:11. Specially *skill*, in any art or learning; 1 Ch. 12:32, יֹדְעֵי בִינָה לָעִתִּים 'skilled in understanding the times.'

בִּינָה

f., Ch. i. q. Heb. No. 2; Dan. 2:21.

בֵּיצָה

f. *an egg*, so called from its whiteness. In sing. not found. Pl. בֵּיצִים with adj. f. בֵּיצִים עֲזֻבוֹת 'eggs that are left,' Isa. 10:14. Root בּוּץ.

בַּיִר

a well, i. q. בְּאֵר Jer. 6:7 קרי.

בִּירָה

f., a word of the later Hebrew.

(1) *fortress, castle, palace.* If the word be Phœnicio-Shemitic, it may have come from אֲבִירָה strong, fortified, or as others prefer, נְבִירָה, from the Æthiop. root נבר to sit, as if royal seat. Perhaps, however, the word is of Persic origin, compare בארו fortress, wall, castle. There often occurs שׁוּשַׁן הַבִּירָה *Shushan, the palace*, almost always used of the royal abode; but also of the whole adjoining city. When applied to Jerusalem, *the fortress of the temple* is meant, Neh. 2:8. [It is regularly derived from בָּר *to defend.* F.]

(2) *a temple*, 1 Ch. 29:1, 19.

בִּירָה

Ch. f. emphat. בִּירְתָּא id., *fortress, palace*, Ezr. 6:2.

בִּירָנִית

f. twice in pl. בִּירָנִיּוֹת *fortresses, castles*, 2 Ch. 17:12; 27:4.

בַּיִת

const. בֵּית; with ה parag. בַּיְתָה Gen. 19:10; const. בֵּיתָה Gen. 43:17; pl. בָּתִּים *bottim;* with suff. בָּתֵּינוּ, בָּתֵּיכֶם, בָּתֵּיהֶם, for בָּתְתִים from the unused sing. בֹּתֶת; m., *a house.* Some derive it from the root בּוּת to pass the night, to remain. But still בַּיִת, בַּיִת may have sprung from the harder בַּנְת from the root בָּנָה. If this conjecture be adopted, בּוּת may be a secondary root from the noun בַּיִת, and בָּתִּים for בָּנְתִים from the sing. בֹּנֶת i. q. בָּנֶת. בֶּן־הַבַּיִת 'son of a house,' Gen. 15:3; and יְלִיד בַּיִת Gen. 17:12, 27; is, *verna*, a servant or slave 'born in the house,' and for that reason of more sure fidelity; אֲשֶׁר עַל הַבַּיִת with regard to private persons is, dispensator, *steward*, Gen. 43:16; 44:1; but see below, No. 2. בָּתֵּי חֹמֶר 'houses of clay,' Job 4:19, a name given to human bodies as being frail and transitory. In acc. const. בֵּית is often used for בְּבֵית *in* any one's *house*, Gen. 24:23; 38:11; elsewhere, *in the house, at home;* הַבַּיְתָה *into the house*, Gen. 24:32. Specially it is—

(1) a moveable house, *a tent*, Gen. 27:15; 33:17; used of tents consecrated [to idols], 2 Ki. 23:7; used of the tabernacle of the covenant, Ex. 23:19.

(2) a royal house, *a palace, fortress;* more fully, בֵּית הַמֶּלֶךְ 2 Sa. 11:2, 9; and בֵּית הַמַּלְכוּת Est. 1:9, κατ' ἐξοχὴν הַבַּיִת; whence אֲשֶׁר עַל הַבַּיִת the prefect of the palace, one of the king's friends, who was superintendent of the king's household at large, 1 Ki. 4:6; in the later Hebrew רַב הַבַּיִת Est. 1:8. Sometimes used of particular parts of the royal citadel, which, however, consisted of entire houses; בֵּית הַנָּשִׁים Est. 2:3, 9.

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(3) the house of God, i. e. *temple*; used of the temples of idols, Isa. 37 : 38; and of the temple of Jehovah at Jerusalem.

(4) *a sepulchre*, especially one much adorned, Isa. 14 : 18. More fully called בֵּית הָעוֹלָם 'eternal house,' Ecc. 12 : 5.

(5) *dwelling, abode, habitation, place* of any kind.—(*a*) of men, e. g. of Hades, Job 17 : 13. בֵּית כֹּל collect. 'houses of the people,' i. e. of the citizens, Jer. 39 : 8; בֵּית עֲבָדִים 'house of servants,' i. e. workhouse, Ex. 20 : 2. —(*b*) of beasts, Job 39 : 6; בֵּית עַכָּבִישׁ 'the house of the spider,' Job 8 : 14. —(*c*) *receptacle, place for inanimate things*; בָּתֵּי נֶפֶשׁ perfume boxes, Isa. 3 : 20; בָּתִּים לַבַּדִּים places to receive the carrying bars, Ex. 38 : 5; 1 Ki. 18 : 32, 'and he made a trench בְּבֵית סָאתַיִם זָרַע of the content of two seahs of seed.' Eze. 41 : 9, 'the content of the side chambers of the temple.'

(6) *the inner part, what is inside, within.* בֵּיתָהּ Ex. 28 : 26; מִבַּיִת Gen. 6 : 14; and מִבֵּיתָה 1 Ki. 6 : 15, inside, within. בֵּיתָה לְ Eze. 1 : 27; מִבַּיִת לְ 1 Ki. 6 : 16; לְמִבַּיִת לְ Nu. 18 : 7, within (some space). אֶלְ־בֵּיתָה לְ within, 2 Ki. 11 : 15.

(7) used figuratively for 'persons living together in a house,' *family*, Gen. 7 : 1; 12 : 17. So 'the king's house,' is used of the courtiers, Isa. 22 : 18.

(8) *those sprung from any family, descendants, offspring, progeny*, i. q. בָּנִים (in which sense it is joined with a pl. Isa. 2 : 5) Gen. 18 : 19; בֵּית דָּוִד the race of David, 1 Sa. 20 : 16. Like בֵּית it is used figuratively, as בְּנֵי מִלְחֲמוֹתַי my adversaries, my enemies, 2 Ch. 35 : 21; בֵּית מְרִי a stubborn race, Eze. 2 : 5; בֵּית יְהוּדָה sons, family of God, i. q. Israel, Nu. 12 : 7. בַּיִת לְ to build a house for any one, i. e. to give him offspring, progeny; said of a levir, De. 25 : 9; of God, 1 Sa. 2 : 35.

(9) it is also applied to *wealth, property*, what is kept in a house, *all that belongs to a family*; Est. 8 : 1, בֵּית הָמָן.

(10) בֵּית אָב pr. 'a father's house,' Gen. 24 : 23; 'a father's family,' 31 : 30. In the enumerations of the Hebrews, the particular *tribes* were divided into *families* (מִשְׁפָּחוֹת), the families into 'fathers' houses,' בֵּית הָאָבוֹת. In this signification in pl. for בָּתֵּי אָב there is often used בֵּית אָבוֹת.

בֵּית

is very often prefixed to the proper names of towns, sometimes as a constituent part of the name, sometimes so that it may be omitted.

(*a*) בֵּית אָוֶן 'house of vanity,' i. e. of idols, *Beth-Aven*.

(*b*) בֵּית אֵל 'house of God,' *Beth-el*.

(*c*) בֵּית אֶצֶל 'house of firm root,' i. e. of fixed seat, *Beth-ezel*.

(*d*) בֵּית אַרְבֵּאל 'house of the ambush of God,' *Beth-arbel*.

(*e*) בֵּית בַּעַל מְעוֹן *Beth-baal-meon*, Josh. 13 : 17; elsewhere בַּעַל מְעוֹן Nu. 32 : 38, and בֵּית מְעוֹן 'house of habitation,' Jer. 48 : 23. It appears to be the same as בְּעֹנֶן (for מְעוֹן) Nu. 32 : 3.

(*f*) בֵּית בִּרְאִי 'house of my creation,' *Beth-birei*, 1 Ch. 4 : 31; perhaps corrupted from בֵּית לְבָאוֹת Jos. 19 : 6.

(*g*) בֵּית בָּרָה *Beth-barah*, pr. for בֵּית עֲבָרָה 'house of passage.'

(*h*) בֵּית גָּדֵר 'house of the wall,' *Beth-gader*, i. q. גְּדֵרָה.

(*i*) בֵּית הַגִּלְגָּל 'the house of Gilgal.'

(*k*) בֵּית גָּמוּל 'house of the weaned,' *Beth-gamul*.

(*l*) בֵּית דִּבְלָתַיִם *Beth-diblathaim*, 'two cakes of figs.'

(*m*) בֵּית דָּגוֹן 'house of Dagon,' *Beth-dagon*.

(*n*) בֵּית הָרָם 'house of the lofty,' *Beth-aram*, Josh. 13 : 27; Nu. 32 : 36, called בֵּית הָרָן.

(*o*) בֵּית חַגְלָה 'house of the partridge,' *Beth-hoglah*.

(*p*) בֵּית חָנָן 'house of favour,' *Beth-hanan*.

(*q*) בֵּית חוֹרוֹן 'place of the hollow,' perhaps 'of the hollow way,' *Beth-horon*.

(*r*) בֵּית הַיְשִׁימוֹת 'house of the deserts,' *Beth-jeshimoth*.

(*s*) בֵּית כַּר 'house of pasture,' *Beth-car*.

(*t*) בֵּית הַכֶּרֶם 'house of the vineyard,' *Beth-haccerem*.

(*u*) בֵּית לְבָאוֹת see above, letter (*f*).

(*v*) בֵּית לְעַפְרָה see עַפְרָה.

(*w*) בֵּית לֶחֶם 'house of bread,' *Beth-lehem*, more fully בֵּית לֶחֶם יְהוּדָה and בֵּית לֶחֶם אֶפְרָתָה. Gent. noun בֵּית הַלַּחְמִי *Beth-lehemite*. [*Battle-place*. F.]

(*x*) בֵּית מִלּוֹא see מִלּוֹא.

(*y*) בֵּית מְעוֹן see letter (*e*).

(*z*) בֵּית מַעֲכָה 'house of Maachah,' *Beth-maachah*.

(*aa*) בֵּית הַמֶּרְחָק 'house of remoteness.'

(*bb*) בֵּית הַמַּרְכָּבוֹת 'house of chariots,' *Beth-marcaboth*.

(*cc*) בֵּית נִמְרָה 'house of limpid and wholesome water,' *Beth-nimrah*.

(*dd*) בֵּית עֵדֶן 'house of pleasure,' *the house of Eden*.

(*ee*) בֵּית עַזְמָוֶת *Beth-azmaveth*.

(*ff*) בֵּית הָעֵמֶק 'the house of the valley,' *Beth-emek*.

(*gg*) בֵּית עֲנוֹת 'house of response,' perhaps 'of echo,' *Beth-anoth*.

(*hh*) בֵּית עֲנָת id., *Beth-anath*.

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(*ii*) בֵּית עֵקֶד הָרֹעִים 'house of the farm of the shepherds,' village, farm, Arab. عقد, 2 Ki. 10:12; and without הָרֹעִים verse 14.

(*kk*) בֵּית הָעֲרָבָה with art. 'house of the desert,' *Beth-arabah*.

(*ll*) בֵּית פֶּלֶט 'house of escape,' *Beth-phelet, Beth-palet*.

(*mm*) בֵּית פְּעוֹר 'temple of (Baal) Peor,' *Beth-peor*.

(*nn*) בֵּית פַּצֵּץ 'house of dispersion,' *Beth-pazzez*.

(*oo*) בֵּית צוּר 'house of the rock,' *Beth-zur*.

(*pp*) בֵּית רְחֹב 'house' or 'region of breadth,' *Beth-rehob*.

(*qq*) בֵּית שְׁאָן 'house of rest,' *Beth-shean*; contr. בֵּית שָׁן.

(*rr*) בֵּית הַשִּׁטָּה 'house of the acacia,' *Beth-shittah*.

(*ss*) בֵּית שֶׁמֶשׁ 'house of the sun,' *Beth-shemesh*. Gent. noun בֵּית הַשִּׁמְשִׁי.

(*tt*) בֵּית הַתַּפּוּחַ 'house of apples,' *Beth-tappuah*.

בַּיִת

emphat. בַּיְתָא, const. בֵּית with suffix בֵּיתֵהּ, pl. בָּתִּין, Chald. m. i. q. Heb. *house*, Dan. 2:5; בֵּית מַלְכָּא Ezr. 6:4; בֵּית מַלְכוּ Dan. 4:27, royal house, palace.

בִּיתָן

m. const. בִּיתַן great house, *palace*, Est. 1:5; 7:7, 8.

בָּכָא

an unused root, i. q. נָבָה prop. *to drop, to distil*; hence, *to weep, to shed tears*.

בָּכָא

(*i*) *weeping, lamentation*. עֵמֶק הַבָּכָא *the valley of weeping*, or of lamentation. Ps. 84:7, 'passing through the valley of lamentation, they (the sacred pilgrims) make it fountains.'

(*2*) pl. בָּכָאִים 2 Sa. 5:23, 24; some *tree*, so called from its *weeping, dropping*. [*A tree dropping gum*. F.]

בָּכָה

fut. יִבְכֶּה convers. וַיִּבְךְּ pr. i. q. בָּכָא TO DISTIL, TO FLOW BY DROPS (the primary syllable בְּךְ imitates the sound of falling drops); see בְּכִי, specially, *to weep*, a root common to all the cognate languages and dialects, Ex. 2:6; often used of the people lamenting in public calamities, Nu. 11:10; 25:6; used of the mourning of penitents, Ezr. 10:1. Followed by an acc. *to weep for, bewail* any one, especially the dead. Gen. 23:2; also followed by עַל of the person or thing wept for, Lam. 1:16; אֶל 2 Sa. 1:24; and לְ Jer. 22:10. בָּכָה followed by עַל is also *to come to any one weeping*, Nu. 11:13; and, to weep *upon* any one, i. e. in his embrace, Gen. 45:15; 50:1.

Piel, *to bewail, weep for* the dead, with עַל Jer. 31:15.

בֶּכֶה

m. *weeping*, Ezr. 10:1, from בָּכָה.

בְּכוֹר

m. (from בָּכַר), *first-born*, whether of men, Gen. 25:13; 35:23; or of animals, Ex. 11:5. In the former case, it refers to the eldest son of a *father*. Gen. 49:3.

(*2*) metaph. it is used of *any thing* which is *chief, first* of its kind. Job 18:13, בְּכוֹר מָוֶת 'the first-born of death,' i. e. 'the greatest of deadly maladies.' Isa. 14:30, בְּכֹרֵי דַלִּים 'the first-born of the poor,' the poorest.

In fem. of an eldest daughter is used בְּכִירָה.

בְּכוֹר

in sing. isa. 28:4, according to the Masor. (see בִּכּוּרָה), elsewhere always in pl. בִּכּוּרִים, בְּכוּרִים *first-fruits*, used of fruits and of grain, Nu. 13:20, especially of the firstfruits offered to God, Le. 2:14; Ne. 10:36.

בְּכֹרָה, בְּכוֹרָה

f.—(*1*) *firstborn, firstling*; pl. בְּכֹרוֹת *firstborn offspring*; of men, Ne. 10:37; of the young of beasts, Gen. 4:4.

(*2*) subst. *primogeniture, birthright*, Gen. 43:33. כִּשְׁפַּט הַבְּכֹרָה 'the right of primogeniture,' or birth-right, Deut. 21:17.

בְּכוּרָה

f. *an early fig*, regarded as a delicacy on that account, Mic. 7:1; Isa. 28:4 (where it is better with some copies to read בִּכּוּרָה with ה without Mappik, than בְּכוּרָה, with the Masor. and editt.)

בִּכּוּרָה

id. Pl. הָאֲבִי הַבִּכּוּרוֹת Jer. 24:2.

בְּכוֹרַת

'offspring of the first birth,' *Bechorath*.

בָּכוּת

f. *weeping, mourning*, Gen. 35:8; אַלּוֹן בָּכוּת 'the oak of weeping.' Root בָּכָה.

בְּכִי

in pause, בָּכִי with suff. בְּכִי m.

(*1*) *weeping*, from בָּכָה, Gen. 45:2; בָּכָה בְּכִי גָדוֹל 'to make a great lamentation,' 2 Sa. 13:36; also *a dropping, a distilling* of water in mines, Job 28:11.

בֹּכִים

'weepers,' *Bochim*.

בְּכִירָה

adj. fem. *first-born*, Gen. 19:31. Answering to בְּכוֹר.

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בְּכִית

fem. *weeping, mourning*, Gen. 50:4; from בָּכָה.

בָּכַר

a root not used in Kal, pr. TO CLEAVE, to break forth, i.q. the kindred word בָּקַר, *to be*, or *come first, to do* any thing *first*, and *to be early, seasonable, to do* any thing *early, seasonably*. It is applied—

(1) to the day, hence Arab. to rise early, to do any thing in the morning.

(2) to the year and its produce, בְּכוּרָה first-fruits, בִּכּוּרָה early fig.

(3) to the time of life, especially birth, בְּכוֹר, בְּכִירָה first-born, בֶּכֶר, a young camel.

Piel—(1) *to bear early fruit*, used of a tree, Eze. 47:12.

(2) *to make first-born, to give the right of primogeniture* to any one, Deut. 21:16.

Pual, *to be first-born*, Lev. 27:26.

Hiphil, part. מַבְכִּירָה *a woman who brings forth her first child*, Jer. 4:31.

בֶּכֶר

a young he-camel, already fit for carrying light burdens. Pl. const. בִּכְרֵי, Isa. 60:6.

בֶּכֶר

(appell. i.q. בֶּכֶר 'a young camel,' *Becher*. Gent. n. בִּכְרִי

בִּכְרָה

f. *a young female camel*, in heat; Jer. 2:23.

בִּכְרוּ

i.q. בְּכַר הוּא, 'he is first-born,' *Bocheru*.

בִּכְרִי

'juvenile,' *Bichri*.

בַּל

(1) *nothing* (from בָּלָה No. 3). Ps. 17:3, 'prove me, בַּל תִּמְצָא thou shalt find nothing of evil.' Unless we connect בַּל תִּמְצָא וְמִזַּמֹּתַי 'thou shalt not find my evil thoughts,' i.e. those which perhaps lurk within me.

(2) *not*, i.q. לֹא, but poet. followed by a preterite, Ps. 10:11; and a future, Ps. 10:4, 6; also *not yet* for *scarcely*, Isa. 40:24, once for בְּבַל = בְּלֹא Ps. 32:9, 'be ye not like the horse ... to be kept in with rein and bridle, בַּל קְרוֹב אֵלֶיךָ, pr. in not approaching to thee.'

(3) *lest*, i.q. אַל followed by a fut. Ps. 10:11.

בָּל

Ch. m. *heart*, [*thought*. F.] Dan. 6:15. Arab. באל id. pr. *care*, hence, mind which is agitated with cares.

בֵּל

contr. from בֵּעַל i.q. בַּעַל *Bel*, a domestic and chief god of the Babylonians; Isa. 46:1.

בְּלָא

Ch. i.q. Heb. בָּלָה. Pael, TO AFFLICT, TO TROUBLE, Dan. 7:25.

בַּלְאֲדָן

contr. from בְּעִלְאֲדָן i.e. 'whose lord is Bel,' 'worshipper of Bel,' *Baladan*, pr. n.

בָּלַג

not used in Kal. Arab. TO BE BRIGHT, TO SHINE FORTH as the dawn. V. TO LAUGH, TO BE CHEERFUL, from the idea of a bright countenance.

Hiphil—(1) *to cause to shine forth*. Am. 5:9, 'causing desolation to shine forth [*break in*. F.] upon the mighty;' a metaphor taken from the dawn quickly and suddenly spreading itself.

(2) *to make cheerful*, sc. the countenance, *to be made cheerful*, Ps. 39:14.

בִּלְגָּה

'cheerfulness,' *Bilgah*, Neh. 12:5, 18; in Neh. 10:9, בִּלְגַי.

בִּלְדָּד

prob. i.q. בֶּן לְדָד i.e. 'son of contention,' 'contender' from Arab. לדד to strive, *Bildad*.

בָּלַהּ

a root not used in Kal, pr. TO FEAR, TO BE TERRIFIED, i.q. בָּהַל.

Piel בִּלַּהּ *to terrify, to frighten, to cause any one's mind to be cast down*, Ezr. 4:4 כתיב. In קרי the more common מבהלים.

בָּלָה

fut. יִבְלֶה pr. TO FALL, TO FALL AWAY, TO FAIL, specially used—

(1) of *garments fallen away* and torn by use and age. Followed by מֵעַל. Deut. 8:4, 'thy raiment fell not away from thee' (worn out and torn); and absol. Josh. 9:13. Applied to the heaven and the earth perishing like an old garment, Isa. 50:9.

(2) of men, who through sickness, age, or cares, *waste away*. Job 13:28, וְהוּא כְּרָקָב יִבְלֶה 'and he (δεικτικῶς for *I*) as a rotten thing falleth away,' wasteth.

(3) *to fail wholly, to be brought to nothing;* whence בְּלִי, בְּלִי, בַּל nothing, not.

Piel—(1) causat. of Kal No. 2, Lam. 3:4; hence generally, *to consume, to waste* (trans.), Ps. 49:15. Applied to time. Job 21:13, 'they spend *or* pass their days in wealth.'

(2) *to afflict, trouble*, 1 Ch. 17:9. Compare Ch. בְּלָא [*To destroy*. F.]

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בָּלֶה

adj. f. בָּלָה *worn out with use and age*, of garments, sacks, bottles, shoes, Josh. 9:4, 5. Used figuratively of an adulteress, בָּלָה נְאֻפִים 'worn out with adulteries,' Eze. 23:43.

בַּלָּהָה

f. in sing. once, Isa. 17:14; more often in pl.—

(1) *terror, terrors*, Job 18:14, תַּצְעִידֵהוּ לְמֶלֶךְ בַּלָּהוֹת 'terrors shall pursue him like a king,' or military leader (לְ here serves for comparison).

(2) *sudden destruction*, compare בָּהָלָה; Ps. 73:19, תַּמּוּ מִן־בַּלָּהוֹת 'they perish with sudden destruction.'

בִּלְהָה

perhaps 'modesty,' (see בָּלַהּ) *Bilhah.*—(1) the handmaid of Rachel.—(2) a town, 1 Ch. 4:29; called elsewhere בָּלָה (Josh. 19:3), also בַּעֲלָה.

בִּלְהָן

perhaps 'modest,' *Bilhan.*

בְּלוֹ

Ch., a species of *tribute*, prob. imposed on articles consumed, *excise*, Ezr. 4:13, 20.

בְּלוֹא

only found in pl. const. בְּלוֹאֵי Jer. 38:12, and contr. בְּלֵוֵי ver. 11, *the rags of worn out clothes.* This latter form is prop. from the sing. בְּלוֹ for בְּלוֹו; in other copies however it is read בְּלוֹיֵי, and in editt. בְּלוֹיֵ, from the sing. בְּלוֹי.

בֵּלְטְשַׁאצַּר

'Bel's prince,' i.e. prince whom Bel favours; *tsha*, a termination which is added to words in the Zendic as a mark of the genitive, and *zar*=*sar*, prince, *Belteshazzar.*

בְּלִי

subst.—(1) *consumption, destruction*, Isa. 38:17.

(2) *failure, defect, nothing;* hence adv. of negation, i.q. לֹא. It is joined to verbs and nouns, Gen. 31:20. בְּלִי שֵׁם 'not fame,' i.e. infamy, Job 30:8.

(3) For בִּבְלִי *without*, only poetically, Job 8:11, בְּלִי מַיִם 'without waters.'

With prep.—(*a*) בִּבְלִי prop. in defect, *without*, i.q. בְּלֹא. בִּבְלִי דַעַת imprudently, Deut. 4:42; suddenly, Job 35:16.

(*b*) לִבְלִי id. Job 38:41 לִבְלִי־אֹכֶל 'without food.'

(*c*) מִבְּלִי pr. because of defect—(α) *in that not, because not;* followed by an inf. Deut. 9:28, 'because Jehovah could not.' Followed by a part. 'because no man,' Lam. 1:4; 'because none come to the feast.' Sometimes pleon. מִבְּלִי אֵין; 2 Ki. 1:3, 6, 16.—(β) *so that not*, Job 18:15, '(terror) dwells in his tent so that it is no more his,' i.e. terror occupies his tent, and the wicked removes thence. Followed by a part. *so that none*, מִבְּלִי יֹשֵׁב 'so that no one dwells;' Jer. 2:15. Followed by אֲשֶׁר and pleon. לֹא Ecc. 3:11, 'so that man cannot find out.'

(*d*) עַד בְּלִי *until failure*, i.e. 'as long as,' Ps. 72:7.

(*e*) עַל־בְּלִי *in that not*, followed by a pret. Gen. 31:20.

בְּלִיל

m. pr. something mixed, specially *meslin*, provender consisting of several kinds of grain, Job 6:5; 24:6.

בְּלִימָה

comp. of בְּלִי and מָה i.q. לֹא מְהוּמָה 'not any thing, nothing,' Job 26:7.

בְּלִיַּעַל

comp. of בְּלִי *not, without*, and יַעַל benefit, profit, compare הוֹעִיל; pr. *unprofitableness, worthlessness, what is useless, of no fruit.* Hence—

(1) *wickedness, vileness;* אִישׁ בְּלִיַּעַל 'a wicked man,' 1 Sa. 25:25; אָדָם בְּלִיַּעַל Pro. 6:12, בֶּן־בְּלִיַּעַל 1 Sa. 25:17, id. Pl. often בְּנֵי־בְלִיַּעַל 1 Sa. 2:12. בַּת בְּלִיַּעַל 'a wicked woman,' 1 Sa. 1:16; דְּבַר בְּלִיַּעַל 'an evil, wicked thing,' Ps. 41:9; Deut. 15:9, 'lest there arise a wicked thought in thy heart.'

(2) *destruction*, Nah. 1:11, יוֹעֵץ בְּלִיַּעַל 'who plans destruction;' Ps. 18:5, 'the streams of destruction make me afraid.'

(3) ellipt. for אִישׁ בְּלִיַּעַל *a wicked man*, 2 Sa. 23:6; Job 34:18, *a destroyer, causer of destruction.*

בָּלַל

(1) TO POUR OVER. Part. pass. בָּלוּל בַּשֶּׁמֶן 'poured over with oil of oblations,' Lev. 2:4, 5. Intrans. *to be poured over, anointed.* Ps. 92:11, 'I am anointed with fresh oil.'

(2) *to pour together, to confound*, especially speech; Gen. 11:7, 'come we will go down, and there confound their lip,' i.e. their speech; נָבְלָה for נָבֹלָּה.

(3) *to stain, to soil*, comp. Talm. פַּלְפֵּל, So in the derivatives תֶּבֶל, תְּבַלּוּל.

(4) denom. from בְּלִיל *to give meslin* or *provender* to beasts; Jud. 19:21.

Hithpolel, *to mix oneself*, followed by בְּ Hos. 7:8.

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בָּלַם

TO BIND TOGETHER, TO SHUT FAST, specially the mouth of a beast with a muzzle, Ps. 32:9. Syr. בלמא a muzzle.

בָּלָם

denom. from Arab. בלם a fig, in Æth. also sycomore, TO CULTIVATE FIGS (and *sycomores*), or *to gather* or *to eat* them. Am. 7:14, בּוֹלֵס שִׁקְמִים, well rendered by the Vulg. *vellicans sycamina*. For nipping, *vellicatio*, belongs to the cultivation of sycamines.

בָּלַע

fut. יִבְלַע—(1) TO SWALLOW DOWN, TO DEVOUR. Used of men eating greedily, Isa. 28:4; of beasts, Ex. 7:12. A proverbial phrase, Job 7:19, 'thou wilt not let me alone עַד בִּלְעִי רְקִי while I swallow down my spittle,' i. e. thou givest me no breathing space, not even the least moment wilt thou grant me, that I may rest.

(2) Metaph.—(*a*) *to consume, to destroy*, so however that the figure of devouring is preserved, e. g. *to devour riches*, Job 20:15. Pro. 1:12, 'let us devour them, like Hades, alive,' i. e. let us consume, kill them. —(*b*) It is applied to inanimate things, to a chasm of the earth, Nu. 16:30, seq.; of the sea, Ps. 69:16, compare Ex. 15:12.

Niphal, pass. Piel No. 2, *to be destroyed, lost*, Hos. 8:8, specially used of drunkards. Isa. 28:7, נִבְלְעוּ מִן הַיַּיִן 'they are destroyed with wine,' i. e. oppressed, broken down, overcome with wine.

Piel—(1) i. q. Kal, *to swallow down*. Once ellipt. Nu. 4:20, 'neither shall they come in to see the holy things כְּבַלַּע while it is swallowed down,' sc. saliva, i. e. not for the least moment of time. Metaph. בִּלַּע אָוֶן 'to devour wickedness,' i. e. to fill oneself altogether with wickedness, Pro. 19:28.

(2) *to destroy*, specially—(*a*) *to give up to destruction*, Job 2:3.—(*b*) *to extirpate, to take away altogether*, Ps. 21:10; 35:25; followed by מִן Job 8:18.—(*c*) *to lay waste* a country, 2 Sa. 20:19, 20; also, to waste riches, Pro. 21:20; to destroy, i. e. to frustrate counsel, Isa. 19:3; any one's way, i. e. to cause him to go to destruction, Isa. 3:12.

Pual, pass. Piel No. 2, *to be destroyed, to perish*. Isa. 9:15, 'destruction is prepared;' followed by לְ 2 Sa. 17:16.

Hithpael, id. Ps. 107:27.

בֶּלַע

m. with suff. בִּלְעִי—(1) *a devouring, something devoured*, Jer. 51:44.

(2) *destruction*, Ps. 52:6.

(3) *Bela*.

בִּלְעֲדֵי

with suff. בִּלְעָדֶיךָ, comp. of בַּל not, and עַד, עֲדֵי until.

(1) pr. *not unto, nothing to*, a particle of deprecating or declining. Gen. 14:24, 'nothing (shall come) to me;' I claim nothing, 'only what the young men have eaten,' etc. Gen. 41:16, '(It is) not I; God will answer as to the welfare of Pharaoh.'

(2) *without*. Gen. 41:44, 'without thee (without thy knowledge and consent) no one shall lift up his hand.'

(3) *besides*, Isa. 45:6. Ellipt. for בִּלְעֲדֵי אֲשֶׁר besides that which. Job 34:32, '(if I have sinned) besides the things which I see, shew it to me.'

בַּלְעֲדֵי

id. Always with pref. מִן: מִבַּלְעֲדֵי—(1) *without*. Isa. 36:10, 'have I without God (i. e. without God's will and permission) come up against this land?'

(2) *besides*, Ps. 18:32.

בִּלְעָם

comp. of בַּל and עָם, *non-populus*, perhaps i. q. 'a foreigner,' *Balaam*.

(2) *Bileam*, 1 Ch. 6:55; called elsewhere יִבְלְעָם (יִבְלְעָה עָם), *Ibleam*, Josh. 17:11; Jud. 1:27; 2 Ki. 9:27.

בָּלַק

TO MAKE EMPTY, VOID, i. q. בָּקַק Isa. 24:1. Compare Arab. I. IV. *to open* a bottle.

Pual part. f. מְבֻלָּקָה *made empty*, i. e. desert, Nah. 2:11.

בָּלָק

'empty,' 'void,' *Balak*.

בֶּלְאשַׁצַּר and בֵּלְשַׁאצַּר

Dan. 5:1; 8:1; 7:1, *Belshazzar*.

בִּלְשָׁן

i. q. בַּרְשָׁן 'son of tongue'='eloquent,' *Bilshan*.

בֶּלֶת or בָּלֶת

an unused noun, from the root בָּלָה, pr. *nothing*, or *bringing to nothing*, i. q. בְּלִי, whence with ת parag. marking the construct state—

לְבִלְתִּי

(1) adv. of negation i. q. לֹא 1 Sa. 20:26.

(2) prep. for מִבְּלִתִּי (מִבְּלִי) *without*, Isa. 14:6; *besides, except* (when a negation has preceded), Gen. 21:26; with suff. מִבִּלְתִּי 'besides me,' Hos. 13:4; מִבִּלְתֶּךָ, 'beside thee,' 1 Sa. 2:2.

(3) conj. for מִבְּלִתִּי אֲשֶׁר *besides that*, Dan. 11:18; *unless that*, Gen. 43:3, 'ye shall not see my face unless that your brother be with you.

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Fully בִּלְתִּי אִם 'unless that,' Amos 3:4, and simply *unless*, Jud. 7:14.

Comp. with prep.—(*a*) לְבִלְתִּי followed by an inf., pr. *in that not*, Jud. 8:1. This particle is used wherever the gerund (לְהַמְנֹת) is to be expressed negatively. It may be rendered *so as not*, Ex. 8:25; 9:17; ex. gr. after verbs of resisting, Jer. 16:12; of forgetting, Deut. 8:11; hindering, Num. 9:7; *ne, lest*, Gen. 38:9; and acc. and inf. after verbs of commanding, Gen. 3:11; of consenting, 2 Ki. 12:9. Once used pleonastically לְבִלְתִּי לְ 2 Ki. 23:10, and thrice לְבִלְתִּי followed by a finite verb for לְבִלְתִּי אֲשֶׁר Jer. 23:14; 27:18; Eze. 13:3.

(*b*) מִבְּלִתִּי *because not*, followed by an inf., Num. 14:16; by a verbal noun, Eze. 16:28.

(*c*) עַד בִּלְתִּי *until not*, followed by a pret., Num. 21:35; Deut. 3:3; also *so long as*, Job 14:12.

בָּמָה

pl. בָּמוֹת, construct id. and בָּמֹתֵי Deut. 32:13; Isa. 58:14; Mic. 1:3 כהיב, but in בָּמְתֵי קֶרִי, and so in the text, Job 9:8; Isa. 14:14; Amos 4:13, with suff. בָּמֹתָי, etc.

(1) *a high place, a height*, a general word including mountains and hills, see גִּבְעָה, 2 Sam. 1:19, 25; בָּמוֹת יַעַר 'mountains covered with wood,' Jer. 26:18. בָּמוֹת אַרְנוֹן 'mountains by Arnon,' Num. 21:28.

(2) *fortress, castle*, built upon a mountain. Ps. 18:24, עַל־בָּמוֹתַי יַעֲמִידֵנִי 'he set me upon my fortress,' i. e. set me in safety; Hab. 3:19.

(3) It very often has the meaning as בֵּית הַבָּמָה 'a sanctuary built on a mountain,' 1 Ki. 11:7; 14:23; and it is even applied to *any sanctua* or fane, Jer. 7:31.

(4) It rarely signifies a *sepulchral mound*. Eze. 43:7; and Isa. 53:9, where this signification may suitably be taken.

The plural construct form is בָּמוֹתֵי, where there is a double mark of the plural; similar to נְאָשׁוֹתֵי 1 Sa. 26:12. The Masorites, however, substituted for it בָּמָתֵי. Many read this *bāmōthē*, but ו as being immutable, cannot be shortened into Chateph-Kametz; and some, more correctly, pronounce *bom'the* for בָּמְתֵי, from the sing. בָּמָה. However, I suppose that we should reject the criticism of the Masorites, and read בָּמוֹתֵי.

בְּמָהָל

'son of circumcision,' i. e. circumcised, for בְּרִית מָהָל; *Bimhal*.

בְּמוֹ see מוֹ.

בָּמוֹת

'high places,' *Bamoth*; more fully בָּמוֹת בַּעַל 'high places of Baal.'

בֵּן

for בִּנְיָה from בָּנָה No. 3, const. בִּנְיַן (with prefixes בִּ, בַּ, לְ without Makkeph), rarely בִּנְיַן Pro. 30:1; Deut. 25:2; Jon. 4:10; and whenever followed by the pr. n. נִין; once בָּנֵי, Gen. 49:11, and בְּנוֹ Num. 24:3, 15. Pl. בָּנִים (as if from sing. בָּנִין), const. בְּנֵי.

A son; pl. בָּנִים sometimes used of *children* of both sexes, Gen. 3:16; although more often there is fully expressed בָּנִים וּבָנוֹת. In sing. a trace of the common gender is found in בֵּן (גַּן) נָעַר 'a male son,' Jer. 20:15. It is used—

(1) of *a grandson* (like אָב of a grandfather), Gen. 29:5; pl. grandsons, Gen. 32:1 (31:55); also *descendants*, as בְּנֵי יִשְׂרָאֵל Israelites; בְּנֵי חֵת Hittites.

(2) It is a name of age, for *boy, youth*, like the Greek παῖς; compare בַּת No. 2, Cant. 2:3; Pro. 7:7.

(3) is applied to a *subject*, rendering obedience to a king or lord, as to a father, 2 Ki. 16:7. Hence metaph. *a son of death* is one doomed to die, and as if delivered into the dominion of death; 1 Sa. 20:31. 2 Sa. 12:5, 'a son of stripes,' i. q. doomed to stripes; Deut. 25:2.

(4) *a foster son*, who is brought up like a son, Ex. 2:10; and *a disciple*. Hence בְּנֵי הַנְּבִיאִים 'sons of the prophets,' for disciples of the prophets, and the schools of the prophets themselves, 1 Ki. 20:35; 2 Ki. 2:3, 5, 7; 4:38, etc.

(5) Followed by a gen. *of place*, it denotes *a man there born*, or *brought up*, as 'sons of Zion,' Zionites, Ps. 149:2; 'sons of Babylon,' Eze. 23:15, 17; Gen. 17:12; 'son of a house,' i. e. *verna* (see בַּיִת); 'son of a womb,' born of the same womb (see בֶּטֶן); whence there is also said בְּנֵי עַמִּי 'sons of my people,' i. e. 'those who are of my people,' and בְּנֵי הָעָם of the common people, Jer. 17:19; 26:23. Used of animals, Deut. 32:14, 'rams, sons of Bashan.' It is also applied to things which are contained in any place, as 'sons of a quiver,' used of arrows, Lam. 3:13.

(6) Followed by a gen. *of time*, it denotes *a person* or *thing*, either *born* or *appearing in that time*, or as *having existed during that time*. Thus, 'son of his old age,' i. e. born in his old age, Gen. 37:3; 'son of youth,' born to a young father, Ps. 127:4; 'sons of bereavement,' born of a bereaved mother, i. e. in exile, Isa. 49:20; 'son of five hundred years,' five hundred years old, Gen. 5:32; a lamb בֶּן שָׁנָה of the first

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year, Ex. 12:5. Jon. 4:10, of the ricinus 'which sprung up in one night, and perished in one night;' 'son of the morning,' poetically of the morning star, lucifer, as if born in the morning, Isa. 14:12.

(7) Followed by a genitive denoting *virtue, vice,* or *condition of life;* it denotes *a man who has that virtue or vice,* or who *has been brought up in that condition,* as בֶּן־חַיִל 'a son of strength,' a hero, warrior; בֶּן־בְּלִיַּעַל 'son of wickedness,' a wicked man; בְּנֵי שַׁחַץ 'sons of pride,' poetically used of wild beasts; בֶּן־עָנִי i. q. עָנִי poor, wretched, Pro. 31:5; 'son of possession,' i. e. possessor, heir, Gen. 15:2; 'sons of pledging,' i. e. hostages, 2 Ki. 14:14. That is called *the son of* any thing which is like it, as 'sons of lightning,' used of birds rivalling the lightning in swiftness, Job 5:7; or which is dependent on it, as 'sons of a bow,' used of arrows, Job 41:20; or which by any connection is closely joined with it, as 'sons of oil,' those anointed with oil, Zec. 4:14; 'son of oil, or fatness, fat, fertile, etc.

(8) The appellation of 'sons of God,' is given in the Old Test.—(*a*) *to angels,* Gen. 6:2, seq.; Job 1:6.—(*b*) *to kings,* Ps. 89:28, as being the substitutes of God on earth. Ps. 82:6, 'I have said ye are gods (O kings), and every one of you children of the Most High;' 2 Sa. 7:14.—(*c*) *to men who piously worship God,* Ps. 73:15; specially the Israelites, although sometimes ungrateful children, Isa. 1:2. The name of son is used—

(9) of *the young of animals,* as בְּנֵי־צֹאן 'sons of sheep,' lambs, Ps. 114:4; בְּנֵי אֲתֹנוֹ 'son of his ass,' Gen. 49:11.

(10) *son* of a tree appears to be poetically used for sucker, offshoot. Gen. 49:22, בֵּן פֹּרָת יוֹסֵף 'Joseph (is) the son of a fruitbearing (tree);' for בֵּן seems to be put in the construct state, and פֹּרָת to be i. q. פֹּרִיָּה Isa. 17:6, 'fruitbearing,' sc. tree.

(11) *Ben,* 1 Ch. 15:18. Other compound proper names are—

(*a*) בֶּן־אוֹנִי 'son of my sorrow,' *Ben-oni.*

(*b*) בֶּן־הֲדַד ('son,' i. e. 'worshipper of Hadad,' or Adodus, the greatest deity of the Syrians; compare בֶּן־הֲדַד) *Ben-hadad.*

בֶּן־זוֹחֵת *Ben-zoheth.*

(*c*) בֶּן־חַיִל 'brave,' 'warrior,' *Ben-hael.*

(*d*) בֶּן־חָנָן 'son of one who is gracious,' *Ben-hanan.*

(*e*) בִּנְיָמִין ('son of the right hand,' i. e. of prosperity, see below בִּנְיָמִין), *Benjamin.* Where Benjamin the patriarch is intended, this word is always (exc. 1 Sa. 9:1 כתיב) written together, see בִּנְיָמִין.

(*f*) בְּנֵי־בְרַק 'village of the sons of Berak,' or 'of thunder,' *Bene-barak,* Josh. 19:45.

(*g*) בְּנֵי־יַעֲקָן see בְּ׳ אֵרוֹת.

בֵּן

Ch. id.; only in pl. בְּנִין, בְּנֵי (the place of the sing. is filled by בַּר); as, בְּנֵי גָלוּתָא those who go into exile, those who leave their country. Dan. 2:25. בְּנֵי יוֹנִין young doves, Ezra 6:9.

בְּנָא

Ch. with suff. בְּנָהּ Ezra 5:11, gerund לְמִבְנָא Ezra 5:2, 17; לְמִבְנְיָה Ezra 5:9; לִבְנָא Ezra 5:3, 13, i. q. Heb. בָּנָה, *to build,* Dan. 4:27.

Ithpeal, pass. Ezra 4:13, 21; with an acc. of material, Ezra 5:8.

בָּנָה

fut. יִבְנֶה, with ו conv. וַיִּבֶן and six times וָאֶבְנֶה, וַיִּבְנֶה.

(1) TO BUILD, TO ERECT. Comp. אָבַן and אִבֶּן. The material *of* which anything is built is commonly put in accus. 1 Ki. 18:32, 'and he built the stones into an altar,' i. e. erected an altar out of them. More rarely with the prefix בְּ. Constr. also—(*a*) with an acc. of place *on* which one builds. 1 Ki. 6:15; 16:24. —(*b*) with an acc. of person, and it signifies *to build a house for any one,* i. e. to give him a stable abode; and figuratively, to cause him to prosper. Jer. 24:6.—(*c*) followed by בְּ, to be occupied in building any thing. Neh. 4:4, 11.—(*d*) followed by עַל for, to obstruct. Lam. 3:5, '(God) hath builded against me,' obstructed me, i. e. shut up my way on every side.—Figuratively, *to form* a person, Gen. 2:22.

(2) *to restore, rebuild* (a ruined house or city), Amos 9:14. Ps. 122:3, 'O Jerusalem, rebuilt!' Used of the fortifications of a city, 1 Ki. 15:17.

(3) בָּנָה בַיִת לְ *to build a house for any one* is equivalent to, to give him offspring and descendants. Hence בֵּן *a son,* so called from the idea of building, i. e. begetting.

Niphal—(1) pass. Kal No. 1, *to be built,* Num. 13:22; with an acc. of material, 1 Ki. 6:7. Men are said *to be built,* when set in a fixed abode and in prosperity, Jer. 12:16.

(2) pass. Kal No. 2, *to be rebuilt,* Isa. 44:28.

(3) *a woman* is said *to be built,* if her house is built, i. e. when she has offspring. Gen. 16:2, 'perhaps I may be built by her,' i. e. I may have children by the aid of this handmaid.

בִּנְיָן

'building,' *Binnuu.*

בָּנוֹת

daughters, see בַּת.

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בָּנִי

'built,' *Bani*, 2 Sa. 23 : 36.

בֻּנִּי

'built,' verbal of Pual, *Bunni*.

בְּנָיָה

'whom Jehovah has built,' *Benaiah*.

בְּנָיָהוּ

(i. q. בְּנָיָה), *Benaiah*.

בִּנְיָה

f. *building*, Eze. 41 : 13. Root בָּנָה. Compare בִּנְיָן.

בִּנְיָמִין

'son of the right hand,' i. e. of good fortune, *Benjamin*. This word, whenever it denotes the patriarch, is written in one; but the Gentile noun is written separately בֶּן־יְמִינִי *Benjamite*, with the art. בֶּן־הַיְמִינִי. Plur. בְּנֵי יְמִינִי. Ellipt. אִישׁ יְמִינִי for אִישׁ בֶּן יְמִינִי 1 Sa. 9 : 1; and אֶרֶץ יְמִינִי 1 Sa. 9 : 4.

בִּנְיָן

m.—(1) *building*, Eze. 41 : 12.—(2) *a wall*, Eze. 40 : 5.

בִּנְיָן

Ch. i. q. Heb. No. 1, [No. 2. F.] Ezra 5 : 4.

בְּנִינוּ

'our son,' from the segolate form בֵּנִי Gen. 49 : 11, *Beninu*.

בְּנַס

Ch. TO BE ANGRY, INDIGNANT, Dan. 2 : 12. Often found in Targ.

בִּנְעָא

according to Simonis, i. q. נִבְעָה 'a gushing forth,' *Binea*, 1 Ch. 9 : 43, and בִּנְעָה id. 8 : 37. [= בִּן־נְעָה, *a wanderer*. F.]

בְּסוֹדְיָה

'in the familiar acquaintance of Jehovah' = 'a friend of God,' *Besodeiah*.

בֵּסַי

Besai, perhaps i. q. Persic באז a sword.

בָּסַס

a spurious root, see בּוּס Hithpolel.

בָּסַר

a root not used in Hebrew; prob. *to be sour*, i. q. שָׂאַר. Hence Arab. to do any thing too soon, to put on a sour countenance.

בֵּסֶר

with suff. בִּסְרוֹ Job 15 : 33, and—

בֹּסֶר

m. collect. *sour and unripe grapes*, Isa. 18 : 5. Ch. בּוּסְרָא id.

בְּעָא see after **בָּעָה**,

בָּעַד

a root not used in Hebrew. Arab. to be distant, remote; Æth. pr. to be another, different; hence to change, to exchange. It appears in Hebrew to have denoted to be *without* any thing (opp. to within it) to be *near* it, *by* it. Hence—

בְּעַד and בַּעַד

with suff. בַּעֲדִי and בַּעֲדֵנִי Ps. 139 : 11, בַּעֲדֵנוּ, once בַּעֲדֵינוּ Am. 9 : 10, pr. subst. but from the usage of the language, a prep. denoting any kind of *nearness*.—(1) *by, near*; 1 Sa. 4 : 18, בְּעַד יַד הַשַּׁעַר 'by the side of the gate,' and metaph. *because of*; Pro. 6 : 26, 'because of a harlot (he comes) to a morsel of bread.'

(2) *behind, after*. Gen. 7 : 16, 'and Jehovah shut up after him;' Am. 9 : 10, 'evil will not come near us, and fall upon us behind us;' 2 Sa. 20 : 21, בְּעַד הַחוֹמָה prob. for מִבַּעַד הַחוֹמָה 'from behind the wall.' מִבַּעַד לְ i. q. בַּעַד (like מִתַּחַת לְ i. q. תַּחַת). Cant. 4 : 1, 'thine eyes are like dove's eyes מִבַּעַד לְצַמָּתֵךְ behind thy vail.'

(3) *round about*; Ps. 139 : 11, 'the night is light around me;' Lam. 3 : 7, 'he has obstructed the way around me.' In this signification it is joined—(*a*) with verbs of shutting, as סָגַר בְּעַד פ׳ to shut up any thing (pr. to shut around), 1 Sa. 1 : 6.—(*b*) with a verb of protecting, הֵגֵן בְּעַד pr. to fortify around any one, Ps. 3 : 4.

(4) *between* (two things), *into, among*, Joel 2 : 8; as בְּעַד הַחַלּוֹן with a verb of coming, Joel 2 : 9; looking out, Gen. 26 : 8; Jud. 5 : 28. Metaph.—

(5) *pro, for* (from the sense of exchanging), 1 Sa. 7 : 9; e. g. to supplicate, to make atonement, to consult an oracle (Jer. 21 : 2), to bribe a judge (Job 6 : 22) *for* any one; Job 2 : 4, עוֹר בְּעַד עוֹר 'skin for skin.'

בָּעָה

fut. יִבְעֶה—(1) pr. TO MAKE TO SWELL, TO CAUSE WATER TO SWELL AND BOIL; Isa. 64 : 1, מַיִם תִּבְעֶה אֵשׁ as 'the fire maketh the water to boil.' From the idea of swelling and heat the Arabs derive the metaphoric sense of absorbing, also that of ardently desiring and longing; and so also in Hebrew—

(2) *to seek, to ask, to inquire for*. Isa. 21 : 12 (twice).

Niphal—(1) pass. of Kal No. 1, *to be swollen up, to swell up*, and hence *to be prominent*. Isa. 30 : 13, 'as a breach ready to fall, swelling out in a high wall.'

(2) pass. of Kal No. 2, *to be sought, sought out*, Obad. 6.

בְּעָא

fut. יִבְעֵא Ch.—(1) *to seek*, with an acc. (in Targg. often for the Heb. בִּקֵּשׁ) Dan. 2 : 13; 6 : 5.

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(2) *to ask, to request* from any one; followed by מִן Dan. 2 : 16; קֳדָם Dan. 6 : 12, and מִן קֳדָם Dan. 2 : 18; בְּעָא בָעוּ to ask a petition, Dan. 6 : 8.

בָּעוּ

f. Ch. *petition, prayer*, Dan. 6 : 8,14.

בְּעוֹר

'torch,' 'lamp,' *Beor*.

בָּעַז

an unused root. Arab. to be nimble, fleet. [*To be firm, bold.* F.]

בֹּעַז

'fleetness,' *Boaz*.—(1) a Bethlehemite, who married Ruth.—(2) a pillar erected before the temple of Solomon, so called from either the architect, or if an ἀνάθημα, from the donor.

בָּעַט

fut. יִבְעַט—(1) TO TREAD, TO TRAMPLE DOWN (Ch. id.). Metaph. TO CONTEMN, TO NEGLECT, 1 Sa. 2 : 29, 'why will ye neglect my sacrifices and offerings which I have commanded?'

(2) *to kick, to kick backward*, applied to the contumacy of men against God, Deut. 32 : 15.

בְּעִי

m. (root בָּעָה) *prayer, entreaty*, Job 30 : 24, 'prayers avail nothing, when God stretches out the hand;' I regard בְּ in the word בְּעִי, as radical, and I render the other hemistich 'nor in his destruction (i. e. sent by God) does outcry profit them.'

בְּעִיר

m. *cattle, beasts*, so called from their depasturing, from בָּעַר No. 1. Used in the sing. collectively, of all kinds of cattle, Ex. 22 : 4; specially of beasts of burden, Gen. 45 : 17.

בָּעַל

fut. יִבְעַל.—(1) TO HAVE DOMINION OVER, [BE MIGHTY. F.] TO POSSESS. Isa. 26 : 13, 'lords besides thee have possessed us;' followed by לְ 1 Ch. 4 : 22.

(2) *to take a wife*. Deut. 21 : 13; 24 : 1; part. act. בּוֹעֲלַיִךְ plur. majest. thy husband, Isa. 54 : 5; part. בְּעוּלָה and בְּעוּלַת בַּעַל she who is married, Gen. 20 : 3; metaph. used of a land once desolate, now re-inhabited, Isa. 62 : 4.

(3) בָּעַל בְּ prob. *to loathe, to reject;* Jer. 3 : 14, 'turn, O ye rebellious children ... for I have rejected you;' Jer. 31 : 32, 'they brake my covenant, and I rejected them;' the common signification may do, if it be rendered 'although (וְאָנֹכִי) I was their lord,' but it gives a harsh sense; and the signification of loathing is not foreign to the primary power of the verb.

Niphal, *to become the wife of*, Pro. 30 : 23; metaph. Isa. 62 : 4.

בַּעַל

with suff. בַּעְלִי, בַּעְלָהּ; pl. בְּעָלִים; with suff. בְּעָלָיו; and בְּעָלֶיהָ; sometimes used for the singular (like אֲדֹנָיו his lord); but with suff. 3 pl. בַּעֲלֵיהֶן as a plural.

(1) *lord, master, possessor, owner*. Used of the master and owner of a house, Ex. 22 : 7; of a field, Job 31 : 39; an ox, Ex. 21 : 28; of money lent, i. e. a creditor, Deut. 15 : 2; of the master of a family, Lev. 21 : 4; בַּעֲלֵי גוֹיִם 'lords of the nations,' Isa. 16 : 8, said of the Assyrians, the conquerors of the nations; according to others, of their princes.

(2) *a husband*, Ex. 21 : 22; בַּעַל אִשָּׁה one who has a wife, Ex. 21 : 3; בַּעַל נְעוּרִים a husband to whom a wife was married in his youth, Joel 1 : 8.

(3) *lords of a city*, a name given to the inhabitants; בַּעֲלֵי יְרִיחוֹ Josh. 24 : 11; בַּעֲלֵי יָבֵשׁ גִּלְעָד 2 Sa. 21 : 12; who also are called in 2 Sa. 2 : 4, 5, אַנְשֵׁי י׳ ג׳. Jud. 9 : 51, should be rendered 'all the men and women, and all they of the city,' the latter again comprehending the former.

(4) *lord* or possessor *of a thing*, is often applied to him to whom that quality belongs; as אַיִל בַּעַל הַקְּרָנַיִם a two-horned ram, Dan. 8 : 6, 20; בַּעַל כְּנָפַיִם winged, poetically used of a bird, Ecc. 10 : 20; אִישׁ בַּעַל שֵׂעָר a hairy man, 2 Ki. 1 : 8; בַּעַל הַחֲלֹמוֹת a dreamer, one who has dreams, Gen. 37 : 19; בַּעַל דְּבָרִים one who has forensic causes, Ex. 24 : 14; Pro. 3 : 27, אַל־תִּמְנַע־טוֹב מִבְּעָלָיו 'withhold no good from its owner,' from him to whom it is due, to whom it belongs, i. e. the needy.

(5) With art. הַבַּעַל; with pref. בַּבַּעַל, לַבַּעַל *Baal*, i. e. *Lord;* the name of an idol of the Phœnicians, especially of the Tyrians; pl. הַבְּעָלִים statues of Baal. The worship of this God by the Phœnicians and Pœni is shewn amongst other things by the proper names, as *Hannibal* חַנִּבַּעַל 'grace of Baal,' *Hasdrubal* עַזְרוּבַעַל 'aid of Baal.' Amongst the Babylonians the same deity was called in the Aramæan manner בֵּל *Belus* for בְּעֵל; the Greeks constantly called him Hercules. Many suppose that the sun itself was worshipped under this name. From particular cities devoted to his worship he received particular epithets; such as—(*a*) בַּעַל בְּרִית *Baal-berith*, lord and guardian of covenants.—(*b*) בַּעַל זְבוּב *Baal-zebub* as if

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the fly-destroyer.—(*c*) בַּעַל פְּעוֹר *Baal-peor.*

(6) Inasmuch as it denotes the possessor of a thing, it is applied also to *the place which has any thing*, i. e. *in which any thing is and is found.* So in the proper names of towns.

(*a*) בַּעַל *Baal*, perhaps the same town as בָּעֲלָת בְּאֵר 'having a well.'

(*b*) בַּעַל גָּד *Baal-Gad*, so called from the worship of Gad, i. e. 'fortune,' situated at the foot of Hermon near the source of the Jordan, prob. i. q. בַּעַל חֶרְמוֹן.

(*c*) בַּעַל הָמוֹן *Baal-hamon*, 'place of a multitude,' i. q. בַּעַל אָמוֹן sacred to Jupiter Ammon.

(*d*) בַּעַל חָצוֹר *Baal-hazor*, 'having a village,' 2 Sa. 13:23; perhaps i. q. חָצוֹר Neh. 11:33, in the tribe of Benjamin.

(*e*) בַּעַל חֶרְמוֹן *Baal-hermon*, a town with a mountain near it, at the foot of Hermon.

(*f*) בַּעַל מְעוֹן *Baal-meon*, 'place of habitation.'

(*g*) בַּעַל פְּרָצִים *Baal-perazim*, 'place of breaches.'

(*h*) בַּעַל צְפוֹן *Baal-zephon*, 'place of Typhon,' or, 'sacred to Typhon.'

(*i*) בַּעַל שָׁלִשָׁה *Baal-shalishah*, probably situated in the region of שָׁלִשָׁה 1 Sa. 9:4.

(*k*) בַּעַל תָּמָר *Baal-tamar*, 'place of palm trees.'

(*l*) בַּעֲלֵי יְהוּדָה 'citizens of Judah,' 2 Sa. 6:2; a town which is elsewhere called בַּעֲלָה 'city,' and Kirjath-jearim.

(7) proper names of men are—

(*a*) בַּעַל *Baal*, 1 Ch. 5:5.

(*b*) בַּעַל חָנָן *Baal-hanan*, 'lord of benignity.'

בָּעֵל

Chald. i. q. Heb. בַּעַל lord, master. As to בְּעַל טְעֵם see טְעֵם. From this form is contracted בַּל.

בַּעֲלָה

f.—(1) *mistress;* בַּעֲלַת הַבַּיִת 1 Ki. 17:17. Metaph. *possessed of, endued with any thing;* בַּעֲלַת־אוֹב having a familiar spirit; בַּעֲלַת קְשָׁמִים 'a sorceress,' Nah. 3:4.

(2) collect. *civitas* i. q. בְּעָלִים cives, like בַּת daughter, for בָּנִים. I thus explain *Baalah*, the pr. n. of two cities, one—(*a*) in the northern part of the tribe of Judah, called also קִרְיַת יְעָרִים, בַּעֲלֵי יְהוּדָה, and קִרְיַת־בַּעַל; and it appears to have given its name to Mount *Baalah* in the same region.—(*b*) another, in the southern part of the same tribe, Josh. 15:29; and it appears to be the same which is elsewhere called בָּלָה Josh. 19:3, and יְבוּלָה 1 Ch. 4:29.

בְּעָלוֹת

civitates, Bealoth, '*in Aloth*,' a town in the south of Judah, Josh. 15:24; different from בַּעֲלָה verses 9, 29.

בְּעַלְיָדָע

'whom the Lord [*Bel* or *Baal*. F.] has known and cares for,' *Beeliadah*, a son of David, 1 Ch. 14:7; called 2 Sa. 5:16 אֱלְיָדָע 'God knoweth.'

בְּעַלְיָה

'whom Jehovah rules,' *Bealiah.*

בַּעֲלִים

(i. q. בֶּן עֲלִים 'son of exultation,' see בְּוַקָר), *Baalis*, Jer. 40:14. Some copies with Josephus read בעלים.

בַּעֲלָת

civitas, i. q. בַּעֲלָה No. 2, *Baalath*, a town of the tribe of Dan.

בער

בַּעֲלַת־בְּאֵר see בַּעַל No. 6, *a.*

בְּעֶן

a city beyond Jordan, Num. 32:3.

בַּעֲנָא

(i. q. בֶּן עֲנָא 'son of affliction' = עֲנִי), *Baanah.*

בַּעֲנָה

id., *Baanah*, 2 Sa. 4:2; 23:29.

בָּעַר

fut. יִבְעַר.—(1) pr. TO FEED UPON, TO EAT UP, TO CONSUME, see בְּעִיר.

(2) Specially, *to consume with fire, to burn up.* Ps. 83:15, 'as the fire burneth a wood;' commonly followed by בְּ Job 1:16, 'the fire of God fell from heaven, and burned up the sheep and the young men;' also, *to kindle*, Isa. 30:33. Elsewhere, intrans.—(*a*) *to be consumed with fire*, Ex. 3:3.—(*b*) *to burn* as fire, Jer. 20:9; pitch, Isa. 34:9; a coal, Eze. 1:13; applied to anger, Isa. 30:27.—(*c*) *to be kindled.* Hos. 7:4, 'like an oven kindled by the baker;' also, *to kindle up* as a coal, Ps. 18:9; and metaph. anger, Ps. 2:12.

(3) denom. from בְּעִיר *to be brutish*, Jer. 10:8. Part. בּוֹעֲרִים *brutish* men, Ps. 94:8; *fierce*, Eze. 21:36.

Niphal, *to become brutish*, Jer. 10:14, 21; 51:17. Isa. 19:11, 'counsel is become brutish.'

Piel בֵּעֵר inf. בָּעֵר fut. יְבַעֵר.

(1) *to depasture* a field, a vineyard, Isa. 3:14; 5:5; followed by בְּ Ex. 22:4.

(2) i. q. Kal No. 2, *to kindle*, as fire, Ex. 35:3; wood, Lev. 6:5; also, *to burn, to consume*, Neh. 10:35; בָּעַר אֵשׁ בְּ to set fire to any thing, Eze. 39:9, 10.

(3) *to take away, to remove, to exterminate.* 1 Ki. 22:47, 'and the remnant of the Sodomites he re-

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moved from the land.' The customary phrase in Deuteronomy, when the punishment of death is commanded, is this, בַּעַרְתָּ הָרָע מִקִּרְבֶּךָ 'thou shalt take away this wickedness from amongst you.' Isa. 6:13, 'yet a tenth part shall remain in the land, and this shall again be exterminated.' Num. 24:22, 'the Kenites shall be exterminated.' Isa. 4:4, 'when the Lord shall have washed away the filth of the daughters of Zion ... with the spirit of judgment and with the spirit of extermination,' i. e. by judging and exterminating the wicked by his spirit, or his divine power. Const. also followed by אַחֲרֵי, as implying that one who exterminates and expels another, follows and pursues after him. 1 Ki. 14:10, 'and I will exterminate the house of Jeroboam, as dung is cast out.' 1 Ki. 21:21.

Pual, *to be kindled*, of a furnace, Jer. 36:22.

Hiphil—(1) *to depasture*, i. q. Piel No. 1, Ex. 22:5.

(2) i. q. Piel No. 2, *to kindle*, Ex. 22:6; *to burn, to burn up*, with an acc. Eze. 5:2. With the addition of בָּאֵשׁ 2 Ch. 28:3; בְּ הִבְעִיר אֵשׁ to put fire to any thing, Jud. 15:5, init.

(3) i. q. Piel No. 3, to remove, to exterminate, followed by אַחֲרֵי 1 Ki. 16:3.

בַּעַר

m. pr. stupidity, but always conc. *stupid, brutish*, like cattle; used of men, Ps. 49:11; 73:22.

בַּעְרָא

'foolish,' *Baara*.

בְּעֵרָה

f. *burning;* specially used of corn in a field, Ex. 22:5.

בָּעַשׁ

an unused root. Ch. בְּעַשׁ i. q. בָּעַשׁ to be evil, to displease. Hence—

בַּעְשָׁא

Baasha, 1 Ki. 15:16.

בַּעֲשָׁיָה

i. e. מַעֲשָׂיָה 'work of Jehovah.'

בְּעֶשְׁתְּרָה

i. q. בֵּית עֶשְׁתְּרָה 'house' or 'temple of Astarte,' *Beeshterah;* 1 Ch. 6:56, called עַשְׁתָּרוֹת.

בָּעַת or בָּעָת

a root not used in Kal. Syriac to fear, to be afraid, to dread.

Piel בִּעַת fut. יְבַעֵת—(1) TO FRIGHTEN, TO TERRIFY, only poet. Ps. 18:5.

(2) *suddenly to come upon* any one. 1 Sa. 16:14, 'there suddenly came upon him an evil spirit sent from Jehovah.' [F. denies the *suddenness.*]

Niphal, *to be frightened, terrified*, Dan. 8:17, followed by מִפְּנֵי 1 Ch. 21:30.

בְּעָתָה

f. *terror*, Jer. 8:15; 14:19.

בְּעָתִים

m. pl. *terrors*, Ps. 88:17; Job 6:4.

בֹּץ

(from בָּצַץ), m. *mud, mire*, Jer. 38:22.

בְּצָה

(from בָּצַץ), f. *a marsh*, Job 8:11; 40:21. Pl. with suff. יָו בְּצֹ by an incorrect reading of Eze. 47:11 for בְּצוֹתָיו.

בְּצַי

(prob. i. q. בְּסַי which see), *Bezai*.

בָּצִיר

(from בָּצַר), m.—(1) *vintage*, Lev. 26:5.

(2) adj. *inaccessible, high*, i. q. בָּצוּר see the root No. 2, Zec. 11:2 קרי.

בָּצַל

an unused root, i. q. פָּצַל; Arab., to peel.

בֶּצֶל

only in pl. בְּצָלִים *onions*, Nu. 11:5.

בְּצַלְאֵל

'in the shadow,' i. e. protection, 'of God,' *Bezaleel.*

בַּצְלוּת

'a making naked,' *Bazluth*, Ezr. 2:52; written in Neh. 7:54, בַּצְלִית.

בָּצַע

fut. יִבְצַע—(1) TO CUT IN PIECES, TO BREAK. (Ch. בְּצַע to cut, to divide as bread. Kindred is פָּצַע to wound.) Am. 9:1, 'smite the capitals of the columns, וּבְצַם בַּרֹאשׁ כֻּלָּם and break them in pieces, (so that they may fall) upon the heads of all.' בְּצַעֵם for בְּצָצֵם. Intrans. *to be wounded*, Joel 2:8, 'they rush among the swords, לֹא יִבְצָעוּ they shall not be wounded.'

(2) *to tear in pieces, to spoil*, pr. used of enemies, Hab. 2:9; hence the phrase, בָּצַע בָּצַע 'to get gain,' is applied to private individuals intent on unjust gain, and who despoil others.

Piel בִּצַּע fut. יְבַצַּע—(1) *to cut off;* Isa. 38:12, מִדַּלָּה יְבַצְּעֵנִי 'he (God) cutteth me off from the thrum;' a metaphor taken from a weaver who cuts off the finished web from the thrum, Job 6:9.

(2) i. q. Kal No. 2, *to tear in pieces, to spoil* any one, Eze. 22:12.

(3) *to perfect, complete, finish*, e. g. the temple, Zec. 4:9; used of God, who executes his work, i. e. judgments and punishments on the wicked, Isa. 10:12; fulfils a promise, Lam. 2:17.

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בָּצַע

in pause בָּצָע, with suff. בְּצָעֵךְ m.

(1) *rapine, prey*, prop. of enemies, Jud. 5:19; also applied to the rapine of kings and nobles who despoil a people, Jer. 22:17.

(2) any *unjust gain* whatever, whether acquired from bribes (1 Sa. 8:3), or by other frauds (Isa. 57:17).

(3) *any gain*, Isa. 56:11; מַה־בָּצַע 'what profit is it?' Gen. 37:26.

בָּצִץ

an unused root. Arab. to flow out little by little, to trickle as water. Hence בָּצָה, בֹּץ.

בָּצַק

TO SWELL UP, hence used of the unshod foot, TO BECOME CALLOUS. Deut. 8:4; Neh. 9:21.

בָּצֵק

m. *dough*, so called from its swelling up, although used of the lump also before it is leavened, Ex. 12:34, 39.

בָּצְקַת

'stony,' 'elevated ground,' Arab. بصقة, *Bozkath, Boscath.*

בָּצַר

(1) TO CUT OFF, TO CUT AWAY. It commonly refers to grapes and the vintage, and it is equivalent to, *to gather the vintage of* grapes, with an acc. Lev. 25:5, 11; of a vineyard, Deut. 24:21. Part. pl. בּוֹצְרִים 'grape gatherers,' metaph. used of enemies preparing destruction, Jer. 49:9. Metaph. Ps. 76:13, 'he will cut off the spirit (break down the pride) of princes.'

(2) *to restrain, withhold, to make inaccessible.* So Part. pass. בָּצוּר *inaccessible*, used of very high walls, Deut. 28:52; Isa. 2:15; of an inaccessible wood, Zec. 11:2 כִּתִּים; of cities very strongly fortified, Nu. 13:28. Metaph. 'hard to be understood,' Jer. 33:3.

(3) *to cut out, dig out*, used of metals, see בָּצָה.

Niphal pass. of Kal No. 2, *to be restrained, hindered, difficult, inaccessible* to any one, followed by מִן. Gen. 11:6, 'nothing will be too hard for them which they purpose doing.'

Piel causat. of Kal No. 2, *to render* a defence *inaccessible*, Jer. 51:53, also simply to fortify, to rebuild a wall, Isa. 22:10.

בְּצַר

Job 36:19, i. q. בָּצָר, which see.

בֶּצֶר

m.—(1) *ore of gold and silver*, the metal in a rude state, as *it is dug out* from mines, or cut out. Job 22:24, 'lay precious metals on the dust.' Pl. verse 25, וְתִהְיֶה שַׁדַּי בְּצָרֶיךָ 'and the Almighty shall be to thee as precious metals.' Also בָּצָר in pause בָּצָר Job 36:19, which has the same meaning.

(2) *Bezer.*

בָּצֵרָה

f.—(1) *a fold, sheep-fold*, so called from its keeping in, restraining. Chald. בְּצִירְתָּא a parted place, a chamber. Mic. 2:12.

(2) a fortified place, i. q. מִבְצָר, hence *Bozra*, a chief city of the Edomites.

בְּצָרוֹן

m. *fortified place, strong-hold*, Zec. 9:12.

בַּצֹּרֶת

fem. *restraint*, sc. of rain, *drought*, Jer. 17:8. Pl. בַּצָּרוֹת Jer. 14:1. Some [as Fürst,] incorrectly refer to this בְּצָרָה Ps. 9:10; 10:1, in which the ב is servile.

בַּקְבּוּק

m.—(1) *a bottle*, so called from the sound it makes when emptied (see בָּקַק), 1 Ki. 14:3; Jer. 19:1, 10.

(2) *Bakbuk.*

בַּקְבֻקְיָה

'emptying,' i. e. wasting, 'of Jehovah,' *Bakbukiah.*

בַּקְבַּקַּר

perhaps i. q. בָּקַק הָר 'wasting of a mountain,' *Bakbakkar.*

בָּקִי

Bukki (i. q. יְבַקְיָהוּ).

בַּקְיָהוּ

'wasting inflicted by Jehovah,' *Bukkiah.*

בְּקִיעַ

m. pl. בְּקָעִים *chinks, fissures*, Am. 6:11; Isa. 22:9. Root בָּקַע.

בָּקַע

fut. יִבְקַע inf. with suffix בְּקָעָם—(1) TO CLEAVE ASUNDER, TO DIVIDE. Specially to cleave wood, Ecc. 10:9; the sea (used of God), Ex. 14:16; to rip up women with child, Am. 1:13; to wound on the shoulder, Eze. 29:7. To *rend* a city, or *to open to oneself*, is said of him who takes it by storm; 2 Ch. 32:1, וַיֹּאמֶר לְבָקְעָם אֵלָיו 'and he thought to take those cities by storm;' 21:17. Followed by בְּ *to cleave into* or *through* any thing, *to break through*, 2 Sa. 23:16.

(2) *to cleave* and *open* any thing shut, so that what is shut in may be liberated and *break forth*; Isa. 48:21, 'he clave the rock, the waters gushed out;' Ju. 15:19. Hence it is construed even with an acc. of that which comes forth, Ps. 74:15, בָּקַעְתָּ מַעְיָן וְנָחַל 'thou hast made fountains of streams to burst forth.'

(3) a bird is said *to cleave* eggs, when by sitting upon them *she hatches* the young. Isa. 34:15.

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Niphal—(1) passive of Kal No. 1, *to be cleft asunder, to cleave* and *open itself,* as the earth, Nu. 16:31; also *to be cleft, rent,* Job 26:8; 32:19; *to be taken by storm* as a city, 2 Ki. 25:4.

(2) passive of Kal No. 2, *to be opened,* used of fountains, Gen. 7:11. But it is also applied to water breaking forth, Isa. 35:6; to light, Isa. 58:8.

(3) pass. of Kal No. 3, *to be hatched, to come out* of the egg; used of a young viper, Isa. 59:5.

(4) As things which are violently shaken together are cleft and broken asunder, it is hyperbolically used of the earth as struck and shaken, 1 Ki. 1:40.

Piel בִּקַּע fut. יְבַקַּע—(1) i. q. Kal No. 1, *to cleave,* as wood, Gen. 22:3; a rock, Ps. 78:15; to rip up women with child, 2 Ki. 8:12; 15:16.

(2) *to rend, to tear in pieces,* like wild beasts. Hos. 13:8.

(3) i. q. Kal No. 2, *to open, to cause to break forth* streams from a rock, Job 28:10; streams, Hab. 3:9; wind, Eze. 13:11, 13.

(4) i. q. Kal No. 3, *to sit upon* eggs, and *hatch* the young, Isa. 59:5.

Pual בֻּקַּע *to be cleft, rent,* Josh. 9:4; *to be ripped up,* Hos. 14:1; i. q. Niphal, *to be taken by storm,* as a city, Eze. 26:10.

Hiphil—(1) i. q. Kal No. 1, *to open* a city, i. e. to take it by storm, Isa. 7:6.

(2) Followed by אֶל *to break through to* any one, 2 Ki. 3:26.

Hophal הָבְקַע pass. of Hiphil No. 1, Jer. 39:2.

Hithpael, *to be rent, cleft,* Josh. 9:13; Mic. 1:4.

בֶּקַע

m. *a half,* so called from dividing, specially half a shekel. Gen. 24:22.

בְּקָעְא

Chald. Dan. 3:1, i. q. Heb. בִּקְעָה.

בִּקְעָה

pl. בְּקָעוֹת f. *a valley* (as if a cleaving and separation of mountains), opp. to mountains, Deut. 8:7; to hills, Isa. 41:18. But more often *a plain country, widely extended plain,* e. g. that in which Babylon was situated, Gen. 11:2; בִּקְעַת הַלְּבָנוֹן 'the valley of Lebanon,' used of the plain at the foot of Hermon and Antilibanus, at the rise of Jordan, Josh. 11:17; 12:7. Other regions are called from towns near them, as בִּקְעַת מְגִדּוֹן 2 Ch. 35:22; בִּ׳ יְרֵחוֹ Deut. 34:3.

בָּקַק

(1) TO POUR OUT, TO EMPTY, prop. a vessel; see בַּקְבּוּק. Figuratively—(*a*) to empty a land, *depopulate* it, Isa. 24:1; *to despoil, to pillage* the inhabitants, Nah. 2:3.—(*b*) Jer. 19:7, 'I will empty, *or* pour out the counsel of Judah,' i. e. I will make them void of counsel.

(2) intrans. *to be poured out, to be spread wide,* used of a spreading tree; Hos. 10:1, גֶּפֶן בֹּקֵק 'a wide spreading vine.'

Niphal נָבַק; inf. הִבּוֹק; fut. יִבּוֹק—(1) pass. of Kal No. 1, *a,* Isa. 24:3.—(2) pass. of No. 1, *b,* Isa. 19:3, 'the spirit of Egypt shall be poured out from her midst,' i. e. she shall be altogether bereft of understanding and prudence; נְבוּקָה is for נְבֻקָה.

Poel בּוֹקֵק i. q. Kal 1, *a, to depopulate,* Jer. 51:2.

בָּקָר

not used in Kal prop. i. q. Arab. *to cleave, to open.* The notion of cleaving and opening in this root is applied—

(1) to *ploughing;* whence בָּקָר *armentum,* as if *aramentum,* oxen.

(2) to the breaking forth and *arising of light;* see בָּקַע Kal and Niphal No. 3.

(3) to the sense of *asking, inquiring,* also that of *to look at, to inspect.*

Piel בִּקֵּר—(1) *to inspect diligently, to look at* anything; followed by בְּ Lev. 13:16, בְּיָדְךָ, Lev. 27:33. Followed by אֶת to look at with pleasure, Ps. 27:4.

(2) *to look after, to take care of,* with an acc. Eze. 34:11, 12.

(3) *to look at, contemplate with the mind, to consider, to think on,* 2 Ki. 16:15.

(4) *to animadvert on* any one, *to punish* him.

בְּקַר

Chald. not used in Peal.

Pael בַּקַּר; pl. בַּקְּרוּ; fut. יְבַקַּר: inf. בַּקָּרָה *to search, to search for, to examine,* Ezr. 4:15, 19; 6:1, followed by עַל Ezr. 7:14.

Ithpael, pass. Ezr. 5:17.

בָּקָר

comm. (m. Ex. 21:37; f. Job 1:14).

(1) *bos,* whether masc. or fem., *bull* or *cow,* so called from its *ploughing.* In pl. Am. 6:12; Neh. 10:37; 2 Ch. 4:3. In all other occurrences it denotes—

(2) collect. *oxen, cattle, herd,* prop. used of oxen, but also of other herds. צֹאן וּבָקָר herds and flocks (of sheep and goats), Gen. 12:16. Deut. 32:14, חֶמְאַת בָּקָר 'milk of kine.' It is joined—(*a*) with numerals, and is opposed to שׁוֹר signifying *one ox.* Ex. 21:37, 'if any one steals one ox (שׁוֹר) חֲמִשָּׁה בָקָר יְשַׁלֵּם תַּחַת הַשּׁוֹר... he shall restore him five oxen for this one;' Nu. 7:3, שְׁנֵי עָשָׂר בָּקָר.—(*b*) with pl. verbs and adjectives, 2 Sa. 6:6 'for the oxen were restive;' and these may be feminine if *cows* are intended; Job 1:14; עָגְל

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a bull-calf, Lev. 9 : 2; עֶגְלַת בָּקָר Isa. 7 : 21, and simply בָּקָר Gen. 18 : 7, 8, of a calf; used of artificial oxen, 1 Ki. 7 : 29.

בֹּקֶר

pl. בְּקָרִים — (1) *morning, daybreak, dawn,* and even before light, Ruth 3 : 14, so called from the breaking forth of light; אוֹר בֹּקֶר morning light, 2 Sa. 23 : 4. In acc. adv. *in the morning,* Ps. 5 : 4; more often בַּבֹּקֶר in the morning, Gen. 19 : 27; and poetically לַבֹּקֶר Ps. 30 : 6; 59 : 17. Distributively בַּבֹּקֶר בַּבֹּקֶר Ex. 16 : 21; לַבֹּקֶר לַבֹּקֶר 1 Ch. 9 : 27; לַבְּקָרִים Ps. 73 : 14; לְבָקָרִים Job 7 : 18, every morning; metaph. *in the morning,* i. e. dawn of prosperity, Job 11 : 17.

(2) Specially *the next morning,* Ex. 29 : 34; Jud. 6 : 31, אֲשֶׁר יָרִיב לוֹ יוּמַת עַד־הַבֹּקֶר 'whoever will plead for him, let him be put to death before to-morrow morning.' Hence adv. *to-morrow,* Ex. 16 : 7; used for *presently,* Ps. 5 : 4 (in the former hemistich); 90 : 14; 143 : 8; לַבֹּקֶר id., Ps. 49 : 15.

בַּקָּרָה

f. *care, looking after,* Eze. 34 : 12.

בִּקֹּרֶת

f. *animadversion, punishment, correction,* Lev. 19 : 20.

בָּקַשׁ

a root not used in Kal. In the signification of *to search* it answers to the Ch. בְּעָא to inquire into, to examine. Its primary power appears to be that of touching, feeling.

Piel בִּקֵּשׁ — (1) *to seek for.* Const. absol. 2 Ki. 2 : 17; with an acc. of pers. and thing, Gen. 37 : 15, 16; followed by לְ, to search into any thing, Job 10 : 6. There is sometimes added a dative of benefit לוֹ, 1 Sa. 28 : 7; with which addition it has also the sense of *to choose, to seek for oneself,* 1 Sa. 13 : 14. Specially—(*a*) *to seek the king's face,* i. e. to go to the king, to wish to go to him, 1 Ki. 10 : 24; especially to make a petition, Pro. 29 : 26.—(*b*) *to seek the face of God,* pr. to go to God, especially with prayers, 2 Sa. 12 : 16; to inquire at an oracle, 2 Sa. 21 : 1; to appease him, Hos. 5 : 15. Id. is —(*c*) בִּקֵּשׁ אֶת־יְדֻעָתוֹ Ex. 33 : 7. מְבַקְּשֵׁי יְהוָה the worshippers of Jehovah, Ps. 40 : 17.

(2) *to seek, to strive after, to try to get,* e. g. the office of priest, Nu. 16 : 10; lying, Ps. 4 : 3; love, Pro. 17 : 9. Rarely followed by לְ, Pro. 18 : 1; בִּקֵּשׁ נֶפֶשׁ מ׳ to lay snares for any one's life, Ex. 4 : 19; once in a good sense, to take pains for preserving any one's life, Pro. 29 : 10. בִּקֵּשׁ רָעַת מ׳ *to seek* or *plan* any one's *evil* or *destruction;* 1 Sa. 24 : 10; בִּקֵּשׁ רָעָה אַל id.; 1 Sa. 25 : 26. Followed by a gerund, *to seek to do* any thing, e. g. 1 Sa. 19 : 2, 'Saul my father seeketh to kill thee;' with an inf. Jer. 26 : 21.

(3) *to require, to demand,* Neh. 5 : 18; followed by מִן Ps. 104 : 21; מִיַּד Gen. 31 : 39. Specially בִּקֵּשׁ דָּם מ׳ מִיַּד מ׳ to require any one's blood of any one, i. e. to exact the penalty for bloodshed; 2 Sa. 4 : 11; and without דָּם 1 Sa. 20 : 16.

(4) *to ask, to seek from* any one, followed by מִן of pers., Ezr. 8 : 21; and acc. of thing, Est. 2 : 15; also followed by עַל *to entreat, to supplicate for* any one, Est. 4 : 8; 7 : 7.

(5) *to ask, to inquire* of any one, *to interrogate,* followed by מִן Dan. 1 : 20.

Pual, *to be sought,* Eze. 26 : 21.

בַּקָּשָׁה

a petition, Est. 5 : 3, 7, 8.

בַּר

I. בַּר

with suff. בְּרִי *a son,* so called from the idea of begetting (see בָּרָא No. 3), a word of frequent use in Chaldee, in Hebrew poetically. It occurs twice, Pro. 31 : 2; Ps. 2 : 12.

II. בָּר

f. בָּרָה adj. (from בָּרַר)—(1) *chosen, beloved.* Cant. 6 : 9, 'most beloved to her mother,' her mother's darling.

(2) *clear, pure.* In the praises of the moon,' בָּרָה כַּחַמָּה pure and bright as the sun.' Metaph. used in a moral sense, בַּר לֵבָב 'he who is pure of heart;' Ps. 24 : 4; 73 : 1.

(3) *empty,* used of a barn or stall, Pro. 14 : 4.

III. בָּר

Am. 5 : 11; 8 : 6; Ps. 72 : 16, elsewhere בָּר subst. m.—(1) *corn,* pr. *cleaned* from chaff, such as is laid up in the barn and is sold, Gen. 41 : 35, 49; once used of grain growing in the fields, Ps. 65 : 14.

(2) *field, country,* Job 39 : 4.

I. בַּר

Ch. m. with suff. בְּרֵהּ Dan. 5 : 22. Pl. בְּנֵי.

(1) *a son,* Dan. 3 : 25; 6 : 1.

(2) *grandson,* Ezr. 5 : 1.

II. בַּר

Ch. emph. בָּרָא m. *field, plain,* pr. *campus purus* (Liv. xxiv. 14), i. e. void of woods or villages, *country;* Dan. 2 : 38; 4 : 18, 22, 29.

בֹּר

m. root בָּרַר.—(1) *purity.* Commonly with the addition of כַּפַּיִם Ps. 18 : 21, 25, or נְקִיּוֹן Job 9 : 30; *cleanness of hands,* being put figuratively for innocency. Once בֹּר simply is used in the same sense, 2 Sa. 22 : 25.

(2) *that which has a cleansing*

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property: lixivium, alkali, i. q. בְּרִית which see; Job 9 : 30.

בָּרָא

fut. יִבְרָא—(1) TO CUT, TO CARVE OUT, TO FORM BY CUTTING, see Piel, Arab. fut. I. to cut out, to cut or pare down, to plane and polish.

(2) *to create, to produce.* Used of the creation of heaven and earth, Gen. 1 : 1; of men, Gen. 1 : 27; 5 : 1, 2; 6 : 7; specially Israel, Isa. 43 : 1, 15; Jer. 31 : 22, 'the Lord has created a new thing in the earth, a woman shall protect a man' (comp. Nu. 16 : 30); Isa. 65 : 18, 'behold I create Jerusalem a rejoicing,' i. e. cause her to rejoice. Part. בּוֹרְאֶיךָ (in pl. majest.) the Creator, Ecc. 12 : 1. As to the passage, Gen. 2 : 3, בָּרָא לַעֲשׂוֹת should be explained 'he produced by making,' i. e. he made by producing something new.

(3) *to beget*, whence בַּר a son, see Niphal No. 2. Ch. Ithpeal, to be begotten.

(4) *to eat, to feed, to grow fat*, so called from cutting food; whence Hiphil, to fatten.

Niphal—(1) *to be created*, Gen. 2 : 4; 5 : 2; *to be made, done*, Ex. 34 : 10.

(2) pass. of Kal No. 3, *to be born*, Eze. 21 : 35.

Piel בֵּרֵא—(1) *to cut, to cut down*, as with a sword, Eze. 23 : 47; wood with an axe, Josh. 17 : 15, 'go up into the wood וּבֵרֵאתָ לְךָ שָׁם and cut out room for thee there.'

(2) *to form, to fashion*, i. q. יָצַר, Eze. 21 : 24.

Hiphil causat. of Kal No. 4, *to make fat, to fatten*, 1 Sa. 2 : 29.

בֵּית־בִּרְאִי see בִּרְאִי, בִּרְא.

בְּרֹאדַךְ בַּלְאֲדָן

Berodach-Baladan, 2 Ki. 20 : 12; who also is called *Merodach-Baladan*, Isa. 39 : 1; which latter mode of writing is both the more ancient, and the better suited to the etymology.

בְּרָאיָה

'whom Jehovah created,' *Beraiah.*

בַּרְבֻּרִים

m. pl. birds, which when *fattened*, were brought to Solomon's table, 1 Ki. 5 : 3. Probably *geese*, so called from the *pureness* and whiteness of the plumage (see בָּרַר No. 3).

בָּרַד

pr. TO SCATTER, comp. פָּרַד and בְּדַר; hence, *to scatter hail, to hail*, Isa. 32 : 19.

בָּרָד

m. *hail*, Ex. 9 : 18, seq. אַבְנֵי בָרָד hail stones, i. e. hail.

בָּרֹד

pl. בְּרֻדִּים adj. *sprinkled with spots*, especially white ones; *spotty*, used of goats, Gen. 31 : 10, 12; of horses, Zech. 6 : 3, 6.

בֶּרֶד

'hail,' *Bered*, Gen. 16 : 14.

בָּרָה

fut. יִבְרֶה—(1) kindred to בָּרָא TO CUT, TO CUT ASUNDER. Hence בְּרִית a covenant, so called from the victims being cut in two.

(2) *to eat*, i. q. בָּרָא No. 4, so called from the idea of cutting, like גָּזַר No. 3, and many verbs of cutting in Arabic. 2 Sa. 12 : 17; 13 : 6, 10.

(3) *to choose*, also an idea taken from cutting and separating, see בָּרַר No. 2. 1 Sa. 17 : 8, 'choose you out a man.'

Piel, inf. בַּרוֹת i. q. Kal No. 2, Lam. 4 : 10.

Hiphil, *to give to eat*, causat. of Kal No. 2, followed by two acc. 2 Sa. 3 : 35; 13 : 5.

בָּרוּךְ

'blessed,' *Baruch.*

בְּרוֹמִים

m. plur. Eze. 27 : 24, *variegated garments*; comp. the root בָּרַם.

בְּרוֹשׁ

m.—(1) *the cypress*, a tall tree, Isa. 55 : 13, and fruit-bearing, Hos. 14 : 9; together with the cedar, the principal ornament of Lebanon. As to the etymology, *the cypress* appears to be so called from the boards and planks cut from it; see the root.

(2) *something made of cypress wood.*—(*a*) *a lance*, Nah. 2 : 4.—(*b*) *a musical instrument*, 2 Sa. 6 : 5.

בְּרוֹת

plur. בְּרוֹתִים m. *cypress*, i. q. בְּרוֹשׁ, Cant. 1 : 17. Root בָּרַת.

בָּרוּת

f. *food*, Ps. 69 : 22. Root בָּרָה No. 2.

בֵּרוֹתָה and בֵּרוֹתַי

Eze. 47 : 16; 2 Sa. 8 : 8 ('my wells,' for בְּאֵרוֹתַי), *Berothah, Berothai.*

בָּרַז

an unused root, Ch. and Talmud. *to transfix, to pierce through*; בִּרְזָא an aperture, a wound inflicted by piercing.

בִּרְזוֹת

'apertures,' 'wounds,' *Birzavith*, 1 Ch. 7 : 31 כתיב, prob. f.; בִּרְזַיִת קרי perh. בְּאֵר זַיִת 'well of olives.'

בַּרְזֶל

m. IRON, quadril. from the Ch. בְּרַז to transfix, with the addition of ל, comp. כַּרְמֶל from כֶּרֶם, חַרְגֹּל from חָרַג. Gen. 4 : 22. It is often used to denote

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hardness and firmness, as שִׁבְטַ֣ בַּרְזֶ֔ל of a hard rule, Ps. 2 : 9. Isa. 48 : 4, 'thy neck (is) an iron sinew,' said of the obstinacy of the people. Specially, *an instrument of iron*, Deut. 27 : 5; *a bond of iron*, Ps. 105 : 18; fully בַּרְזֶל פַּעֲמֵי נְחֹשֶׁת 149 : 8. [For בַּרְזֶל, from בָּרַר. F.]

בַּרְזִלַּי

'of iron,' unless perhaps it be preferred to compare Talmud. בַּרְזְלָא herdsman, בַּרְזִלַּיִן princes, *Barzillai*.

בָּרַח

fut. יִבְרַח.—(1) TO PASS THROUGH, TO REACH ACROSS (prop. I believe, to cut through, to break through; Ex. 36 : 33, 'and he made the middle bar to pass through the middle of the boards from one end to the other.' Comp. Hiphil No. 1 and בְּרִיחַ a bar, bolt. Hence—

(2) *to flee, to flee away*, to break away. Const. absol. Gen. 31 : 22, 27; with an acc. of the place fled to, 1 Sa. 27 : 4; also followed by ל, Neh. 13 : 10; אֶל Nu. 24 : 11, and מִן of the place fled from, 1 Sa. 20 : 1. The person fled from takes the prefix מִפְּנֵי Gen. 16 : 8; 35 : 1, 7; מִלִּפְנֵי Jon. 1 : 3; מִן Isa. 48 : 20; מִיַּד (from his hand, i. e. his power) Job 27 : 22, מֵאֵת (prop. from near) 1 Ki. 11 : 23. A dative is sometimes added to an imperative, בְּרַח לְךָ Gen. 27 : 43.

Hiphil.—(1) i. q. Kal No. 1. Ex. 26 : 28.

(2) *to put to flight, cause to flee*, Job 41 : 20; also *to expel, to chase away*, Neh. 13 : 28.

בָּרִחַ and בָּרִיחַ

pl. בְּרִיחִים (for בְּרִחֵי, of the form צְפִיר).—(1) one who flees, a *fugitive*, Isa. 43 : 14; also *fleeing*, an epithet of the serpent, both of the real creature, Isa. 27 : 1, and of the constellation, Job 26 : 13.

(2) *Bariah*, 1 Ch. 3 : 22.

בְּרִי

f. בְּרִיָּה adj. (from בָּרָא) *fat*, i. q. בָּרִיא, comp. the root No. 2. Eze. 34 : 20, שֵׂה נְרִיָּה 'fat sheep,' where perhaps we should read בְּרִיָּה. Three MSS. have בְּרִיאָה.

בְּרִי

i. q. בְּאֵרִי as if, 'of a fountain,' *Beri*.

בָּרִיא

adj. *fattened, fat*, see בָּרָא No. 4, used of men, Jud. 3 : 17; of cows, Gen. 41 : 2, 4; ears of corn, ver. 5, 7; food, Hab. 1 : 16. Fem. הַבְּרִיאָה coll. *fat cattle*, Zec. 11 : 16.

בְּרִיאָה

f. *something created, produced by God*, specially, new, unheard of, Nu. 16 : 30.

בְּרִיָּה

f. *food*, 2 Sa. 13 : 5, 7, 10. Root בָּרָה No. 2.

בְּרִיחַ see בָּרַח.

בְּרִיחַ

pl. בְּרִיחִים m. (1) *a cross-beam, a bar*, which was passed from one side to the other through the rings of the several boards of the holy tabernacle, which were thus held together; Ex. 26 : 26.

(2) *a bolt, a bar*, for shutting a door, Jud. 16 : 3. 'The bars of the earth,' Jon. 2 : 7, are the bars of the door, in the depths of the earth, i. e. the entrance to Hades, i. q. בִּרְחֵי שְׁאוֹל Job 17 : 16. Metaph. *a bar* is used for *a prince*, inasmuch as he defends a state; Isa. 15 : 5, בְּרִיחֶיהָ עַד צֹעַר 'her princes (flee) to Zoar.' Perhaps rather with Ch., Saadiah, Kimchi, בריחיה *fugitives*, whether it be better to read בְּרִיחֶיהָ or to derive בְּרִיחֶיהָ from בָּרִחַ.

בְּרִיעָה

'gift,' *Beriah*; 1 Ch. 7 : 23, 'and he called his name Beriah, כִּי בְרָעָה הָיְתָה בְּבֵיתוֹ because there was a gift to his house.' So indeed Michaëlis, but apparently more correctly, 'because there was a calamity to his house,' בְּרָעָה for רָעָה with Beth *essentiæ*; comp. LXX., Vulg.

בְּרִיעִי

patronymic, Nu. 26 : 44.

בְּרִית

f.—(1) *a covenant*, so called from the idea of cutting (see the root No. 1), since it was the custom in making solemn covenants to pass between the divided parts of victims, Gen. 15 : 9, etc. The idea suggested by Lee deserves attention, viz. that בְּרִית is strictly nothing more than *an eating together, banquet*, from בָּרָה No. 2, since among Orientals, *to eat together* is almost the same as to make a covenant of friendship. It is used of a covenant entered into between nations, Josh. 9 : 6, seq.; between individuals and friends, 1 Sa. 18 : 3; 23 : 18; of a marriage covenant, Mal. 2 : 14; בְּרִית בֵּינִי וּבֵינֵי Gen. 14 : 13, and אַנְשֵׁי בְּרִית Obad. 7, those joined by league to any one. בַּעַל בְּרִית Jud. 9 : 46, i. q. אֵל בְּרִית verse 4, 'God of covenant.' *The covenant* of any one is the covenant entered into with him, Lev. 26 : 45; בְּרִית יְהוָה 'a covenant entered into with Jehovah,' Deut. 4 : 23; 29 : 24, etc. The *land* promised and given to the people by this covenant is called אֶרֶץ הַבְּרִית Eze. 30 : 5; כַּלְאַךְ הַבְּרִית 'the messenger of the (new) covenant,' i. e. Messiah, Mal. 3 : 1.

(2) In other places it is the *condition* of this *covenant*, namely—(*a*).

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the promise of God, Isa. 59 : 21; and very often—(*b*) *the precepts* of God *which Israel had to keep*, i. e. the divine law. Hence לִשְׁוֹת הַבְּרִית Deut. 9 : 9, 15; אֲרוֹן בְּרִית יְהוָה the ark in which the law or the tables of the law were kept. דִּבְרֵי הַבְּרִית 'the words of the law,' Jer. 11 : 2—8; סֵפֶר הַבְּרִית 'the book of the law,' Ex. 24 : 7.

As to *a covenant of salt*, see under מֶלַח.

(3) Sometimes ellipt. — (*a*) i. q. מַלְאַךְ בְּרִית *messenger*, herald, declarer and *μεσίτης* of the new *covenant*, or of a new law and religion, Isa. 42 : 6. —(*b*) i. q. אוֹת בְּרִית 'sign of the covenant,' used of circumcision, Gen. 17 : 10, 13.

בְּרִית

f., prop. *something which cleanses, something which has a cleansing property* (from בָּר with the adj. fem. termination ־ִית), specially *salt of lixivium, alkali*, especially vegetable, Jer. 2 : 22.

בָּרַךְ

fut. יִבְרַךְ—(1) to bend the knees, to KNEEL DOWN. The primary notion lies in breaking, breaking down. 2 Ch. 6 : 13, 'and he kneeled upon his knees.' Ps. 95 : 6, 'O come, let us kneel down before Jehovah our Maker.'

(2) *to invoke God, to ask for a blessing, to bless.* Often thus in Piel, in Kal only in part. pass. בָּרוּךְ blessed, adored; but the forms בָּרוּךְ (inf. absol. for בָּרֹךְ), Josh. 24 : 10; בָּרֵךְ Gen. 28 : 6; 1 Sa. 13 : 10; 2 Sa. 8 : 10; 1 Ch. 18 : 10, are referred to Piel with more correctness.

Niphal, reflex. i. q. Hithpael, *to bless oneself*; Gen. 12 : 3.

Piel בֵּרַךְ fut. יְבָרֵךְ, יְבָרֶכְךָ, with a dist. acc. יְבָרֵכְךָ.

(1) *to invoke* God, *to praise, to celebrate, to adore, to bless* God, which is done with bended knees. Constr. followed by an acc. Ps. 104 : 1; rarely followed by לְ 1 Ch. 29 : 20. Participle pass. בְּרוּךְ יְהוָה, בְּרוּךְ אֱלֹהִים 'blessed be Jehovah,' 'God,' Ex. 18 : 10; Job 2 : 9, בָּרֵךְ אֱלֹהִים וָמֻת 'bless God and die,' i. e. however much thou praisest and blessest God, yet thou art about to die; thy piety towards God is therefore vain: the words of a wicked woman. More fully expressed בָּרֵךְ שֵׁם יְהוָה 'to invoke the name of Jehovah,' Ps. 96 : 2; and בָּרֵךְ בְּשֵׁם יְהוָה, Deut. 10 : 8. Once used of the invocation of idols, Isa. 66 : 3; and even of one's own praise, Ps. 49 : 19.

(2) *to bless*, used of men towards one another, *to invoke blessings* on any one in the name of God, Gen. 27 : 27. Constr. followed by an acc., more rarely by לְ Neh. 11 : 2. Once used of the consecration of a sacrifice, 1 Sa. 9 : 13.

(3) *to bless*, as God, men and other created things, Gen. 1 : 22; 9 : 1; and very often used of the result of the divine favour, *to cause to prosper*, Gen. 12 : 2, 'I will bless thee and make thy name great;' verse 3. Construed with two acc., one of the person, the other of the blessing bestowed on any one by God, Deut. 12 : 7; 15 : 14; followed by בְּ of the thing, Gen. 24 : 1. When men invoke a blessing on any one, the phrase used is, בָּרוּךְ אַתָּה לַיהוָה 'blessed be thou of Jehovah,' 1 Sa. 15 : 13.—בָּרוּךְ יְהוָה 'blessed by Jehovah,' Gen. 24 : 31; 26 : 29. God is said also *to bless* inanimate things, i. e. make them to prosper, be abundant, Ex. 23 : 25. So of the consecration of the Sabbath, Gen. 2 : 3.

(4) *to salute* any one, as done by invoking a blessing on him, 1 Sa. 15 : 13. Used of one coming, Gen. 47 : 7; of one who departs and takes leave, Gen. 47 : 10; also of those who receive and salute one who comes, 1 Sa. 13 : 10; and of those who take leave of one who is going away, Gen. 24 : 60.

(5) It is also taken in a bad sense, as meaning *to curse*, i. e. to imprecate some evil on one by calling upon God. Comp. Job 31 : 30. It is properly used of persons, and is transferred to curses and impious words against God, 1 Ki. 21 : 10; Job 1 : 5, 11; 2 : 5.

Pual בֻּרַךְ part. מְבֹרָךְ—(1) pass. of Piel No. 1, *to be blessed, praised*, used of God, Job 1 : 21.

(2) pass. of Piel No. 3, *to be blessed*, i. e. *caused to prosper* by God; followed by מִן of the thing, Deut. 33 : 13; 'blessed be his land by Jehovah with the gifts of heaven,' etc.

Hiphil causat. of Kal No. 1, *to cause* camels *to kneel down*, that they may rest and drink, Gen. 24 : 11.

Hithpael הִתְבָּרַךְ reflex. of Piel No. 2, *to bless oneself*, Deut. 29 : 18. Constr. followed by בְּ—(*a*) of him who is invoked in blessing, i.e. God whom we worship. Isa. 65 : 16, "he who blesseth himself in the earth shall bless himself by the God of truth;' Jer. 4 : 2.—(*b*) of the person whose happiness and welfare we invoke for ourselves (Gen. 48 : 20). So also should be explained a passage found with slight alterations five times in Genesis, 'and in thy seed shall all nations of the earth bless themselves,' i. e. they shall pray that the lot of Israel may be theirs; 22 : 18; 26 : 4; comp. 28 : 14, where for Hithpael there is Niphal; and 12 : 3; 18 : 18, where for וְנִבְרְכוּ there is also וּבוֹ נִבָּרְכוּ. Several explain this phrase in a passive sense, with the LXX. and Chaldee. Comp. Gal. 3 : 8, 'and all the nations of the earth shall be

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blessed in thee, in thy seed,' i. e. be brought by them to the true knowledge and worship of God.

בְּרַךְ

Ch.—(1) i. q. Heb. No. 1, *to kneel down*, in prayer, or worship to God. Dan. 6 : 11.

(2) *to bless*. Part. pass. בְּרִיךְ i. q. Heb. בָּרוּךְ Dan. 3 : 28.

Pael בָּרִךְ (for the common בָּרֵךְ), *to praise, bless* God; followed by לְ, Dan. 2 : 19; 4 : 31. Part. pass. Dan. 2 : 20.

בֶּרֶךְ

a knee, in sing. once Isa. 45 : 23.

Dual בִּרְכַּיִם constr. בִּרְכֵּי *knees*, not used of two merely, but even of all. כָּל־בִּרְכַּיִם 'all knees,' Eze. 7 : 17; 21 : 12. מַיִם בִּרְכַּיִם 'water reaching to the knees,' Eze. 47 : 4. *Upon the knees* (עַל בִּרְכַּיִם) where new-born children are received by their parents or nurses, Gen. 30 : 3; 50 : 23; Job 3 : 12, and where children are fondled by their parents, Isa. 66 : 12.

בֶּרֶךְ

Ch. id. Dan. 6 : 11.

בָּרַכְאֵל

'whom God blessed,' *Barachel*.

בְּרָכָה

once בִּרְכָה Gen. 27 : 38, constr. בִּרְכַּת; plur. בְּרָכוֹת, constr. בִּרְכוֹת f.

(1) *a blessing, benediction, invocation of good*, as of a father about to die, Gen. 27 : 12, בִּרְכַּת יְשָׁרִים 'the benediction of righteous men,' Pro. 11 : 11; בִּרְכַּת יְהוָֹה 'benediction (i. e. favour) of God,' Gen. 39 : 5. Also בְּרָכָה simply, Isa. 19 : 24; sometimes followed by a gen. of him whom God had blessed. Gen. 28 : 4, בִּרְכַּת אַבְרָהָם 'the benediction (with which he blessed) Abraham.' Differently, Pro. 24 : 25, בִּרְכַּת טוֹב 'blessing of good.' Plur. בְּרָכוֹת *benedictions, blessings*, sc. of God, Pro. 10 : 6; 28 : 20; but more often, *benefits, gifts* divinely bestowed; Ps. 84 : 7; Isa. 65 : 8.

(2) concr. used of a *man* by the favour of God, *extremely fortunate and happy*. Gen. 12 : 2, וֶהְיֵה בְּרָכָה; Ps. 21 : 7, תְּשִׁיתֵהוּ בְּרָכוֹת לָעַד 'thou hast made him most blessed for ever.' Collect. Zec. 8 : 13.

(3) *a gift, present*, by which one signifies favour and good will, such as one offers with good wishes. Gen. 33 : 11. נֶפֶשׁ בְּרָכָה 'a bountiful soul,' i. e. a bountiful person; Pro. 11 : 25.

(4) i. q. שָׁלוֹם *peace*, 2 Ki. 18 : 31, 'make peace with me;' Isa. 36 : 16.

(5) *Berachah*.

בְּרֵכָה

const. בְּרֵכַת f. *a pool, pond*, pr. such as camels kneel down to drink at. 2 Sa. 2 : 13; 4 : 12; Cant. 7 : 5; fully בִּרֵכַת מַיִם Nah. 2 : 9.

בֶּרֶכְיָה

'whom Jehovah blessed,' for בֶּרֶכְיָה, *Berechiah*.

בֶּרֶכְיָהוּ

id., *Berechiah*.

בָּרַם

a root not used as a verb; pr. onomatop. In Arabic it is used—

(1) of the noise and murmuring of a morose man.

(2) of the *humming* sound made in spinning and twisting a thread; II. IV. *to twist threads* together; whence the Heb. בְּרוֹמִים. Like other verbs of twisting and binding, this is farther applied—

(3) to *firmness*; hence perhaps—

בְּרַם

Ch. pr. adv. of affirmation, *yea, truly*, as in the Targ. and Syr., but in the Old Test. always adversative, *but, yet, nevertheless*, Dan. 2 : 28; 4 : 12; 5 : 17; Ezr. 5 : 13.

בַּרְנֵעַ see קָדֵשׁ בַּרְנֵעַ.

בָּרַע

an unused root. Arab. to excel. Conj. V. to give spontaneously. Hence, perhaps, pr. n. בִּרְיָעָה and—

בֶּרַע

'gift,' a king of Sodom, Gen. 14 : 2 (or for בֶּן רַע).

בָּרַק

TO SEND LIGHTNING, used of God; once found, Ps. 144 : 6.

בָּרָק

m.—(1) *lightning*. Dan. 10 : 6. Coll. *lightnings*, Ps. 144 : 6. Pl. בְּרָקִים Job 38 : 35. Applied to the brightness of a sword, Eze. 21 : 15, 33. Deut. 32 : 41, בְּרַק חַרְבִּי 'the lightning of my sword,' i. e. my glittering sword. Nah. 3 : 3. Hence—

(2) poet. *the glittering sword* itself, Job 20 : 25.

(3) *Barak*. Comp. בְּדָן.

בְּרַק see בְּנֵי בְּרַק.

בַּרְקוֹס

'painter,' for בֶּן־רְקוֹס, *Barkos*.

בַּרְקָנִים

m. pl. *threshing wains*, armed and jagged with iron or fire-stones (flints). This word appears to be derived from the unused word בַּרְקָן giving out light, which I expect denoted *the fire-stone*. [*A thorn, nettle*. F.]

בָּרֶקֶת

f. Ex. 28 : 17, and בָּרְקַת Eze. 28 : 13, a species of *gem*, so called from its *being bright*. LXX., Vulg., and Josephus render it *smaragdus, emerald*.

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בָּרַר

pret. בָּרוֹתִי, inf. with suff. בָּרָם.

(1) TO SEPARATE, TO SEVER, Eze. 20:38, 'I will separate the rebels from you.'

(2) *to select, to choose.* 1 Ch. 9:22, 'all chosen (that) they might be (porters).'

(3) *to separate and remove* impure things, *to cleanse*—(*a*) an arrow from rust, *to polish, to point* it.—(*b*) It is applied to pure and upright words and deeds. Zeph. 3:9, 'a pure lip.' Job 33:3, 'and what I know my lips have spoken purely,' i. e. truly, sincerely.

(4) *to explore, to search out, to prove*, which is done by separating.

(5) *to be empty*, see בַּר adj. No. 3, Ch. בָּרָא.

Niphal נִבַּר reflex. *to purge oneself*, for entering on a sacred office, Isa. 52:11.

Piel, *to purge*, Dan. 11:35.

Hiphil, *to purge* an arrow, i. e. to sharpen, Jer. 51:11; corn in the threshing-floor, Jer. 4:11.

Hithpael, (1) *to purge oneself*, sc. from the defilement of idolatry and sin, *to reform*, Dan. 12:10 (compare 11:35).

(2) *to act truly, graciously*, used of God; Ps. 18:27, עִם נָבָר תִּתְבָּרָר 'with the pure thou wilt shew thyself pure.'

בָּרַשׁ

an unused root, which had, I suppose, the same sense as the Arab. برث, i. e. *to cut, to cut into.*

בִּרְשַׁע

i. q. בֶּן רֶשַׁע 'son of wickedness,' *Birsha.*

בָּרֵת

an unused root, which seems to have had the sense of *to cut, to hew;* see גָּרַשׁ.

בְּשׁוֹר

'cold;' compare Arab. *Besor*, always with the art. הַבְּשׂוֹר, a stream near Gaza.

בְּשׂוֹרָה and בְּשֹׂרָה

f.—(1) *glad tidings, good news*, 2 Sa. 18:22, 25.

(2) *reward of good news*, 2 Sa. 4:10. Root בָּשַׂר.

בָּשַׂם

an unused root, *to smell sweetly*, Chald. and Syr. בְּסַם, id., but commonly *to be pleasant, agreeable.*

בֹּשֶׂם or בֹּשֶׂם

m. *balsam, the balsam plant.*

בֹּשֶׂם and בֹּשֶׂם

m., Ex. 30:23.

(1) *a sweet smell*, especially such as spices emit; קְטֹרֶת הַבֹּשֶׂם sweet smelling cinnamon.

(2) *spice* itself, 1 Ki. 10:10; דַּדֵּי בְשָׂמִים mountains abounding in spices, Cant. 8:14.

(3) the balsam shrub, Cant. 5:13.

בָּשְׂמַת

'sweet-smelling,' *Bashemath, Basmath.*

בָּשַׂר

not used in Kal; Arab. to be joyful, cheerful, especially in receiving glad tidings. The primary sense appears to be that of BEAUTY, since a face is made more beautiful by joy and cheerfulness; hence בָּשָׂר flesh, in which beauty is perceived. [According to F., *to tell, announce;* the sense of *gladness* being secondary. בָּשָׂר flesh he derives from a root, בָּשַׂר, *to be thick.*]

Piel בִּשֵּׂר—(1) *to make* any one *cheerful with glad tidings, to announce*, 2 Sa. 18:19, 'let me run and announce to the king what,' etc.; Ps. 68:12, הַמְבַשְּׂרוֹת צָבָא רָב '(women) announcing (victory) to a great host;' absol. 2 Sa. 4:10, 'he supposed that he brought glad tidings.'

(2) It is more rarely used of any messenger, 2 Sa. 18:20, 26; and even one unpleasant, 1 Sa. 4:17.

Hithpael, *to receive glad tidings*, 2 Sa. 18:31.

בָּשָׂר

once in pl. בְּשָׂרִים Pro. 14:30; m., *flesh.* Used—(*a*) of the flesh of the living body, whether of men or of beasts, Gen. 41:2, 19.—(*b*) of the flesh of cattle which is eaten, Ex. 16:12. Job 31:31, 'who is there that was not satisfied with his flesh' (i. e. in his feasts)? *Flesh* is also used—

(1) More generally for *the whole body*, Isa. 10:18. Pro. 14:30, 'the welfare of the body is a tranquil heart.'

(2) of *all living creatures.* כָּל בָּשָׂר, Gen. 6:13, specially *all men*, Ps. 65:3. Very often used as opposed to God and his power; Isa. 31:3, 'The Egyptians are men, not gods, וְסוּסֵיהֶם בָּשָׂר וְלֹא רוּחַ their horses are flesh, not endued with divine power.'

(3) 'my bone and my flesh,' used often of a relative. Gen. 29:14; also simply בְּשָׂרִי Gen. 37:27.

(4) by a euphemism for *pudenda viri;* Lev. 15:2.

בְּשַׂר

Ch. *flesh*, Dan. 7:5, in emphat. st. בְּשָׂרָא Dan. 2:11, used of the human race, כָּל בִּשְׂרָא all living creatures, Da. 4:9.

בְּשׂוֹרָה see בְּשׂוֹרָה.

בָּשַׁל or בָּשֵׁל

TO BE COOKED, RIPENED.

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(1) *to be cooked* with fire, Eze. 24:5. (2) *ripened* with the heat of the sun, as the harvest, Joel 4:13.

Piel, *to cook*, especially flesh, Ex. 16:23.

Pual, pass. of Piel, Ex. 12:9.

Hiphil, *to ripen*, Gen. 40:10.

בְּשֵׁלָה, בָּשֵׁל

m. Ex. 12:9; f. Nu. 6:19, *something boiled, sodden.*

בְּשֻׁלָּם

(for בֶּן־שָׁלוֹם 'son of peace'), *Bishlam.*

בָּשַׁן

a root not used in Hebrew. Arab. בַּשָׁה level and soft soil, soft sand.

בָּשָׁן

'soft,' 'sandy soil,' *Basnan.*

בָּשְׁנָה

shame (from בּוֹשׁ), Hos. 10:6.

בָּשַׂס

once found in Poel בּוֹסֵס for בּוֹסֵס TO TREAD DOWN; (שׂ and ס being interchanged), Am. 5:11.

בָּשַׁשׁ

a root falsely adopted, whence some derive בּוֹשֵׁשׁ Pilel of בּוֹשׁ.

בֹּשֶׁת

with suff. בָּשְׁתִּי (from בּוֹשׁ), f.

(1) *shame*, often with פָּנִים Jer. 7:19; לָבַשׁ בֹּשֶׁת Job 8:22; to be covered with shame.

(2) *ignominy, a vile and ignominious condition*, Isa. 54:4.

(3) *an idol*, which deceives the worshippers and puts them to shame, Jer. 3:24.

I. בַּת

(contr. from בִּנְתָ for בִּנְתָה from בִּנְתָה), with suff. בִּתִּי (from בִּנְתִי); pl. בָּנוֹת; constr. בְּנוֹת (as if from sing. בִּנָּה; compare בָּנִים sons), *a daughter.*

The name of daughter is of wide extent. It is used for—

(1) *grand-daughter, a female descendant.* So בְּנוֹת יְשָׁרְאֵל the Hebrew women, Jud. 11:40; בְּנוֹת עַמִּי the women of my nation, Eze. 13:17. So also we should take בְּנוֹת יְהוּדָה Ps. 48:12.

(2) *a maiden, a young woman, a woman*, Gen. 30:13; Cant. 2:2; 6:9; בַּת הָעֲשָׂיִם for 'maiden,' young woman, Dan. 11:17.

(3) *foster-daughter, adopted daughter*, Est. 2:7, 15.

(4) *female disciple, worshipper*, Mal. 2:11.

(5) followed by a genit. of place, especially a city or region, it denotes *a woman there born and dwelling*, specially of youthful age, as בְּנוֹת הָאָרֶץ Gen. 34:1. By a peculiar idiom בַּת, like other feminines, is used collectively for בָּנִים *sons*, and *daughter of a city* or *region* or *people*, for its inhabitants. So בַּת צֹר for בְּנֵי צֹר *Tyrians*, Ps. 45:13; בַּת־אֱדוֹם Lam. 4:22; בַּת־עַמִּי i. q. בְּנֵי עַמִּי my people, Isa. 22:4. This phrase is also used of a city or region itself. So בַּת־צִיּוֹן of the city itself, Isa. 1:8; יוֹשֶׁבֶת בַּת־בָּבֶל 'inhabitress (i. e. inhabitants) of the daughter of Babylon,' Zech. 2:11.

(6) Followed by a genit. of time, it implies a female who has lived *during* that time; בַּת־תִּשְׁעִים שָׁנָה one ninety years old, Gen. 17:17.

(7) Figuratively, *the daughter of any thing* is *whatever pertains to it, or is distinguished for it.* So *daughters of a city* the smaller towns in its jurisdiction and dependent on it, Num. 21:25, 32; בַּת עַיִן daughter of the eye, i. e. the pupil; בְּנוֹת הַשִּׁיר songstresses, Ecc. 12:4; בַּת גְּלִיעָל a wicked woman, 1 Sa. 1:16; בַּת אֲשׁוּרִים (ivory) the daughter of cedars, i. e. set in cedar, Eze. 27:6.

(8) It is applied to *animals* in one phrase, בַּת־יַעֲנָה, used of the ostrich.

(9) It is supposed to mean *a branch* of a tree. Gen. 49:22, 'the daughters' i. e. branches of a fruit tree, 'go up over the wall.' It may, however, be better to read בְּנוֹת צְעָדָה עָלֵי שׁוּר 'the daughters of ascent,' i. e. the wild beasts dwelling in the mountains.

(10) In proper names—

(*a*) בַּת רַבִּים 'daughter of many,' *Bathrabbim.*

(*b*) בַּת־שָׁבַע 'daughter of an oath,' שָׁבוּעָה for שְׁבוּעָה; or, daughter of seven, sc. years, *Bath-sheba.* Also called בַּת־שׁוּעַ *Bath-shua*, 1 Ch. 3:5.

(*c*) בִּתְיָה 'daughter,' i.e. worshipper, 'of Jehovah,' *Bithiah.*

II. בַּת

from בָּתַת, pl. בַּתִּים comm. (m. Eze. 45:10; f. Isa. 5:10), *a measure* of fluids, of the same content as אֵיפָה. Ten baths made a חֹמֶר; the tenth part of a bath was called עֹמֶר.

בַּת

Ch. i. q. Heb. No. II. pl. בָּתִּין.

בַּתָּה

fem. *desolation*, from בָּתַת No. 2. Isa. 7:19, נְחָלֵי הַבַּתּוֹת 'desolated (desert) valleys.' It does not appear that we should read differently—

בָּתָה

fem. Isa. 5:6, where it is said of a vineyard: אֲשִׂיתֶהָ בָּתָה 'I will lay it desolate.'

בְּתוּאֵל

(1) i. q. מְתוּשָׁאֵל 'man of God,' *Bethuel.*

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(2) pr. 'tarrying of God,' Arab. בתא i. q. בּוּת, a town, 1 Ch. 4 : 30, which in Josh. 19 : 4 is written contr. בְּתוּל. In 15 : 30, in the same series of cities, there is found כְּסִיל.

בְּתוּלָה

f.—(1) *a virgin*, so called as being separated and secluded from intercourse with men, see the root.

(2) Also used of a woman newly married, Joel 1 : 8.

(3) *Cities* or *states* are also called *virgins*, see בַּת. בְּתוּלַת יִשְׂרָאֵל 'the virgin of Israel,' of the people of Israel, Jer. 18 : 13.

בְּתוּלִים

m. pl.—(1) *virginity*, Lev. 21 : 13, 'and he shall take a wife in her virginity.'

(2) *tokens of virginity*, Deut. 22 : 14, seq.

בִּתְיָה see בַּת I. 10. c.

בָּתִּים

pl. *houses*, see בַּיִת.

בָּתַל

an unused root, i. q. Arab. to separate, to seclude.

בָּתַק

not used in Kal. Once in Piel, Eze. 16 : 40, 'and they shall cut thee in pieces with their swords.' Arab. בתך to cleave asunder, to cut.

בָּתַר

TO CUT UP, TO DIVIDE, as slain victims, in Kal and Piel, Gen. 15 : 10.

בָּתַר

Ch. *after*, for בָּאתַר, see אֵתַר.

בֶּתֶר

with suff. בִּתְרוֹ, pl. const. בִּתְרֵי m.

(1) *a divided* part of victims; Jer. 34 : 19.

(2) *section, a dividing*, used of a country divided by mountains and valleys. Cant. 2 : 17, עַל־הָרֵי־בָתֶר, mountains divided by valleys.

בִּתְרוֹן

m. *a region divided* by mountains and valleys, or *a valley which divides* mountains. 2 Sa. 2 : 29. Others suppose this to have been the pr. n. of some particular region.

בָּתַת

an unused root. Arabic I. IV. to cut, to break off. In Hebrew it appears to have denoted—

(1) to define, i. e. *to measure*; whence בַּת.

(2) to cut any thing off, *to put an end to a thing*, to lay waste altogether; whence בַּתָּה.

ג

Gimel (גִּימֶל), the third letter of the alphabet. Its name differs only in form from גָּמָל *camel*; and its figure in the Phœnician monuments, on coins, and in Æthiopic, bears a resemblance to the neck of the camel. It is often *interchanged* with כ and ק; גָּנַן and כָּנַן to cover, to protect; שָׁקַד, שְׁגַד almond.

More rarely it passes over—(2) into *gutturals*, which are less allied; namely, ע and ח.

גֵּא

adj. (for גֵּאֶה, from גָּאָה), m. *proud, arrogant*, Isa. 16 : 6.

גָּאָה

fut. יִגְאָה a poetical word.

(1) TO LIFT ONESELF UP, TO INCREASE, used of water, Eze. 47 : 5; of a plant, Job 8 : 11.—Job 10 : 16, 'and (if) it (my head) raise itself up, as a lion thou wouldest hunt me.'

(2) Metaph. *to be exalted*, of God, Ex. 15 : 1, 21. In the derivatives it is applied—

(3) to *honour* (see גָּאוֹן,) and—

(4) to *pride* and *arrogance* see גַּאֲוָה and גָּאוֹן.

גֵּאֶה

adj.—(1) *lifted up, high*. Isa. 2 : 12.

(2) *proud, arrogant*, Jer. 48 : 29. Pl. גֵּאִים the proud, often with the adjoined notion of impiety; Ps. 94 : 2.

גֵּאָה

f. *pride, arrogance*, Pro. 8 : 13.

גְּאוּאֵל

'majesty of God,' *Geuel*.

גַּאֲוָה

f. pr. elevation (from גָּאָה), hence—

(1) *magnificence, majesty*, as of God, Deut. 33 : 26.

(2) *ornament, splendour*, Job 41 : 7.

(3) *pride, arrogance*. Ps. 73 : 6, 'therefore pride clothes their neck,' i.e. they are elated with pride. Used of the sea, Psa. 46 : 4.

גְּאוּלִים

m. plur. *redemptions, redemption*. Isa. 63 : 4, 'the year of my redemption,' i. e. in which I will redeem my people.

גָּאוֹן

const. גְּאוֹן, once pl. גְּאוֹנִים (from גָּאָה). Eze. 16 : 56, pr. elevation; hence—

(1) *sublimity, majesty*, of God, Ex. 15 : 7.

(2) *ornament, glory, splendour*, Isa. 4 : 2; 60 : 15, 'I will make thee a perpetual glory.'

(3) *pride, arrogance*. Pro. 16 : 18; גְּאוֹן יַעֲקֹב 'the pride of Jacob,' Am. 6 : 8; ascribed to the waves, Job 38 : 11.

גֵּאוּת

with Tzere impure, from גָּאָה—

(1) *a lifting up, something lifted*

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up. Isa. 9 : 17, גְּאוּת עָשָׁן 'a column of smoke.'

(2) *majesty*, of God, Ps. 93 : 1.

(3) *glory, splendour*, Isa. 28 : 1, 3.

(4) *pride, arrogance*, Ps. 17 : 10; 89 : 10.

גַּאֲיוֹן

adj. *proud, arrogant*, Ps. 123 : 4, כתיב. קרי, גְּאֵי יוֹנִים *the proud ones of the oppressors.*

גֵּאָיוֹת

valleys; see גָּיָא.

I. גָּאַל

fut. יִגְאַל.—(1) TO REDEEM, BUY BACK, [TO RELEASE. F.] as a field or farm sold, Lev. 25 : 25; a thing consecrated to God, Lev. 27 : 13; a slave, Lev. 25 : 48, 49. Part. גֹּאֵל. Very frequently used of God as redeeming men, and specially Israel, Ex. 6 : 6; Isa. 43 : 1.—Job 3 : 5, יִגְאָלֻהוּ חֹשֶׁךְ וְצַלְמָוֶת 'let darkness and the shadow of death redeem it' for themselves, let them retake possession of it.

(2) Followed by דָּם; *to require blood*, i. e. *to avenge bloodshed*; only in part. גֹּאֵל הַדָּם avenger of blood, Num. 35 : 19, seq.; and without הַדָּם Num. 35 : 12.

(3) Since redemption and avenging bloodshed belonged to the nearest kinsman, גֹּאֵל denotes, *near of kin, near relative*, Nu. 5 : 8; with art. הַגֹּאֵל 'the nearest kinsman,' Ruth 4 : 1. The one next after him is called מִגֹּאֵל Ruth 2 : 20. Pl. גֹּאֲלִים relatives, 1 Ki. 16 : 11.

(4) Since it was also the office of the next of kin, when a man died without children, to marry his widow; גָּאַל is also transferred to this right and office. Ruth 3 : 13, 'if he will marry thee by right of relationship, let him marry thee, but if he will not, I will marry thee.'

Niphal, *to be redeemed*, of a field and farm, Lev. 25 : 30; of consecrated things, Lev. 27 : 20; of a slave, Lev. 25 : 54; reflex. *to redeem oneself*, 49.

II. גָּאַל

not used in Kal, *to be polluted, impure*, i. q. Chald.

Piel גֵּאֵל *to pollute, to defile*, Mal. 1 : 7.

Pual—(1) *to be polluted*, Mal. 1 : 12.

(2) *declared impure*, i. e. *to be removed*, as a priest from sacred ministry, Ezr. 2 : 62.

Niphal נִגְאַל Zeph. 3 : 1, and נְגֹאַל Isa. 59 : 3; *to be polluted, stained.*

Hiphil, *to pollute, to stain*, as a garment with blood, Isa. 63 : 3. The form אֶגְאַלְתִּי for הִגְאַלְתִּי imitates the Syriac.

Hithpael, *to pollute oneself*, with unclean food, Dan. 1 : 8.

גֹּאֶל

pl. const. גָּאֳלֵי *defilings*, Neh. 13 : 29.

גְּאֻלָּה

f. the *redemption* of a field and farm, Lev. 25 : 24; hence—(*a*) *the right of redemption*, Jer. 32 : 7.—(*b*) followed by a gen., *a field to be redeemed*, Ruth 4 : 6.—(*c*) *price of redemption*, Lev. 25 : 26.

(2) *relationship, kindredship*, Eze. 11 : 15.

גַּב

with suffix גַּבִּי, from גָּבַב, pr. *something gibbous, something curved like an arch or a bow.*

(1) *the back* of animals, Eze. 10 : 12; and of men, Ps. 129 : 3.

(2) *back, boss of a shield.* Job 15 : 26, 'he rushes upon him ... with thick bosses of shields,' a metaphor taken from a testudo.

(3) *bulwark, fortress*, Job 13 : 12, גַּבֵּי חֹמֶר גַּבֵּיכֶם 'fortresses of clay (are) your fortresses.' The weak and feeble arguments with which the adversaries are defending themselves.

(4) *a vaulted house, a vault*, Eze. 16 : 24, 31, 39.

(5) *rim, circumference* of wheels. Pl. גַּבִּים 1 Ki. 7 : 33; גַּבּוֹת Eze. 1 : 18.

(6) *the eyebrow.* Pl. גַּבּוֹת Lev. 14 : 9.

(7) *back*, i. e. surface *of the altar.* Eze. 43 : 13. Equivalent to this is גַּג הַמִּזְבֵּחַ Ex. 30 : 3; 37 : 26; so that it may be doubted whether it should not be so read.

גַּב

Ch. *back*, pl. *backs*, for sing. Dan. 7 : 6 כתיב, 'and that beast had four wings עַל גַּבֵּיהּ on its back.' גַּבֵּהּ קרי.

גָּב

pl. גָּבִים 2 Ki. 25 : 12 כתיב; see גּוּב.

I. גֵּב

m. (1) *a board*, from the idea of cutting. 1 Ki. 6 : 9.

(2) *a well.* Jer. 14 : 3. Root גּוּב.

II. גֵּב

(for גֵּבֶה from גָּבָה), *a locust.* Isa. 33 : 4.

גֹּב

Ch. emph. גֻּבָּא *a den*, where lions were kept, Dan. 6 : 8.

גֹּב and גּוֹב

'pit, cistern,' *Gob*, 2 Sa. 21 : 18, 19, for which there is in 1 Ch. 20 : 4, גֶּזֶר.

גָּבָא

an unused root, Arab. IV. *to gather together to collect.* Hence—

גֶּבֶא

m.—(1) *a reservoir for water, a cistern.* Isa. 30 : 14.

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(2) *a marsh, a pool*, Eze. 47 : 11.

גָּבַב

(1) *to be curved, hollow*, like an arch or vault, whence גַּב something gibbous.

(2) *to cut, to dig*. Whence Ch. גֵּב.

גָּבָה

an unused root, i. q. Arab. *to go out from the earth*, as locusts, issuing from the earth when hatched. Hence גַּב No. II.

גָּבַהּ

inf. גָּבְהָה, once גָּבְהָהּ Zeph. 3 : 11; fut. יִגְבַּהּ, 3 pl. fem. irregularly תִּגְבְּהֶיהָ Ezc. 16 : 50.

(1) TO BE HIGH; of a tree, Eze. 19 : 11; of heaven, Ps. 103 : 11; of a tall man, 1 Sa. 10 : 23.

(2) *to be exalted, elevated* to a greater degree of dignity and honour, Isa. 52 : 13; Job 36 : 7.

(3) גָּבַהּ לִבּוֹ (*a*) in a good sense, *to take courage*, 2 Ch. 17 : 6.—(*b*) in a bad sense, *to lift up itself* (the heart) *in pride or arrogance, to be proud*, Ps. 131 : 1.

(4) *to be proud, arrogant*, Isa. 3 : 16.

Hiphil, *to make high, to exalt*, Eze. 17 : 24; 21 : 31. Pro. 17 : 19, 'who makes his gate more lofty.' Ps. 113 : 5, הַמַּגְבִּיהִי לָשָׁבֶת 'who dwelleth on high.' Job 5 : 7, יִגְבִּיהוּ שׁוּף 'they fly on high.'

גָּבֹהַּ

adj. *lofty, high*, only in constr. גְּבַהּ עֵינַיִם Ps. 101 : 5; גְּבַהּ לֵב Pro. 16 : 5; of one who is proud.

גָּבֵהַּ

rarely גָּבֹהַּ Ps. 138 : 6, adj.; constr. גְּבַהּ 1 Sa. 16 : 7, f. גְּבָהָה.

(1) *high, lofty*, Isa. 2 : 15; 1 Sa. 9 : 2; *powerful*, Ecc. 5 : 7; subst. *height, tallness*, 1 Sa. 16 : 7.

(2) *proud, arrogant*, Isa. 5 : 15.

גֹּבַהּ

m. with suff. גָּבְהוֹ,—(1) *height*, Eze. 1 : 18; Job 22 : 12, הֲלֹא אֱלוֹהַּ גֹּבַהּ שָׁמָיִם 'is not God in the height of heaven?' Pl. const. Job 11 : 8, 'the heights of heaven (are those deep things of the divine wisdom.)'

(2) *majesty, magnificence*, Job 40 : 10.

(3) *pride, arrogance*, Jer. 48 : 29; more fully גְּבַהּ לֵב 2 Ch. 26 : 16; גֹּבַהּ רוּחַ Pro. 16 : 18.

גַּבְהוּת

f. *pride*, Isa. 2 : 11, 17.

גְּבוּל

(1) *boundary, limit* of a field, and of a region (pr. the cord by which the limit is measured out, from יָגַל) Deut. 19 : 14. Used of the sea, Ps. 104 : 9.

(2) *the space within certain borders, limits, territory*. גְּבוּל מִצְרַיִם 'the whole extent of Egypt,' Ex. 10 : 14, 19. Pl. *bounds, territories*, Jer. 15 : 13; Eze. 27 : 4; 'in the midst of the sea are thy bounds.'

(3) *edge* (of the altar), Eze. 43 : 13.

גְּבוּלָה

f. *border, margin*, Isa. 28 : 25, 'and spelt in the margin of it,' (the field). Pl. boundaries, limits, as of a field, Job 24 : 2; of regions, Num. 34 : 2.

גְּבֹר, גִּבּוֹר

adj. root גָּבַר.—(1) *strong, mighty, impetuous*, used of a hunter, Gen. 10 : 9; commonly of a hero, 2 Sa. 17 : 10; גִּבּוֹר חַיִל 'a mighty warrior,' Jud. 6 : 12. Used of God, Ps. 24 : 8, 'Jehovah (is) strong and mighty, Jehovah (is) mighty in battle. In mockery, Isa. 5 : 22, 'woe to those who are heroes in drinking wine.' It is also referred to *energy, ability*, in performing things, 1 Ki. 11 : 28; to *wealth*, Ruth 2 : 1; *to power*, Gen. 10 : 8. Hence—

(2) *a chief, a military leader*, Isa. 3 : 2; 2 Sa. 23 : 8. Used generally of a chief, 1 Ch. 9 : 26, 'the chiefs of the porters.' It is rarely—

(3) in a bad sense, *proud, a tyrant*, Ps. 52 : 3.

גְּבוּרָה

f.—(1) *strength*, Ecc. 9 : 16, 'wisdom is better than strength;' 10 : 17, 'for strength (to strengthen the body), not for drunkenness.' Pl. Ps. 90 : 10, 'by reason of strength eighty years.' Specially—

(2) *fortitude, military virtue*, Jud. 8 : 21. It is also applied to the horse, Job 39 : 19; once to the strong and intrepid soul of a prophet, Mic. 3 : 8. Sometimes in concr. for mighty deeds, 1 Ki. 15 : 23; also for strong men, heroes, Isa. 3 : 25.

(3) *power*, Isa. 30 : 15; especially of God, Ps. 21 : 14. Pl. 'mighty deeds of God,' Deut. 3 : 24.

(4) *victory*, Ex. 32 : 18.

גְּבוּרָה

Ch. emph. גְּבוּרְתָּא *power, might*, of God, Dan. 2 : 20.

גָּבַח

i. q. גָּבַהּ *to be high*, but specially used of *stature*, and of *the forehead*, Ch. גְּבִיחַ a man who is too tall.

גִּבֵּחַ

m. adj. *one who has too high a forehead* (nouns of the form קִטֵּל indicating some defect of body), hence *bald on the front part of the head*, Lev. 13 : 41.

גַּבַּחַת

f. *baldness on the front part of the head*, Lev. 13 : 42, 43. It is applied to *a bare place* on the *outer side* of garments and clothes, Lev. 13 . 55.

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נַבַּי

i. q. Syr. 'an exactor of tribute,' *Gabbai.*

נְבִים

'cisterns,' Jer. 14 : 3, or 'locusts,' Isa. 33 : 4, *Gebim*, Isa. 10 : 31.

נְבִינָה

f. *curdled milk, cheese*, Job 10 : 10; root נָבַן. Arab. IV. to curdle as milk.

נְבִיעַ

m. from נָבַע.—(1) *a cup, bowl*, Gen. 44 : 2, seq.; *a large bowl* of wine, Jer. 35 : 5.

(2) *calix of flowers*, in the ornaments of the holy candlestick. Ex. 25 : 31.

נְבִיר

m. *lord*, Gen. 27 : 29, 37. Root נָבַר.

נְבִירָה

f. *lady, mistress*, everywhere used of a *queen*, specially of the wife of a king, 1 Ki. 11 : 19; of the mother of a king, 1 Ki. 15 : 13.

נְבִישׁ

(from נָבַשׁ) pr. *ice* (see אַלְנְבִישׁ); trop. used for *crystal.*

נָבַל

(1) TO TWIST, TO TWIST TOGETHER, TO WREATHE as a rope. Denominative from נֶבֶל is—

(2) *to bound, to limit*—(*a*) used of the boundary itself. Josh. 18 : 20, 'and Jordan was its border.'—(*b*) with an acc. of the boundary, *to set, to determine.* Deut. 19 : 14, 'remove not the boundaries of thy neighbour which those of old have set.'

(3) Followed by בְּ *to border upon, to be adjacent to*, Zec. 9 : 2.

Hiphil, *to set bounds to any thing, to limit.* Ex. 19 : 23, הִגְבֵּל אֶת־הָהָר set bounds round the mountain.'

נֶבֶל

'mountain,' *Gebal.* Gent. n. נִבְלִי *Giblite.*

נָבָל

m. 'mountain,' *Gebal*, Ps. 83 : 8, *Gebalene.*

נְבוֹל see נְבָל.

נַבְלוּת

f. *wreathen work*, like a rope twisted and wreathed. Ex. 28 : 22, 'wreathen chains, with twisted work of pure gold.'

נָבַן

(1) an unused root, *to be curved, gibbous.*

(2) it is applied to the body when *horror-stricken*, and *contracting* itself.

(3) used of milk which curdles, whence נְבִינָה curdled milk, cheese.

נִבֵּן

m. adj. *gibbous, hump-backed*, Lev. 21 : 20.

נַבְנֻנִּים

m. pl. *summits*, as if humps of a mountain; Ps. 68 : 16, 'a mountain of summits, the mountain of Bashan.'

נָבַע

a root not used as a verb, having the sense of *elevation*, like a mountain or hill; specially, round like a cup or the head.

נָבַע

'hill,' *Geba, Gibeah, Gaba*; more fully גִּבְעַת בִּנְיָמִן 1 Sa. 13 : 16.

נִבְעָא

'hill,' *Gibea*, 1 Ch. 2 : 49.

נִבְעָה

pl. נִבְעוֹת f.—(1) *a hill*, 2 Sa. 2 : 25; נִבְעוֹת עוֹלָם the ancient hills, the same from the creation of the world to this day, Gen. 49 : 26; the name of hill is applied—

(2) to *a town situated on a hill*, as —(*a*) 1 Sa. 13 : 15; 'Gibeah of the Benjamites.' Gent. n. גִּבְעָתִי 1 Ch. 12 : 3.—(*b*) hill of Phinehas, in Mount Ephraim, Josh. 24 : 33.—(*c*) a town in the tribe of Judah, Josh. 15 : 57.

נִבְעוֹן

'pertaining to a hill,' i. e. built on a hill, *Gibeon.*

נִבְעָל

quadril. m. *calix, corolla, of flowers*, i. q. נִבְעִי *calix*, with ל added at the end, which sometimes appears to have a diminutive force. Once used of flax, Ex. 9 : 31, 'for the barley was in the ear, and the flax in the corolla,' i. e. the flax had the corollas of flowers.

נִבְעַת

'hill,' a town of the tribe of Judah, Josh. 18 : 28.

נָבַר and נָבַר

2 Sa. 1 : 23; fut. יִגְבַּר TO BE STRONG, TO PREVAIL. The primary power is that of *binding*, like Arab. I., VII., VIII., to bind up anything broken, to make firm.

Piel, *to make strong, robust, to strengthen*; Ecc. 10 : 10, חֲלִים יְגַבֵּר 'to exert one's strength.'

Hiphil—(1) *to make strong, firm, to confirm*; Dan. 9 : 27, 'he shall confirm a covenant with many.'

(2) intrans. *to prevail*; Ps. 12 : 5, 'with our tongue will we prevail.'

Hithpael—(1) *to shew oneself strong*, followed by עַל Isa. 42 : 13.

(2) *to be proud, insolent*, Job 36 : 9.

גֶּבֶר

pl. גְּבָרִים m.—(1) *a man, vir*, so

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called from strength, a word with few exceptions found only in poetry; in the Aramæan it is very widely used. Specially—(*a*) opp. to a woman, *a male*, Deut. 22:5; Job 3:3, 'the night which said הֹרָה גֶבֶר a male is conceived.'—(*b*) opp. to wife, *a husband*, Pro. 6:34. Sometimes—(*c*) it denotes *the strength of a man*, Isa. 22:17, 'behold Jehovah will cast thee with the casting of a man,' i. e. with a strong, most violent propulsion.—(*d*) *man, homo*, opp. to God, Job 4:17.—(*e*) *a soldier*, Jud. 5:30.

(2) *every one, each*. Joel 2:8.

(3) *Geber*, 1 Ki. 4:19.

גְּבַר

i. q. גֶּבֶר *a man*, in the Chaldee form, Ps. 18:26; in the parallel place, 2 Sa. 22:26, there is גִּבּוֹר.

גְּבַר

Ch. id. *a man*, Dan. 2:25. Pl. גֻּבְרִין, גֻּבְרַיָּא (as if from גֻּבְרָא) *men*, Dan. 3:8.

גִּבָּר

Ch. pl. const. גִּבָּרֵי m. *a hero, a soldier*, Dan. 3:20. Also, *Gibbar*, apparently as the name of a town, for גִּבְעוֹן.

גַּבְרִיאֵל

'man of God,' *Gabriel*, Dan. 8:16.

גְּבֶרֶת

with suff. גְּבִרְתִּי (from the masc. גְּבִיר, for גְּבִירֶת), f. *lady, mistress*, Gen. 16:4.

גָּבַשׁ

a root not used as a verb, i. q. Arab. *to congeal, to freeze* with cold; whence אֶלְגָּבִישׁ and גָּבִישׁ.

גִּבְּתוֹן

'a lofty place,' 'an acclivity,' *Gibbethon*.

גָּג

const. גַּג, with ה parag. גָּגָה Josh. 2:6; pl. גַּגּוֹת m.

(1) THE ROOF of a house, flat, as is usual in the East, Josh. 2:6, 8. Used of the roof of a tower, Jud. 9:51; of a temple, Jud. 16:27.

(2) *the surface of the altar*, Ex. 30:3; 37:26.

גַּד

m.—(1) *coriander* seed, so called from its furrowed and striped grains; see the root גָּדַד, Ex. 16:31.

(2) i. q. גָּד No. 1, *fortune*; with art., specially *the divinity of Fortune*, worshipped by the Babylonians; elsewhere called Baal.

גָּד

m.—(1) *fortune*, i. q. גַּד No. 2; compare the root. Gen. 30:11. כתיב, בְּגָד. LXX. ἐν τύχῃ. קרי, בָּא גָד 'fortune has come.'

(2) *Gad*.—(*a*) a son of Jacob. Gent. noun. is גָּדִי (different from גַּדִּי), mostly collect. הַגָּדִי Gadites.—(*b*) a prophet in the time of David.

גְּדָבְרִין

Ch. see below גִּזְבָּר.

גִּדְגַּד

quadril. Æthiop., to beat, to thunder. Hence—

גִּדְגָּד

perhaps, 'thunder,' *Gidgad*, pr. n. whence חֹר הַגִּדְגָּד Nu. 33:32, i. q. גֻּדְגֹּד Deut. 10:7.

גָּדַד

fut. יָגֹד—(1) TO CUT INTO, TO CUT; Arab. to prune a vine, to cut cloth from the loom.

(2) *to penetrate, to break in upon*, i. q. גּוּד. Ps. 94:21. From the idea of cutting off, defining, is—

(3) the signification of *lot* and *fortune*, whence, גַּד, גָּד.

Hithpoel—(1) *to cut oneself, to make incisions on* one's skin, as in mourning, Jer. 16:6; 41:5; or as afflicting the body for any cause, Deut. 14:1.

(2) reflect. of Kal No. 2, to crowd in great numbers into one place, Jer. 5:7.

גְּדַד

Ch. *to cut, to cut down* a tree. Imp. גֹּדּוּ Dan. 4:11, 20.

גַּדָּה see חֲצַר גַּדָּה.

גָּדָה

an unused root, which had the sense of *cutting, cutting off*, and *plucking away*. Hence גְּדִי.

גֵּדָה or גָּדָה

pl. const. גְּדוֹת *banks* (of a river), Josh. 3:15; so called because they are torn away and broken down by the water.

גְּדוּד

pl. גְּדוּדִים and גְּדוּדוֹת m.

(1) *incision, cutting* (from גָּדַד).—(*a*) of the skin, Jer. 48:37.—(*b*) of a field, *a furrow*, Ps. 65:11.

(2) *a troop, band of soldiers*, 'as intended *to cut* or *break in* upon the enemy.' Gen. 49:19, גָּד גְּדוּד יְגוּדֶנּוּ 'troops shall invade Gad.' בְּנֵי הַגְּדוּד 2 Ch. 25:13; בַּת גְּדוּד Mic. 4:14. Used of a troop of robbers, Hos. 7:1.

גָּדוֹל

rarely defect. גָּדֹל Gen. 1:16; const. גְּדוֹל, גְּדֹל, three times in גְּדָל־קרי Ps. 145:8; Nah. 1:3; Pro. 19:19.

(1) *great*, of magnitude and extent, Num. 34:6; of number and multitude, Gen. 12:2; of importance, Gen. 39:9; Gen. 29:7, עוֹד הַיּוֹם גָּדוֹל 'as yet the day is great,' i. e. there is yet much day left.

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Subst. גָּדֹל זְרוֹעֲךָ *magnitude of thy arm*; Ex. 15 : 16. Plur. גְּדֹלוֹת *great actions*, Job 5 : 9.

Specially—(*a*) *elder, eldest*. Gen. 27 : 1.—(*b*) *great* of power, nobility, wealth, *powerful*. Ex. 11 : 3. הַכֹּהֵן הַגָּדוֹל 'the great (i. e. the high) priest.' Pl. גְּדֹלִים nobles, Pro. 18 : 16.

(2) *proud*. Ps. 12 : 4, 'a tongue speaking proud things,' i. e. magniloquent, impious things.

גְּדוּלָּה, גְּדוּלָה

(and גְּדֻלָּה) f.

(1) prop. *magnitude, greatness*, concr. *great actions*, 2 Sa. 7 : 23.

(2) *magnificence, majesty* of God, Ps. 145 : 3; of a king, Est. 1 : 4.

גִּדּוּף

only in pl. גִּדּוּפִים Isa. 43 : 28, and גִּדּוּפֹת Isa. 51 : 7, *reproaches*. Root גָּדַף.

גְּדוּפָה

f. id. Eze. 5 : 15.

גָּדִי

(1) patron. from גָּד *a Gadite*.

(2) *Gadi*, 2 Ki. 15 : 14.

גַּדִּי

'fortunate,' from גַּד, גָּד, *Gaddi*.

גְּדִי

m. *a kid*, so called from cropping the herbage; see גָּדָה. More fully גְּדִי עִזִּים 'a kid of the goats,' Gen. 38 : 17, 20. Pl. גְּדָיִים; גְּדֵי עִזִּים.

גַּדִּיאֵל

'fortune of God,' i. e. sent from God, *Gaddiel*.

גַּדְיָה or גִּדְיָה

shore. Pl. גִּדְיוֹתָיו or גַּדְיוֹתָיו 1 Ch. 12 : 15 כתיב.

גְּדִיָּה

f. *a female goat*. Pl. גְּדִיּוֹת Cant. 1 : 8.

גָּדִיל

only in pl. גְּדִילִים m. *intertwined threads, twisted work*, see the Root. Used—

(1) of the fringes (צִיצִת) on the borders of garments, Deut. 22 : 12.

(2) *festoons* on the capitals of columns; 1 Ki. 7 : 17.

גָּדִישׁ

m. (from גָּדַשׁ).—(1) *a heap of sheaves in the field*. Ex. 22 : 5.

(2) *a sepulchral heap*, Job 21 : 32; comp. Arab.

גָּדַל

(1) pr. TO TWIST TOGETHER, TO BIND TOGETHER, like the Arab. This primary power is partly in the cognate languages applied to *wrestling*; partly to *strength* and *force*.

(2) *to be* or *become great, to grow*. Job 31 : 18, גְּדֵלַנִי מֵאָב 'the orphan grew up to me as a father,' i. e. with me, under my care. It is applied to *riches* and *power*, Gen. 26 : 13; 41 : 40.

(3) *to be greatly valued*, 1 Sa. 26 : 24. Also *to be celebrated with praises*, Ps. 35 : 27.

Piel גִּדֵּל, in the end of a clause גִּדֵּל.

(1) *to cause* and *to take care that* any thing *shall grow, and become great*, hence, to nourish, to train, Num. 6 : 5; Isa. 44 : 14; 2 Ki. 10 : 6. Figuratively, *to make rich and powerful*, Josh. 3 : 7.

(2) *to make much of, to value highly*, Job 7 : 17. Hence *to praise*, to celebrate, Ps. 69 : 31.

Pual, pass. of Piel No. 1, *to be brought up, caused to grow*. Part. Ps. 144 : 12.

Hiphil—(1) *to make great*, Gen. 19 : 19; הִגְדִּיל לַעֲשׂוֹת to act nobly, to perform great actions, Joel 2 : 21; and without לַעֲשׂוֹת 1 Sa. 12 : 24. The phrase is taken in a bad sense, Obad. 12; Joel 2 : 20; Lam. 1 : 9.

(2) *to make high, to lift up*, Ps. 41 : 10.

Hithpael—(1) *to shew oneself great* and *powerful*, Eze. 38 : 23.

(2) *to act arrogantly*; Isa. 10 : 15.

גָּדֵל

m. part. or verbal adj. *growing, growing up*, 1 Sa. 2 : 26; *great*, Eze. 16 : 26.

גֹּדֶל

with suff. גָּדְלוֹ, once גֻּדְלוֹ Ps. 150 : 2.

(1) *magnitude, greatness*, Eze. 31 : 7.

(2) *magnificence, majesty*, as of a king. Eze. 31 : 2, 18; of God, Deut. 3 : 24; 5 : 21.

(3) גֹּדֶל לֵבָב *arrogance, insolence*, Isa. 9 : 8.

גִּדֵּל

perhaps 'too great,' 'giant,' of the form of adjectives expressing bodily defects, as גִּבֵּחַ, *Giddel*

גָּדֹל see גָּדוֹל

גָּדִל see גָּדִיל

גְּדֻלָּה see גְּדוּלָה

גְּדַלְיָה

'whom Jehovah has made great,' *Gedaliah*; Jer. 40 : 5, seq.

גְּדַלְיָהוּ

id., *Gedaliah*, Jer. 38 : 1.

גִּדַּלְתִּי

Giddalti, 1 Ch. 25 : 4, 29.

גָּדַע

fut. יִגְדַּע.—(1) TO CUT, TO CUT DOWN, TO PRUNE, prop. trees, applied also to the slaughter of men, Isa. 10 : 33. Once used of the beard, Isa. 15 : 2,

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כָּל־זָקָן גְּדוּעָה 'every beard cut off,' or mutilated. In the place where this is copied, Jer. 48 : 37, we read, גְּדוּעָה *shorn*, but there is no need to regard this as the true reading in Isaiah.

(2) *to break* as a rod, Zech. 11 : 10; any one's *arm*, 1 Sa. 2 : 31; and any one's *horn*, Lam. 2 : 3, figuratively, for *to break* his strength.

Niphal, *to be cut down*, Isa. 14 : 12; also *to be broken*, Jer. 48 : 25; Eze. 6 : 6.

Piel גִּדַּע, *to break, to break in pieces*, as bars, bolts, Isa. 45 : 2; horns, Ps. 75 : 11; statues, Deut. 7 : 5.

Pual, *to be cut down* as a tree, Isa. 9 : 9.

גִּדְעוֹן

perhaps, 'cutter down,' i. e. brave soldier, *Gideon*.

גִּדְעֹם

'cutting down,' *Gidom*.

גִּדְעֹנִי

id., *Gideoni*, Num. 1 : 11.

גָּדַף

pr. i. q. Arab. to cut off, figuratively TO CUT WITH OPPROBRIOUS WORDS.

Piel, *to reproach, to revile*.—(*a*) men, especially—(*b*) God, 2 Ki. 19 : 6, 22; Num. 15 : 30.

גָּדַר

TO SURROUND WITH A FENCE, HEDGE, WALL, hence *to erect a wall*. Part. גֹּדְרִים builders of the wall, 2 Ki. 12 : 13. Often used figuratively—(*a*) to wall around, i. e. to set any one in safety, Eze. 13 : 5.—(*b*) to obstruct any one's way so that he cannot go out, Lam. 3 : 7, 9.

גָּדֵר

c. (m. Eze. 42 : 7, f. Ps. 62 : 4.)

(1) *a wall*, Eze. 13 : 5; Num. 22 : 24.

(2) *a place fortified with a wall*, Ezr. 9 : 9.

גֶּדֶר

m.—(1) *wall, fence*. Pro. 24 : 31.

(2) *Geder*, Josh. 12 : 13; perhaps the same as גְּדֵרָה. Gent. noun גֵּדֵרִי.

גְּדֹר

'hedge,' 'wall,' *Gedor*.

גְּדֵרָה

f. const. גְּדֵרַת pl. const. גִּדְרוֹת.

(1) *the wall* of a city, Ps. 89 : 41; more frequently *the fence* of a vineyard, Jer. 49 : 3.

(2) *a place fortified with a wall*, a fold for flocks. Hence with art. הַגְּדֵרָה *Gederah*, Josh. 15 : 36, perhaps the same as is elsewhere called בֵּית גָּדֵר. Gent. n. is גְּדֵרָתִי.

גְּדֵרוֹת

'folds,' *Gederoth*, Josh. 15 : 41, and with art. הַגְּדֵרוֹת 2 Ch. 28 : 18.

גְּדֵרוֹתַיִם

'two sheep-folds,' *Gederothaim*.

גְּדֵרִי

Gederite, gent. n. from בֵּית־גָּדֵר or from גָּדֵר.

גָּדַשׁ

i. q. Ch. TO HEAP UP, TO FILL.

גֵּה

Eze. 47 : 13, an erroneous reading for זֶה.

גָּהָה

pr. TO THRUST AWAY, TO REMOVE, specially the bandage of a wound, '*to cure*.' Hos. 5 : 13, 'he (the king of Assyria) shall not thrust away from you (the Jews) the bandage,' i. e. he shall not heal you, as in the other hemistich.

גֵּהָה

f. *removal of bandage*, i. e. *healing* of a wound. Pro. 17 : 22, 'a joyful heart gives a happy healing.'

גָּהַר

TO BOW ONESELF DOWN, TO PROSTRATE ONESELF, TO LAY ONESELF DOWN. 2 Ki. 4 : 34, 35, 'and he bowed himself upon him.' 1 Ki. 18 : 42, 'and he cast himself down on the ground.'

גַּו

m. *the back* (from גָּוָה) הִשְׁלִיךְ אַחֲרֵי גַּוּוֹ 'to cast behind one's back,' i. e. to neglect, to despise. 1 Ki. 14 : 9.

גַּו

Ch. const. גּוֹ and גּוֹא mas. *middle, midst*. Hence—(*a*) בְּגוֹ, בְּגוֹא *in the midst*, and simply *in*. בְּגוֹ נוּרָא in the fire, Dan. 3 : 25. Ezr. 6 : 2, 'so in it (the book) was written a commentary.'—(*b*) לְגוֹא *into*, Dan. 3 : 6. —(*c*) מִן־גּוֹא 'out of the midst,' Dan. 3 : 26.

גֵּו

for גֵּוָה, from גָּוָה; with suff. גֵּוִי, גֵּוְךָ m.

(1) *back*, Pro. 10 : 13; Isa. 38 : 17; see גֵּו.

(2) prop. belly, *middle, midst*; Job 30 : 5, 'they are driven from among (men).'

גּוֹא see גַּו Ch.

גּוּב

(1) i. q. Arab. גאב Med. Waw and Ye; TO CLEAVE, TO CUT.

(2) *to dig a well*, like the Arab. Conj. VIII.

(3) *to plough*, to cut the ground with a plough; hence 2 Ki. 25 : 12 כתיב, *ploughmen*.

גּוֹב

a locust (from גָּנָה), Nah. 3 : 17; pl. (or collect.) גּוֹבִי (for גּוֹבִים), Am. 7 : 1; Nah. 3 : 17, גּוֹב גּוֹבַי 'the locust of locusts.'

גּוֹב

'pit,' *Gob*, 2 Sa. 21 : 18, 19.

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גּוֹג

Gog—(1) prince of the land of Magog, Eze. 38 : 2.—(2) a Reubenite, 1 Ch. 5 : 4.

גּוּד

TO PRESS, URGE upon any one, TO INVADE him, Gen. 49 : 19.

גָּוָה and גָּוַי

an unused root, of the same sense as גָּבַב *to be elevated, to rise up, like a back or hump.*

I. גָּוָה

f. *body*, Job 20 : 25. Root גָּוָה.

II. גָּוָה

f. contr. for גַּאֲוָה (from גָּאָה).—(1) *lifting up, exaltation;* Job 22 : 29, כִּי הִשְׁפִּילוּ וַתֹּאמֶר גֵּוָה 'when (men) act humbly, thou commandest lifting up,' i. e. thou liftest up the modest, meek men.

(2) *pride, arrogance*, Jer. 13 : 17.

גְּוָה

Ch. *pride*, Dan. 4 : 34.

גָּוַז

pr. to cut in pieces; hence—

(1) TO PASS THROUGH, TO PASS OVER, OR AWAY; Ps. 90 : 10, 'for it (human life) soon passes away, and we fly away.'

(2) caus. *to cause to pass away, to bring over;* Num. 11 : 31, 'and brought quails from the sea.' [Referred by F. to Hiph.] As to גִּוַּי see גָּוָה.

גּוֹזָל

m. *a young bird*, of a dove, Gen. 15 : 9; of an eagle, Deut. 32 : 11, so called from chirping (see גָּזַל.)

גּוֹזָן

(from גָּזָה), perhaps 'stone quarry,' *Gozan, Gauzanitis.*

גִּיחַ see גּוֹחַ

גִּיל see גָּיַל.

גּוֹלָה

f.—(1) part. act. f. of the verb גָּלָה No. 2; collect. *a band of exiles*, Jer. 28 : 6; and used also of those who have again returned into their country, Ezr. 10 : 8.

(2) abstr. *exile, migration.* 1 Ch. 5 : 22, 'until the exile.'

גּוֹלָן

'exile,' *Golan*, Deut. 4 : 43; Josh. 21 : 27 (גַּלְעָן כתיב).

גּוֹמֶץ

m. *a pit;* Ecc. 10 : 8. The root גמץ is used in Syriac and Chaldee in the signification of *digging.*

גּוֹי

m.—with suff. 1 pers., once גֹּיִי Zeph. 2 : 9; pl. גּוֹיִם; const. גּוֹיֵי; sometimes in כתיב גֵּיִם Ps. 79 : 10.

(1) *a people*, prop. it would seem *body*, from גָּוָה; and then a *body politic.* The word is used of the nations at large, and also of the Israelites, Isa. 1 : 4. In pl. גּוֹיִם specially is used of *the* (other) *nations besides Israel*, Neh. 5 : 8. Sometimes opposed to עַם, הָעָם, which is more commonly used of Israel; Isa. 42 : 6, 'I will make thee a covenant of the people, a light (i. e. a teacher) of the Gentiles.'

(2) Poet. applied to herds and troops of animals, Joel 1 : 6.

(3) Sometimes גּוֹיִם *Gentiles*, very nearly approaches to the nature of a pr. n. Josh. 12 : 23; Isa. 8 : 23.

גְּוִיָּה

f.—(1) *body*, pr. belly. Eze. 1 : 11, 23. Neh. 9 : 37, 'they have dominion over our bodies and our cattle.'

(2) *a dead body, corpse*, both of men, 1 Sa. 31 : 10; and of beasts, Jud. 14 : 8.

גּוּל see גָּיַל.

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גּוֹמֶץ

m. *a pit;* Ecc. 10 : 8. The root גמץ is used in Syriac and Chaldee in the signification of *digging.*

גּוּן

an unused root. Ch. גְּוַן to colour, to dye.

גְּוָנִי

'painted with colours,' *Guni*, Gen. 46 : 24; patron. (for גּוּנִי), Num. 26 : 48. [*Protected.* F.]

גָּוַע

inf. גְּוֹעַ and גָּוְעַ, fut. יִגְוַע, TO EXPIRE, TO BREATHE OUT ONE'S LIFE, Gen. 6 : 17; sometimes with the addition of מוּת Gen. 25 : 8.

גּוּף

i. q. Arab. גאף to be hollow. V. id., and to be hid away in the midst of any thing, Conj. II., *to shut* a door.

Hithpael, *to shut* doors, Neh. 7 : 3.

גּוּפָה

f. *a body, corpse*, so called from the idea of being hollow, 1 Ch. 10 : 12, for גְּוִיָּה in the parallel place, 1 Sa. 31 : 12.

I. גּוּר

prop. TO TURN ASIDE FROM THE WAY; hence—

(1) *to tarry* anywhere, *as a sojourner and stranger;* used of individuals, Gen. 12 : 10; 19 : 9; and of whole nations, Ex. 6 : 4. Poet. of brutes, Isa. 11 : 6. Ps. 120 : 5, 'woe is me, that I sojourn in Mesech;' Jud. 5 : 17, 'and why did Dan remain in his ships?' i. e. sit at leisure on the sea shore. Job 19 : 15, גָּרֵי בֵיתִי 'the sojourners of my house,' i. e. servants. Part. גָּר, Lev. 17 : 12, 'the stranger that sojourneth amongst you.' Job 28 : 4, in the description of a mine פָּרַץ נַחַל מֵעִם גָּר 'a man *breaks a channel* (i. e. a shaft) *from where he dwells*, and as it were sojourns,' i. e. from the surface of the ground.

(2) *to fear*, like יָרֵא. This signification is taken from that of *turning*

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aside, Job 41 : 17. Of fear or reverence towards God, Ps. 22 : 24.

(3) *to be gathered together*, or *gather selves togeiher*. Ps. 56 : 7, 'they are gathered together (and) hide themselves;' i. e. in their lurking places. Once, apparently, transitively. Ps. 140 : 3, 'they gathered together wars.'

Hithpalel—(1) *to tarry;* 1 Ki. 17 : 20.—(2) *to gather selves together*. Hos. 7 : 14. מִתְגֹּרָרִי Jer. 30 : 23; see under גָּרַר.

II. גּוּר

Perhaps *to suck*. Comp. עִיר. [שׁוּר. F.]

גּוֹר

a lion's whelp. Jer. 51 : 38; Nah. 2 : 13.

גּוּר

pl. גּוּרִים m. *a whelp*. Specially 'a lion's whelp,' Eze. 19 : 2. Once the whelp of a jackal, Lam. 4 : 3.

Pr. n. מַעֲלֵה־גוּר *going up of Gur*, the going up of the whelp or whelps; 2 Ki. 9 : 27.

גּוּר בַּעַל

'sojourning of Baal,' *Gur-Baal*.

גּוֹרָל

pl. גּוֹרָלוֹת m. prop. a little stone, pebble, specially such as were used in casting lots.

(1) *a lot*. Of a lot coming forth from the shaken urn, there is said, עָלָה גּוֹרָל עַל Lev. 16 : 9, and יָצָא גּוֹרָל Num. 33 : 54.

(2) *what falls to any one by lot*, especially part of *an inheritance;* Jud. 1 : 3. Metaph. *the lots* assigned by God to men, Ps. 16 : 5; Dan. 12 : 13.

גֹּשׁ, גּוֹשׁ

A CLOD of earth, of dust. Once found, Job 7 : 5, קְרִי, רְפָה וְגוֹשׁ עָפָר בְּתִיב, גֹּשִׁי 'worms and clods of earth clothe (i. e. cover) my body.' The etymology is very obscure.

גֵּז

m. (from גָּזַז), pl. const. גְּזֵי.—(1) *a shearing*, meton. *shorn wool* of sheep, *a fleece;* Deut. 18 : 4, 'the firstfruits of the fleece of thy sheep.'

(2) *a mowing*, e. g. *a mown meadow*, Ps. 72 : 6; Am. 7 : 1, גִּזֵּי הַסָּפִיחַ 'the king's mowings.' Apparently the firstfruits of the hay.

גִּזְבָּר

m., Ezr. 1 : 8, *a treasurer*, the officer who had the charge of the royal treasures amongst the Persians, see גָּנַז. Pl. Ch. גִּזְבְּרַיָּא Ezr. 7 : 21; and by extruding the sibilant, גַּדְבְּרַיָּא Dan. 3 : 2, 3.

גָּזָה

prop. TO CUT; specially—(1) *to cut a stone, to form by cutting*.

(2) Metaph. *to give, to divide out*. Especially, used of favours conferred on any one; Ps. 71 : 6, 'from my mother's womb thou hast conferred favours upon me.'

גִּזָּה

f. *a fleece*, Jud. 6 : 39, 40.

גִּזֹּה

perhaps 'stone quarry,' whence is derived gent. גִּזֹנִי *Gizonite* 1 Ch. 11 : 34.

גָּזַז

TO CUT, as hay; specially TO SHEAR a flock, Gen. 31 : 19; the hair, as in mourning, Job 1 : 20.

Niphal נָגַז *to be shorn*, used of enemies, i. e. to be cut off, to be slain, Nah. 1 : 12.

גָּזָז

'shearer,' *Gazez*, 2 Ch. 2 : 46.

גָּזִית

(from גָּזַת) *a cutting of stones*. Whence 1 Ki. 5 : 31, cut *stones*, especially *squared*, Isa. 9 : 9.

I. גָּזַל

(1) prop. TO STRIP OFF, as skin from flesh, TO FLAY, Mic. 3 : 2.

(2) *to pluck off*, or *away*.—(*a*) by open force, 2 Sa. 23 : 21, 'he plucked the spear from the hand of the Egyptian;' Gen. 31 : 31, 'I feared lest thou wouldest take thy daughters away from me.' Job 24 : 19, 'drought and heat take away the snow water,' i. e. they absorb. It is more often used—(*b*) of one who *takes to himself, claims for himself* the goods of another by injustice, Job 20 : 19.

(3) with acc. of person, *to despoil* any one—(*a*) properly, Jud. 9 : 25.—(*b*) by fraud and injustice, Lev. 19 : 13.

Niphal pass. *to be taken away*, used of sleep, Pro. 4 : 16.

II. גָּזַל

an unused root, i. q. Arab. *to chirp, to coo*, of a dove.

גָּזֵל

m. *rapine, robbery*, and concr. *goods obtained by force and wrong*, Lev. 5 : 21. Followed by a genitive, there twice occurs the form—

גָּזֶל

id. Eze. 18 : 18; Ecc. 5 : 7.

גְּזֵלָה

id., Eze. 18 : 7, 12. גְּזֵלַת הֶעָנִי goods taken away from the poor, Isa. 3 : 14.

גָּזַם

an unused root, pr. *to cut off*, like the Arab. it is applied to the signification of *devouring;* whence—

גָּזָם

m. *a species of locust*. Joel 1 : 4; Am. 4 : 9.

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גָּזָם
'eating up,' *Gazzam*, Ezr. 2 : 48.

גָּזְנִי see גָּזוֹה.

גָּזַע
an unused root, i. q. גָּזַר, *to cut down* a tree. Hence—

גָּזַע
m. with suff. גִּזְעוֹ *the trunk of a felled tree*, Job 14 : 8; hence, *any trunk*, Isa. 11 : 1.

גָּזַר
fut. יִגְזֹר (see No. 3), and יִגְזַר (No. 4).
(1) TO CUT, TO DIVIDE, 1 Ki. 3 : 25, 26; Ps. 136 : 13.
(2) *to cut down wood*, 2 Ki. 6 : 4.
(3) *to eat up, to devour*, from the idea of cutting food. Isa. 9 : 19, used there of the slaughter of war.
(4) *to decree, to decide, to constitute*, Job 22 : 28.
(5) intrans. *to cut off, to fail*. Hab. 3 : 17, 'the sheep fail in the folds.'
Niphal—(1) *to be decreed*, Est. 2 : 1.
(2) *to be separated, excluded, cut off*. 2 Ch. 26 : 21, 'for he was excluded from the house of God.' Isa. 53 : 8, 'he was cut off from the land of the living.'
(3) *to be taken away, cut off, to perish*, Lam. 3 : 54. Eze. 37 : 11, נִגְזַרְנוּ לָנוּ 'we are lost.'

גֵּזֶר
Ch.—(1) *to cut, to cut away*.
(2) *to decree, to decide, to establish*, specially used of fate. Part. pl. גָּזְרִין pr. *the deciders, determiners*, hence the Chaldee astrologers, who determined the fate of individuals. Dan. 2 : 27.
Ithpeal, *to be cut off*, 3 pret. fem. אִתְגְּזָרַת Dan. 2 : 45, and in the Heb. manner, הִתְגַּזְּרָה verse 34.

גֶּזֶר
(1) *a piece, a part*, pl. גְּזָרִים of victims, Gen. 15 : 17; of the divided sea, Ps. 136 : 13.
(2) *Gezer, Gazer*, prob. 'place cut off,' 'precipice.'

גְּזֵרָה
f. once found Lev. 16 : 22, 'into a desert land.' It properly denotes, *land eaten off, naked, devoid of herbage*.

גְּזֵרָה
Ch. f. *decree, sentence* of God, Dan. 4 : 14, 21.

גְּזֵרָה
f.—(1) *the form, figure* of a man, so called from cutting and forming. Lam. 4 : 7.
(2) Eze. 41 : 12—15; 42 : 1, 10, 13; *an area* or *inclosure* in the northern part of the temple.

גִּזְרִי
1 Sa. 27 : 8 קְרִי (גִּרְזִי כְּתִיב), *Gizrites*, prob. inhabitants of the city Gezer.

גָּחוֹן
m. *the belly* of reptiles, Lev. 11 : 42; Gen. 3 : 14, so called from its being bent, curved (see גָּחַן).

גֵּיחֲזִי, גֵּחֲזִי
'valley of vision,' *Gehazi*.

גָּחַל
an unused root, prob. i. q. Arab. גחם *to light a fire*.

גַּחֶלֶת
f. pl. גֶּחָלִים (f. Eze. 1 : 13), *a live coal*. Job 41 : 13. Poet. *live coals* are used for *lightnings*, 2 Sa. 22 : 9, 13. Hence used of punishments sent by God, Ps. 140 : 11. Pro. 25 : 22, '... thou wilt heap coals of fire on his head;' i. e. so thou wilt overwhelm him with very heavy cares, and he will be ashamed of his enmity against thee. Elsewhere *a live coal*, which alone remains to keep in fire, denotes the only hope of a race almost destroyed, 2 Sa. 14 : 7.

גָּחַם
i. q. Arab. to flame.

גַּחַם
Gaham, perh. having flaming eyes.

גָּחַן
i. q. Ch. גָּחַן, to bend, to bow oneself down. Hence גָּחוֹן.

גָּחַר
an unused root. Arab. to hide oneself.

גַּחַר
'hiding-place,' *Gahar*.

גַּי see גַּיְא

גָּיָא
or גָּיַא, *to flow together* as water. Hence—

גַּיְא
more rarely גֵּיא Zech. 14 : 4, and גָּיָא Isa. 40 : 4; by omission of Aleph גַּי, const. גֵּיא and גֵּי; pl. pr. גיאות (read גַּיָּאוֹת) 2 Ki. 2 : 16; Eze. 6 : 3 כתיב, but more often transp. גַּאָיוֹת, with suffix גַּיאוֹתֶיךָ Eze. 35 : 8; c. (m. Zech. 14 : 5, f. verse 4), *a valley*, so called from the water flowing together there; hence *a flat, low region*. This name is applied to—
(*a*) גֵּי בֶן הִנֹּם the valley of the son of Hinnom, Jer. 7 : 32; גֵּי בְנֵי הִנֹּם 2 Ki. 23 : 10 כתיב; גֵּי הִנֹּם Josh. 15 : 8; also called הִנֹּם, and κατ' ἐξοχήν הַגַּיְא Jer. 2 : 23.
(*b*) גֵּי חֲרָשִׁים and with the art. גֵּי הַחֲרָשִׁים *the valley of craftsmen*.
(*c*) גֵּי יְחִזְקְאֵל *the valley* which *God opened*.
(*d*) גֵּיא מֶלַח *the valley of salt*, near the Dead Sea.

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(*e*) גֵּי הָעֹבְרִים *the valley of passers by.*
(*f*) גֵּי הַצְּבוֹעִים *the valley of hyænas.*
(*g*) גַּיְא צְפָתָה 2 Ch. 14 : 9.
(*h*) גַּיְא with art. הַגַּיְא the valley, Num. 21 : 20.

גִּיד

an unused root, having the signification *to bind, to couple.*

גִּיד

m.—(1) *a thread, a thong,* Isa. 48 : 4, of a stiff-necked people, 'thy neck is an iron thread,' or rod.
(2) *a nerve, tendon,* Ch. גִּידָא, Gen. 32 : 33.

גִּיחַ and גּוּחַ

(1) TO BREAK OUT, TO BURST FORTH, used of a river breaking out from its source, Job 40 : 23; of a child issuing from the womb, ib. 38 : 8; of a soldier rushing to battle, Eze. 32 : 2.
(2) trans. *to cause to break forth,* or *to come forth,* as an infant, Ps. 22 : 10, 'for thou didst take me from the womb;' גֵּחִי is a rare form of the participle. Of a mother, *to bring forth,* Mic. 4 : 10.
Hiphil, *to issue forth* from hiding-places; Jud. 20 : 33.

גּוּחַ or גִּיחַ

Ch. Aphel *to break, burst forth,* as wind, as if to battle, Dan. 7 : 2.

גִּיחַ

'breaking forth,' sc. of a fountain, *Giah.*

גִּיחוֹן

prop. *a river,* so called from its *bursting forth* from its fountains, compare Job 40 : 23.
(1) a fountain, near Jerusalem, 1 Ki. 1 : 33, 38.
(2) the second of the four rivers of Paradise, Gen. 2 : 13.

גִּיל

rarely גִּל or גֹּל (Pro. 23 : 25 כחיב), prop. TO GO IN A CIRCLE.
(1) *to leap* for joy, *to rejoice;* Job 3 : 22, הַשְּׂמֵחִים אֶל־גִּיל 'those who rejoice even to exultation;' sometimes ascribed also to inanimate things, Ps. 96 : 11.
(2) *to tremble,* as accompanied by the leaping and palpitation of the heart, Hos. 10 : 5, 'for the people shall mourn on account of it (the calf), וְיָגִילוּ עָלָיו עַמָּיו and the priests shall tremble for it.'

גַּיְא see אֲבִינַיְל.

גִּיל

m.—(1) prop. *a circle,* nence *age,* and meton. *cotemporaries;* Dan. 1 : 10, הַיְלָדִים אֲשֶׁר כְּגִילְכֶם 'the young men of your age.'
(2) *exultation, rejoicing,* Hos. 9 : 1.

גִּילָה

f. *exultation, rejoicing,* Ps. 65 : 13; Isa. 35 : 2, גִּילַת וְרַנֵּן 'rejoicing and shouting;' const. state for the absolute.

גִּינַת

Ginath, 1 Ki. 16 : 22.

גִּיר

an unused root. Arab. נאר Med. Ye appears to have signified *to be hot, to boil up.* Hence—

גִּר, גִּיר

m. *lime,* so called from its effervescing when slacked, Isa. 27 : 9.

גִּיר

Ch. emphat. גִּירָא id. Dan. 5 : 5.

גִּיר

a stranger, i. q. גֵּר, 2 Ch. 2 : 16.

גִּישׁ see גּוּשׁ.

גִּישָׁן

'filthy,' see גּוּשׁ, *Gesham.*

גַּל

m. (from גָּלַל).—(1) *a heap of stones,* Josh. 7 : 26; pl. *heaps, ruins;* Jer. 9 : 10, 'and I will make Jerusalem into ruins.'
(2) *fountain, spring,* Cant. 4 : 12. Pl. *waves,* Ps. 42 : 8.

גַּל

m. *bowl,* oil-vessel of a lamp, so called from its being round, Zech. 4 : 2. Root גָּלַל.

גָּלָא see גָּלָה.

גָּלַב

an unused root, softened from גָּרַב *to scratch, to scrape the beard.*

גַּלָּב

m. *a barber,* Eze. 5 : 1. Syriac גלבא a razor.

גַּלְבַּע

'bubbling fountain,' from גַּל and גּוּעַ ebullition; *Gilboa.*

גַּלְגַּל

pl. גַּלְגַּלִּים from גַּלַּל.—(1) *a wheel,* of a chariot, Isa. 5 : 28; of a well to draw water, Ecc. 12 : 6.
(2) *a whirlwind,* Ps. 77 : 19.
(3) *straw, chaff, husk,* which is driven by a whirlwind; Ps. 83 : 14; Isa. 17 : 13.

גַּלְגַּל

Ch. *a wheel,* Dan. 7 : 9.

גִּלְגָּל

m.—(1) *a wheel,* Isa. 28 : 28.
(2) with art. הַגִּלְגָּל 'a circle,' or according to Josh. 5 : 9, 'a rolling away,' *Gilgal.*

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גֻּלְגֹּלֶת

f. *the skull*, so called from its round form (root גָּלַל), 2 Ki. 9:35. This word is also used where the single individuals of a nation are numbered; Ex. 16:16, 'an omer apiece;' Num. 1:2, 'all the males according to their heads,' i. e. man by man.

גָּלַד

an unused root, which appears to have had the signification *to be smooth, naked.*

גִּלְדִּי

with suff. גִּלְדִּי *the skin* of a man, so called from its being naked, Job 16:15.

גָּלָה

prop. TO BE NAKED, and trans. TO MAKE NAKED.

(1) *to make naked;* hence, *to disclose, reveal, to uncover;* especially in the phrase גָּלָה אֹזֶן בְּ *to uncover* any one's *ear* by taking away the hair, as done by those who are about to disclose some secret thing; hence *to certify* of anything, *to disclose* a matter; 1 Sa. 20:2.

(2) *to make* a land *naked* of inhabitants, i. e. *to emigrate*, and that whether willingly, 2 Sa. 15:19; or unwillingly, i. e. *to be led into exile*, 2 Ki. 17:23; used of inanimate things, Isa. 24:11.

Niphal—(1) *to be uncovered, to be made naked;* Isa. 47:3.

(2) *to be revealed.*—(*a*) used of men and of God; *to appear*, as if by the removal of a vail.—(*b*) *to be manifested, manifest*, used of things which were before concealed, Isa. 49:9.—(*c*) *to be declared*, Isa. 23:1.

(3) *to be carried away*, Isa. 38:12.

Piel i. q. Kal, but so, however, that the proper signification is the prevalent one.

(1) *to make naked, to uncover*, as the feet, Ruth 3:4, 7; the foundations of a building, Mic. 1:6. Specially — (*a*) 'to uncover the nakedness of a woman;' i. e. to have intercourse with her, Lev. 18:8, seq.—(*b*) to uncover any one's eyes, i. e. to shew to him things hidden from mortals; Num. 22:31.

(2) metaph. *to reveal* some hidden thing, Job 20:27; to deliver up a fugitive, Isa. 16:3; *to make known* his power and glory, as God, Ps. 98:2.

Pual, *to be uncovered;* Nah. 2:8, 'she is uncovered,' i. e. ignominiously.

Hiphil, הִגְלָה and הִגְלָה fut. apoc. וַיַּגֶל *to carry away, to lead into exile;* 2 Ki. 15:29.

Hophal, pass. Est. 2:6, etc.

Hithpael—(1) *to uncover oneself*, Gen. 9:21.—(2) *to reveal itself*, said of any one's heart.

גְּלָא, גְּלָה

Ch. *to reveal;* Dan. 2:22, 28, 29.

Aphel (in the Hebrew manner) הִגְלֵי, *to lead into exile*, Ezr. 4:10.

גֹּלָה

i. q. גָּלוּת *emigration, exile.*

גִּלָה

'exile,' *Giloh*, Josh. 15:51; 2 Sa. 15:12, gent. n. from the form גִּילוֹן.

גֵּלָה

f. (from גָּלַל.)—(1) *fountain, spring.* Pl. Josh. 15:19; Jud. 1:15.

(2) *a bowl, reservoir*, so called from its roundness; used of the oil-vessel of the holy candlestick, Zech. 4:3; Ecc. 12:6, 'before the silver cord be severed, and the golden lamp be broken.'

(3) *a ball, a small globe*, on the capital of columns, 1 Ki. 7:41.

גְּלוּלִים

m. plur. pr. *trunks, logs, blocks*, such as are rolled (see גָּלַל), hence in derision *idols*, Lev. 26:30; Deut. 29:16, etc.

גְּלוֹם

m. (from גָּלַם) *a mantle, cloak*, with which any one is wrapped up, Eze. 27:24.

גָּלוֹן

Josh. 21:27, קרי i. q. גֹּלָן which see.

גָּלוּת

once גֵּלָה Obad. 20, f. root גָּלָה.

(1) *a carrying away, exile*, 2 Ki. 25:27.

(2) collect. *those who are carried away, exiles;* 'the exiles of Judah,' Jer. 24:5; גָּלוּת יְהוּדָה used of Israel living in exile, Isa. 45:13.

גָּלוּת

emph. גָּלוּתָא f., Ch. *exile*, Dan. 2:25.

גָּלַח

unused in Kal, prop. to be smooth; hence *to be naked* (comp. גָּלָה), specially *to be bald.*

Piel, *to shave* the head, Num. 6:9; a person, 1 Ch. 19:4; *to shave off, cut off* the hair, the beard, 2 Sa. 10:4. Once intrans. *to shave oneself*, Gen. 41:14. Metaph. any one is said *to shave* a land, who devastates it with fire and sword; Isa. 7:20.

Pual, *to be shorn*, Jud. 16:17, 22.

Hithpael—(1) *to shave oneself*, Lev. 13:33.

(2) *to shave*, or *cut off from oneself*, with an acc., Num. 6:19.

גִּלָּיוֹן

m. *a tablet* made of wood, stone, or metal, on which any thing is inscribed, so called as being bare (see the root גָּלָה), Isa. 8:1.

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Pl. Isa. 3:23, *mirrors*, pr. tablets or *thin plates* made of polished metal, such as were the mirrors which the Hebrew women carried about with them.

גְּלִיל

(1) adj. *rolling, turning*, used of the leaves of a door, 1 Ki. 6:34.

(2) subst. *a ring*, Est. 1:6; Cant. 5:14, 'his hands (are like) gold rings adorned with gems of Tarshish.'

(3) *circuit, region.* Specially גְּלִיל הַגּוֹיִם Isa. 8:23, the circuit of the Gentiles, and κατ' ἐξοχήν הַגָּלִיל Josh. 20:7; אֶרֶץ הַגָּלִיל 1 Ki. 9:11, is the name of a region in the tribe of Naphtali, inhabited by Phœnicians. LXX. ἡ Γαλιλαία.

גְּלִילָה

f. *circuit, region*, גְּלִילוֹת הַפְּלִשְׁתִּים 'regions of the Philistines,' Josh. 13:2; Joel 4:4. גְּלִילוֹת הַיַּרְדֵּן the circuit, the bank of Jordan. Josh. 22:10, 11.

גְּלִים

'fountains,' *Gallim*, 1 Sa. 25:44.

גַּלְיָת

'exile,' 'an exile,' *Goliath.*

גָּלַל

1 pers. גָּלוֹתִי, but pl. גָּלְלוּ imp. גֹּל, גֹּלִי, once גַּל Ps. 119:22, TO ROLL, as stones, Gen. 29:3, 8. Met. *to roll off*, or *away from* any one, e. g. reproach, Josh. 5:9; to transfer what is rolled away from oneself to another; Ps. 37:5, 'roll upon Jehovah thy way,' i. e. commit all thy concerns to God; Ellipt. Ps. 22:9, גֹּל אֶל יְהוָה יְפַלְּטֵהוּ 'let him devolve his matters upon Jehovah, let him deliver him;' or 'he devolved' etc., so that גַּל is the infinitive put for the finite verb.

Niphal נָגַל plur. נִגְלוּ fut. יִגַּל.

(1) *to be rolled*, of the waves of water, Am. 5:24.

(2) *to be rolled up*, used of the heaven; rolled up like a book, Isa. 34:4.

Poal, *to be rolled* in blood, i. e. to be stained with blood, Isa. 9:4.

Hithpoel id., 2 Sa. 20:12; *to roll oneself* upon any one, i. e. to rush upon him, Gen. 43:18.

Pilpel, *to roll, to roll down*, Jer. 51:25.

Hithpalpel, *to roll oneself down*, used of an attacking enemy, Job 30:14.

Hiphil, fut. וַיְגַל *to roll, to roll down* a stone, Gen. 29:10.

גֶּלֶל

m.—(1) *dung*, so called from its globular form; 1 Ki. 14:10.

(2) *circumstance, cause, reason;* comp. as to the etymology סִבָּה, אֹדוֹת, whence בִּגְלַל, with suffix בִּגְלָלְךָ, prep. *because of.* Gen. 39:5.

(3) *Galal*, perh. 'weighty,' 'worthy.'

גֻּלָּל

m. Ch. pr. *rolling;* hence *weight, magnitude*, Ezr. 5:8; 6:4, אֶבֶן גֻּלָּל 'great, heavy, squared stones,' such as were rolled, not carried.

גֵּלֶל

m. *dung* of men, In sing. once, Job 20:7, Vulg. '*sicut stercus suum in æternum peribit;*' as to this comparison, see 1 Ki. 14:10.

Pl. גְּלָלִים, pr. globules of dung, Zeph. 1:17.

גִּלְלַי

perhaps 'dungy,' *Gilalai.*

גָּלַם

TO ROLL TOGETHER. 2 Ki. 2:8.

גֹּלֶם

with suffix גֻּלְמִי m. prop. *something rolled together;* hence, *rude* and *unformed matter*, not yet wrought, the parts of which are not yet unfolded and developed. Thus of an embryo, Ps. 139:16.

גַּלְמַד

quadril. not used; compounded of Arab. גמד and גלד both of which have the signification of *hardness.*

גַּלְמוּד

adj. quadril. *hard;* hence *sterile*, prop. used of hard stony ground; hence of a woman, Isa. 49:21; poet. of a night in which one is born, Job 3:7; *lean*, and emaciated with hunger, Job 15:34.

גָּלַע

not used in Kal. Arab. Conj. III. *to quarrel* with any one, especially in dice, drinking, or in dividing an inheritance.

Hithpael, *to become angry, irritated* (in strife). Pro. 20:3, 'it is an honour to a man to leave off strife, but every fool becomes angry.' It is also used of strife itself, as becoming warmer, Pro. 17:14.

גִּלְעָד

Gilead, pr. n.—(1) grandson of Manasseh, patronym. גִּלְעָדִי.

(2) with the art. הַגִּלְעָד according to Gen. 31:21, i. q. גִּלְעֵד 'hill of witness,' a region of Palestine beyond Jordan.

גָּלַשׁ

i. q. Arab. TO SIT, TO SIT DOWN, TO LIE DOWN. Cant. 4:1, 'thy locks are as a flock of goats which lie down on mount Gilead.' Prop. lie

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down, as if hanging from mount Gilead, from its side.

נַם

prop. subst. *addition, accumulation*; hence part. indicating accession.—(1) *also*, Gen. 3 : 6. Poet. used sometimes for the simple ו; Joel 1 : 12; Jud. 5 : 4. גַּם ... גַּם *both, and*, Gen. 24 : 25; וְגַם ... גַּם Gen. 24 : 44.

(2) Not unfrequently it is used as an intensitive, *even*. Pro. 14 : 20; with a particle of negation, *not even*, Ps. 14 : 3.

(3) It often serves to make a sentence emphatic, and sometimes may be rendered *yea, indeed, truly*, or else it shews that the next word takes a considerable emphasis. Job 18 : 5, 'yea, the light of the wicked shall be put out.' 1 Sa. 24 : 12, 'see, yea, see.' Gen. 29 : 30, 'and he loved Rachel more than Leah.' So גַּם שְׁנֵיהֶם, both together, Gen. 27 : 45.

(4) גַּם כִּי *even if*, Isa. 1 : 15; and without כִּי Isa. 49 : 15. There also occurs גַּם כִּי Ecc. 4 : 14.

(5) advers. *however, but*, chiefly followed by a negative part. Ps. 129 : 2.

נָמָא

not used in Kal, TO ABSORB, TO DRINK UP, TO SWALLOW, i. q. Ch.

Piel, poet. applied to a horse in his rapid course. Job 39 : 24, 'he swallows the ground,' i. q. he runs away with it.

Hiphil, *to give to be drunk* or *absorbed*, Gen. 24 : 17.

גֹּמֶא

m. *a marsh rush*, specially *papyrus nilotica*, so called because it absorbs and drinks moisture. Job 8 : 11; Isa. 35 : 7. The Egyptians used this to make garments, and vessels of various kinds. Ex. 2 : 3.

גָּמַד

an unused root. Pr. it is *to cut, to cut down* boughs, or trees, like the Æthiopic and Arab.; the same verb is applied to brave warriors who *cut down* enemies like trees. [*To be drawn up, firm.* F.]

גַּמָּדִים

m. pl. Eze. 27 : 11, *brave, bold soldiers*.

גֹּמֶד

m. pr. *a staff, rod*, so called from being cut off; hence *a cubit*, Jud. 3 : 16.

גָּמוּל

'weaned,' *Gamul*, 1 Ch. 24 : 17.

גְּמוּל

m.—(1) *action, work*, any thing *well* or *ill done*, Pro. 12 : 14; in a good sense, *a benefit*, Ps. 103 : 2. הַשִּׁיב גְּמוּלוֹ לְ to repay actions to any one, i. e. his deeds. שִׁלֵּם גְּמוּל לְ id. Ps. 137 : 8.

(2) *retribution, recompense*, Isa. 35 : 4. Root גָּמַל.

גְּמוּלָה

i. q. גְּמוּל. 2 Sa. 19 : 37; Isa. 59 : 18.

גָּמַז

an unused root, prob. i. q. גָּמַד *to cut off*, whence Arab. גمز a sycamore, so called from being cut. [*To be hard.* F.]

גִּמְזוֹ

i. q. גִּמְזוֹן a place abounding with sycamores, *Gimzo*.

גָּמַל

(1) TO GIVE, TO DO, or SHEW to any one (good or evil). 1 Sa. 24 : 18, 'thou hast done good to me.' Gen. 50 : 15, 'all the ills which we brought upon him.' Isa. 3 : 9, 'they have brought evils upon themselves.'

(2) *to do good* to any one, Pro. 11 : 17; גּוֹמֵל נַפְשׁוֹ *doing good to himself*.

(3) *to repay* to any one good or evil, Ps. 18 : 21, 'God repaid me according to my righteousness.'

II. (4) *to wean* an infant, Isa. 28 : 9.

(5) *to ripen* fruit, Num. 17 : 23. Intrans. *to become ripe*, Isa. 18 : 5.

Niphal pass. of II., Gen. 21 : 8; 1 Sa. 1 : 22.

גָּמָל

plur. גְּמַלִּים comm. *a camel* (Gen. 32 : 16). Bochart and others derive it from גָּמַל to repay, because the camel is an animal μησίκακος. It is, however, more probable that גָּמַל has adopted the signification of the cognate Arab. جمل to carry.

גַּמָּלִי

'one who possesses camels,' or 'who is carried on a camel,' *Gemalli*.

גַּמְלִיאֵל

'benefit of God,' *Gamaliel*. [*God the recompenser*. F.]

גָּמַם

an unused root, *to gather together, to join together, to heap up*. Hence גֵּם and קְהִלָּתָה.

גָּמַץ

a root not used, *to dig*, see גֵּמֶץ.

גָּמַר

(1) TO COMPLETE, TO FINISH, Ps. 57 : 3, 'God who will complete for me,' i. e. will plead my cause.

(2) intrans. *to leave off, to fail*, Ps. 7 : 10. In the Aramæan dialects this root is of frequent occurrence in both significations.

גְּמִיר

Ch. id. Part. pass. גְּמִיר *perfect, complete*, in skill or learning, Ezr. 7 : 12.

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גֹּמֶר

Gomer, Gen. 10:2; Hos. 1:3.

גְּמַרְיָה

'whom Jehovah has completed,' *Gemariah*. [*Jah is requiter*. F.]

גְּמַרְיָהוּ

id., *Gemariah*, Jer. 36:10-12.

גַּן

comm. (f. Gen. 2:15), *a garden*, especially one *planted with trees* (prop. a place protected with a fence, from גָּנַן). Gen. 2:8.

גָּנַב

(1) TO STEAL, TO TAKE AWAY BY THEFT, SECRETLY. (This verb appears from the Arab., prop. equivalent to, *to put aside;*) Job 21:18, 'and like the chaff, which the wind driveth away.' Part. pass. with Yod parag. גְּנֻבְתִּי Gen. 31:39.

(2) *to deceive*. Gen. 31:27, 'thou hast deceived me.' Especially followed by לֵב prop. *to deceive* any one's *heart*, i. e. understanding. Gen. 31:20, 'and Jacob deceived Laban.'

Niphal pass. of No. 1, Ex. 22:11.

Piel i. q. Kal.—(1) *to steal*, Jer. 23:30.

(2) followed by לֵב *to deceive*, 2 Sa. 15:6.

Pual pass. Job 4:12, 'an oracle was brought to me by stealth,' or secretly. Inf. absol. גֻּנֹּב Gen. 40:15.

Hithpael, *to do by stealth*, followed by a gerund, 2 Sa. 19:4, 'and the people that day went by stealth into the city.'

גַּנָּב

m. *a thief*, Ex. 22:1, 6, 7.

גְּנֵבָה

f. *something stolen*, *theft*, Ex. 22:3.

גְּנֻבַת

'theft,' *Genubath*, 1 Ki. 11:20. [F. says it is allied to the Egyptian Κνοῦφις.]

גַּנָּה

fem. from גַּן *a garden*, Isa. 1:30; Am. 4:9.

גִּנָּה

fem. id., Est. 1:5; Cant. 6:11.

גָּנַז

an unused root, i. q. Arab. and Ch. to hide, to lay up in store.

גְּנָזִים

const. st. גִּנְזֵי.—(1) *treasures*, Est. 3:9.

(2) *chests*, in which precious wares are kept, Eze. 27:24.

גִּנְזַי

Ch. pl. m. *treasures*, Ezr. 7:20. בֵּית גִּנְזַיָּא treasury. Ezr. 5:17.

גַּנְזַךְ

m. pl. גַּנְזַכִּים *treasures* of the temple, 1 Ch. 28:11.

גָּנַן

prop. TO COVER, TO COVER OVER, figuratively, *to protect;* always used of God as protecting men, followed by עַל. 2 Ki. 20:6, 'and I will protect this city.' אֶל 2 Ki. 19:34.

Hiphil, fut. יָגֵן i. q. Kal, Isa. 31:5.

גָּנַף see Ch. גָּוַף

גִּנְּתוֹן

'gardener,' *Ginnethon*, Neh. 12:16. Verse 4, reads גִּנְתוֹי.

גָּעָה

TO LOW as an ox, an onomatopoetic root, 1 Sa. 6:12; Job 6:5.

גָּעָה

'lowing,' *Goath*, Jer. 31:39.

גָּעַל

TO LOATHE, TO REJECT WITH LOATHING, TO CAST AWAY, Lev. 26:11.

Niphal, *to be cast away*. 2 Sa. 1:21, כִּי שָׁם נִגְעַל מָגֵן גִּבּוֹרִים 'for there the shield of the mighty was cast away;' '*ibi enim abjectus est clypeus heroum*,' as well in the Vulg.

Hiphil i. q. Kal, Job 21:10, 'his cow conceiveth and casteth not,' does not suffer abortion.

גַּעַל

'loathing,' *Gaal*, Jud. 9:26.

גֶּעֶל

loathing, Eze. 16:5, 'with the loathing of thy soul,' i. e. so that thou mightest loathe thyself.

גָּעַר

fut. יִגְעַר TO REBUKE, TO REPROVE any one, as a father a son, Gen. 37:10. Often used of God rebuking his enemies, Isa. 17:13; Zech. 3:2; Mal. 2:3, 'behold I will rebuke for you the seed,' i. e. I will refuse you your harvest.

גְּעָרָה

rebuke, *reproof*, Pro. 13:1; Ps. 76:7; 104:7.

גָּעַשׁ

prop. TO PUSH, TO THRUST. Hence in the passive conjugations, *to be concussed*, *moved;* and once also in Kal, Ps. 18:8, 'and the earth shook and trembled.' In the parallel place, 2 Sa. 22:8, it is Hithpael [כ Kal], in which this signification is more frequent.

Pual נְגְעַשׁ id.; Job 34:20, 'the people shall be moved,' (i. e. shall totter) 'and perish.'

Hithpael, *to be moved*, used of the earth, Ps. 18:8; of the waves, Jer. 5:22.

Hithpoel, *to stagger*, *to reel*, as a drunken man, Jer. 25:16.

גַּעַשׁ

'shaking,' 'earthquake,' *Gaash*.

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נַעֲתָם

'their touch,' *Gatam*, Gen. 36 : 11.

נַף

m. (from נָסַף).—(1) *back;* עַל נַפּוֹ upon the back, i. e. upon, Pro. 9 : 3.

(2) *body.* Hence בְּנַפּוֹ with his body (only), i. e. without his wife and children, Ex. 21 : 3, 4.

נַף

Ch. *a wing;* pl. נְפִין Dan. 7 : 4, 6. The signification of back is applied in Hebrew to any surface whatever, and particularly to the side; from the signification of side comes that of wing.

נָפַן

an unused root, i. q. נָבַן *to be bent, bowed.* Hence, so called from being bent—

נָפָן

comm. (m. rarely Hos. 10 : 1; 2 Ki. 4 : 39), *a twig,* and a plant which has twigs, especially *a vine,* which however, when more exactness was needed, as in the laws, is called נֶפֶן הַיַּיִן Num. 6 : 4; rarely used of other similar plants, as נֶפֶן שָׂדֶה 2 Ki. 4 : 39, a wild vine, on which wild cucumbers grew. Hence most commonly it simply denotes *a vine,* Gen. 40 : 9; Isa. 7 : 23.

נָפַף

an unused root, i. q. נָבַב *to be bowed as a hump.*

נָפַר

an unused root, prob. *to cover, to overspread.* Hence

נֹפֶר

Gen. 6 : 14; prop. *pitch,* i. q. כֹּפֶר as I suppose; and I interpret עֲצֵי גֹפֶר *pitch trees, resinous trees,* such as the pine, fir, cypress, cedar.

נַפְרִית

f., prop. I believe, *pitch,* the name of which was afterwards transferred to other inflammable materials; specially *sulphur.* Gen. 19 : 24.

נָר

f. נָרָה *a sojourner;* see גּוּר No. 1.

גֵּר

m. *a sojourner, stranger, foreigner, a person living out of his own country.* Gen. 15 : 13. With suffix גֵּרְךָ, גֵּרוֹ thy or his sojourner, stranger, i. e. living in thy or his country (not house). Ex. 20 : 10.

גֵּר see גִּיר

גֹּר see גּוֹר

גְּרָא

i. q. גֶּרֶה 'a grain,' *Gera.*

גָּרַב

an unused root, pr. *to scratch, to scrape.*

גָּרָב

m. *scab, scurvy,* perhaps of a malignant kind. Lev. 21 : 20.

גָּרֵב

'scabby,' *Gareb,* 2 Sa. 23 : 38; Jer. 31 : 39.

גַּרְגַּר

m. *a berry,* so called from its round and rolling form, see גָּרַר. Isa. 17 : 6.

גַּרְגְּרוֹת

pl. f. *throat, gullet,* always used of the outside of the neck. Pro. 1 : 9.

גַּרְגַּשׁ

an unused quadril. Ch. גַּרְגַּשְׁתָּא clay, clod.

גִּרְגָּשִׁי

'dwelling in a clayey soil,' *a Girgashite,* collect. *Girgashites.*

גָּרַד

not used in Kal; Ch., Syr., Arab. TO SCRATCH, TO SCRAPE.

Hithpael, *to scrape oneself* (with a potsherd), to allay itching. Job 2 : 8.

גָּרָה

not used in Kal, pr. TO BE ROUGH, then applied to moroseness, austerity, proneness to anger.

Piel, גֵּרָה *to stir up, excite* strife. Pro. 15 : 18.

Hithpael, pr. *to excite, stir up oneself* to anger, to strife, or to battle. Hence—

(1) *to be irritated, angry,* Pro. 28 : 4, 'those who keep the law are irritated against them.'

(2) *to make war* with any one, followed by בְּ. Deut. 2 : 5, 19, 'wage no war with them;' in verses 9 and 24 there is also added לַמִּלְחָמָה. 2 Ki. 14 : 10, 'why shouldst thou contend with (excite to battle) misfortune?' Absol. Dan. 11 : 10, 'he shall make war (shall penetrate) as far as his fortress.'

גֵּרָה

f.—(1) *rumination,* the food which ruminating animals bring up to chew, *the cud,* root גָּרַר. Used of a ruminating quadruped, Lev. 11 : 3.

(2) *a grain, a bean,* so called from the idea of rolling, and the round form, see the root; hence used of the smallest Hebrew *weight* and *coin, a gerah, the twentieth part of a shekel,* Ex. 30 : 13.

גָּרוֹן

const. גָּרוֹן m. *the throat,* so called as being rough, and giving forth rough sounds (see גָּרַר, גָּרָה). It is spoken of as the organ of speech. Ps. 115 : 7; 5 : 10, 'their throat is an open sepulchre.' Smooth speeches are here intended, which prepare

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for others' destruction like an open sepulchre. Isa. 58:1, 'cry with the throat,' i. e. with the full voice.

גְּרוּת

f. *place of habitation*, root גּוּר, Jer. 41:17.

גָּרַז

a root not used in Kal, Arab. *to cut, to cut off, to separate*, also to eat, to devour.

Niphal, i. q. נָזַר Niphal No. 2. Ps. 31:23, 'I am cut off (or am excluded) from thy presence.'

גְּרִזִי or גִּרְזִי

'dwelling in a desert land,' comp. Arab., *Gerizite* or *Girzite*, 1 Sa. 27:8 כתיב.

גְּרִזִים

always הַר גְּרִזִים *Mount Gerizim*. I should suppose *the Mount of the Gerizites*, from some colony of that nation, which perhaps settled there.

גַּרְזֶן

m. *an axe;* for cutting wood, Deut. 19:5; stone, 1 Ki. 6:7.

גָּרַל

an unused root, having the sense of *roughness*, especially used of a *rough, gravelly, gritty soil.* Hence גּוֹרָל.

גָּרֹל

rough, morose, Pro. 19:19 כתיב, גְּרַל חֵמָה *morose of anger*, i. e. of morose anger, angry, rough. All the Verss. express the קרי, גְּדֹל חֵמָה, which however appears too feeble.

גְּרָל see גּוֹרָל.

גָּרַם

pr. TO CUT OFF, *to reserve, to lay up.* Zeph. 3:3, 'they lay up nothing for the morrow.'

Piel (denom. from גֶּרֶם), *to gnaw bones.* Num. 24:8. Hence figuratively, Eze. 23:34, 'thou shalt drink and suck it (the cup) out, and thou shalt gnaw the sherds,' i. e. thou shalt lick, lest a single drop of wine be left therein.

גֶּרֶם

m.—(1) *a bone*, Pro. 17:22.

(2) *body*, as in Arab. Gen. 49:14, חֲמֹר גָּרֶם 'an ass of a great and powerful body,' i. e. powerful, robust.

(3) *substance* of a thing, a thing *itself*, like עֶצֶם a bone, himself. 2 Ki. 9:13, 'upon the steps themselves.'

גֵּרֶם

Ch. *a bone*, Dan. 6:25.

גַּרְמִי

'bony,' *Garmite*, 1 Ch. 4:19.

גָּרַן

an unused root. Arab. *to make smooth, to sweep away.*

גֹּרֶן

Pl. גְּרָנוֹת Joel 2:24, constr. גָּרְנוֹת Hos. 9:1, m. *a level place*, pr. a place levelled, made smooth. Used—(*a*) of an open place before the gates of cities, 1 Ki. 22:10.—(*b*) especially used of a floor on which corn is trodden out. Ruth 3:2, seq. Isa. 21:10, בֶּן גָּרְנִי 'son of my floor,' i. e. O people of my country, who are now trodden down and broken, like grain on a floor.

גָּרַס

TO BREAK IN PIECES BY SCRAPING, RUBBING, and generally TO CRUSH. Ps. 119:20, 'my soul is crushed for longing.'

Hiphil, *to crush, to break in pieces;* Lam. 3:16, 'and he has broken my teeth with gravel,' figuratively for a condition very calamitous and unhappy.

גָּרַע

TO SCRATCH, TO SCRAPE.

(1) *to scrape off* the beard, Jer. 48:37; according to some copies, Isa. 15:2 (see גָּדַע). Hence—

(2) generally *to take away, to withhold.* Jer. 26:2, 'take not away any thing (from it).' Hence *to diminish.* Ex. 21:10; Job 15:4, 'and thou withholdest prayer before God.' Followed by אֶל *to take in*, i. e. *to lay up, to put in store for one-self.* Job 15:8, 'and hast thou taken in all knowledge?'

Piel, *to draw in.* Job 36:27, 'after (God) attracts, (draws up) the drops of water.'

Niphal—(1) *to be taken away, withheld.* Num. 27:4; Ex. 5:11. Hence—

(2) *to be put back, made less of*, Num. 9:7.

גָּרַף

(1) TO SNATCH AWAY, TO SWEEP AWAY. Jud. 5:21, 'the river Kishon carried them away.'

(2) *to grasp*, whence אֶגְרֹף the fist.

גָּרַר

an onomatopoetic root, prop. expressing, TO SCRAPE, TO SWEEP, TO SAW, and similar rough sounds. Specially—

(1) *to drag* or *snatch away*, pr. so as *to sweep* the ground. Hab. 1:15.

(2) *to saw, to cut with a saw.*

(3) *to gargle, to produce rough sounds in the throat.*

(4) *to ruminate*, i. e. *to bring up* the food *again through the throat*, usually with a gurgling noise. Lev. 11:7.

(5) Sometimes this root expresses the softer sound of *rolling*, elsewhere proper to גָּלַל.

Niphal—(1) *to be scraped together,*

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used of riches; Job 20 : 28, 'wealth scraped together.'

(2) *to ruminate*, see under Kal No. 4.

Poal, *to be cut with a saw*, 1 Ki. 7 : 9.

Hithpoel, i. q. Kal No. 1; used of a whirlwind, Jer. 30 : 23.

גָּרָר

according to Simonis, 'sojourning,' 'lodging-place,' from גּוּר i. q. גָּרַר; perhaps also *water-pots*, Arab. גرار, *Gerar*. [*Circling*. F.]

גָּרַשׁ

i. q. גָּרַשׁ which see; hence—

גָּרֶשׁ

something crushed, Lev. 2 : 14, 16.

גָּרַשׁ

prop. TO DRIVE, TO THRUST. In Kal specially—

(1) *to expel*, as people from a land, Ex. 34 : 11. Isa. 57 : 20, 'whose waters cast forth mire and dirt.' Also *to put away, to divorce* a wife. Lev. 21 : 7.

(2) *to plunder, to spoil*; Eze. 36 : 5, 'that they may spoil it (the land) for prey;' מְגָרְשׁ is here an infinitive of the Aramæan form.

(3) *to put forth fruit*.

(4) *to drive* cattle *to pasture*; see מִגְרָשׁ.

Piel גֵּרַשׁ *to expel, to drive out*, Gen. 3 : 24; Jud. 2 : 3.

Pual גֹּרַשׁ pass. Ex. 12 : 39.

Niphal—(1) *to be expelled*, Jon. 2 : 5.

(2) *to be carried off* by the violence of water, Am. 8 : 8, 'it is carried off and inundated as by the river of Egypt.'

(3) *to be driven, agitated*, as the sea; Isa. 57 : 20.

גֶּרֶשׁ

m. prop. what is propelled, put forth, hence *produce*; Deut. 33 : 14, 'the produce of the months.'

גְּרֻשָׁה

f. *expulsion, driving out*; specially of persons from their possessions, Eze. 45 : 9.

גֵּרְשׁוֹן

'expulsion,' *Gershon*. Hence patron. גֵּרְשֻׁנִּי a Gershonite, and collect. *Gershonites*.

גֵּרְשֹׁם

'expulsion.'—(1) a son of Moses. In Ex. 2 : 22, the etymology of this name is גֵּר שָׁם i. q. גֵּר שָׁם *a stranger there*.—(2) a son of Levi, [1 Ch. 6 : 1,] elsewhere called גֵּרְשׁוֹן —(3) Jud. 18 : 30.—(4) Ezr. 8 : 2.

גֶּשׁוּר

'bridge,' Syriac ܓܫܘܪܐ, *Geshur*, 2 Sa. 3 : 3.

גְּשׁוּרִי

Geshurite, gent. n.—(1) of a people living at the foot of Hermon, Deut. 3 : 14.—(2) of a people near the Philistines, Josh. 13 : 2.

גֶּשֶׁם

not used in Kal, TO RAIN, especially with violence.

Pual, Eze. 22 : 24; see גֹּשֶׁם.

Hiphil, *to cause to rain*, Jer. 14 : 22.

גֶּשֶׁם

m. pl. גְּשָׁמִים, const. גִּשְׁמֵי.

(1) *rain, violent rain, heavy shower*. מְטַר גֶּשֶׁם 'shower of rain,' Zec. 10 : 1, and גֶּשֶׁם סָגַר Job 37 : 6.

(2) *Geshem*, which is also written גַּשְׁמוּ.

גַּשְׁמִי

id. With suff. גִּשְׁמָהּ. Eze. 22 : 24. But it is better to write without Mappik גִּשְׁמָהּ for גִּשְׁמָהּ Pual, *is rained upon*.

גַּשְׁמִים

with suff. גִּשְׁמֹתֵיהֶן Ch. *body*. Dan. 4 : 30; 5 : 21.

גֹּשֶׁן

Goshen—(1) a region of lower Egypt, situated to the east of the Pelusiac branch of the Nile, between Heliopolis and the Heroopolitan gulf.

(2) a city in the tribe of Judah, Josh. 10 : 41.

גָּשַׁשׁ

an unused root. Syr. to soothe tenderly. [*To listen*. F.]

גִּשְׁפָּא

'soothing,' *Gispa*, Neh. 11 : 21.

גָּשַׂשׂ

an unused root. Arab. *to construct a bridge* (pr. to join); also to be daring. Hence גִּשּׂוּר.

גָּשַׁשׁ

a root only used in Piel, TO FEEL, TO SEEK BY FEELING, TO GROPE, Isa. 59 : 10.

גַּת

(contr. from גַּנָּת,) pl. גִּתּוֹת f. From גָּנַן. [Contr. from גָּוַת. F.]

(1) *a wine-press*, or rather *the trough* in which the grapes were trodden with the feet. Joel 4 : 13. דָּרַךְ גַּת to tread a winepress, Neh. 13 : 15.

(2) *Gath*, patron. גִּתִּי. *Gittite*.

(3) גַּת חֵפֶר 'wine-press of the well,' *Gath-hepher*.

(4) גַּת רִמּוֹן 'wine-press of the pomegranate,' *Gath-rimmon*. [In Dan. F.]

גִּתִּי

a Gittite, gent. n. from גַּת. Hence fem. גִּתִּית Ps. 8 : 1; 81 : 1; 84 : 1, a kind of *musical instrument*, either used by the people of Gath, [*Gath-Rimmon*. F.] or in the vintage.

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גִּתַּיִם

'two wine-presses,' *Gittaim.*

גֶּתֶר

Gen. 10 : 23 *Gether.*

ד

Daleth (דָּלֶת), the fourth letter of the alphabet; when used as a numeral, *four.* The name signifies *a door,* which appears to have been the most ancient form of this letter.

In sound, Daleth is kindred—(1) to the harder dentals, as ט, ת, with which it is not unfrequently interchanged. More rarely also it changes to ל.—(2) to the sibilant ז.

דָּא

Ch. i. q. Heb. זֹה and זֹאת *this,* fem. and neut. (elsewhere דָּנָה, דָּךְ). Dan. 4 : 27; 5 : 6, 'this to that,' together.

דָּאַב

TO MELT AWAY, TO MELT, hence TO PINE, TO LANGUISH. It is applied to the eye, pining away with grief, Ps. 88 : 10; to the soul, Jer. 31 : 25; to the person himself, Jer. 31 : 12.

דְּאָבָה

f. *fear, terror,* so called from the idea of melting away. Job 41 : 14.

דְּאָבוֹן

const. דַּאֲבוֹן m. *pining, wasting, languor* of soul, Deut. 28 : 65.

דָּאג

i. q. דָּג *a fish,* Neh. 13 : 16 (from דָּגָה); the letter א which is omitted in very many MSS. is a redundant *mater lectionis.*

דָּאַג

prop. to melt. It is applied to terror and fear, *to fear, to be afraid,* Jer. 17 : 8.

דֹּאֵג

'fearful,' *Doeg,* 1 Sa. 21 : 8. In כתיב, 1 Sa. 22 : 18, 22, it is דּוֹיֵג, according to the Syriac pronunciation.

דְּאָגָה

f. i. q. דְּאָבָה *fear, dread, anxious care,* Eze. 4 : 16. Ascribed to the sea as agitated; Jer. 49 : 23.

דָּאָה

fut. יִדְאֶה apoc. יֵדֶא Ps. 18 : 11, TO FLY; used of birds of prey, Deut. 28 : 49; of God, Ps. 18 : 11, 'and he flew upon the wings of the wind.'

דָּאָה

f. Lev. 11 : 14 (in the parallel place, Deut. 14 : 13 there is רָאָה, by mistake of transcribers); some *bird of prey* which *flies rapidly.*

דָּאַל see יִדְאֲלָה.

דֹּאר see דּוֹר.

דֹּב and **דּוֹב**

masc. epicœne *a bear,* so called from its slow pace (see דָּבַב), 1 Sa. 17 : 34. Pl. דָּבִּים f. she-bears, 2 Ki. 2 : 24.

דֹּב

Ch. id., Dan. 7 : 5.

דָּבָא

an unused root, i. q. Arab. *to be quiet, to rest,* prop. *to languish, to pine.*

דֹּבֶא

m. *rest.* Deut. 33 : 25, 'as thy days so shall thy rest be,' as long as thy life endures, so long shall thy condition of rest continue, q. d. thy prosperity.

דָּבַב

(1) pr. TO GO SLOWLY AND GENTLY, TO CREEP. [*To speak, growl.* F.]

(2) *to creep about,* used of a slanderer, hence simply *to slander.*

(3) of liquids, *to flow gently,* as of wine, Cant. 7 : 10.

דָּבָה

an unused root. Hence דִּבְיוֹנִים.

דִּבָּה

f. (root דָּבַב) *slander, calumny.* הוֹצִיא דִּבָּה to spread slander, Num. 14 : 36. Ps. 31 : 14, 'for I heard the slander of many;' Pro. 25 : 10, '(so) that thine infamy turn not away from thee.'

דְּבוֹרָה

f.—(1) *a bee,* Isa. 7 : 18; pl. דְּבֹרִים Jud. 14 : 18.

(2) *Deborah,* Jud. 4 : 4, 5; Gen. 35 : 8.

דְּבַח

Ch. TO SACRIFICE, i. q. Heb. זָבַח. Part. דָּבְחִין, Ezr. 6 : 3.

דְּבַח

pl. דִּבְחִין Ch. *a sacrifice,* Ezr. 6 : 3.

דִּבְיוֹנִים

m. pl. 2 Ki. 6 : 25 קְרִי, *dove's dung;* an euphemism for חֲרֵי יוֹנִים, which stands in the כתיב, pr. the flowing or discharge of doves, from דָּבָה, to flow.

דְּבִיר

m.—(1) *the inmost recess, adytum,* of Solomon's temple, elsewhere called קֹדֶשׁ קָדָשִׁים 1 Ki. 6 : 5, 19—22. Jerome translates it '*oraculum, oraculi sedes*' (from דִּבֵּר to speak); but it can hardly be doubted but that it properly is *the hinder part,* i. e. the western.

(2) *Debir,* Jud. 1 : 11.

דְּבַךְ

an unused root; prob. i. q. דָּבַק *to cleave together,* and trans. *to join together,* see גְּדִבֶּךָ.

דָּבַל

TO PRESS TOGETHER INTO A MASS, especially a ROUND MASS. Hence—

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דְּבֵלָה

f. const. דְּבֶלֶת pl. דְּבֵלִים *cakes* made of dried figs, pressed together in lumps.

דִּבְלָה

Eze. 6 : 14, *Diblath*, no doubt erroneously written for רִבְלָה.

דִּבְלַיִם

'two cakes,' *Diblaim*, Hos. 1 : 3.

דִּבְלָתַיִם

'two cakes,' *Diblathaim*, Num. 33 : 46, and בֵּית דִּבְלָתַיִם Jer. 48 : 22.

דָּבַק and דָּבֵק

fut. יִדְבַּק inf. דָּבְקָה.

(1) TO CLEAVE, TO ADHERE, specially firmly, as if with glue, TO BE GLUED. Const. followed by בְּ Job 19 : 20; אֶל Jer. 13 : 11. Lam. 4 : 4, 'the tongue of the sucking child clave to the roof of its mouth' (from thirst, drought). The same expression is used of one who is silent out of reverence, Job 29 : 10. Deut. 13 : 18, 'let nothing cleave to thy hands,' i. e. take nothing by stealth. Trop. to follow any one, to cleave to him, Ruth 2 : 8, 21. Hence, *to be attached to any one*, to be lovingly devoted, e. g. to a king, to God, to a wife.

(2) 'to attach oneself to any thing,' *to come upon*, to reach any one. Jer. 42 : 16, 'there it (famine) shall overtake you.'

Pual, pass. *to be glued together, to adhere firmly*, Job 38 : 38; 41 : 9.

Hiphil—(1) *to cause to adhere, to make to cleave*, Eze. 3 : 26.

(2) *to follow hard*. Jud. 20 : 45, 'and they followed hard after him;' 1 Sa. 14 : 22

(3) *to come upon*, to reach any one, Gen. 31 : 23; also causat. *to cause to reach*, Deut. 28 : 21.

Hophal, *to cleave fast*, Ps. 22 : 16.

דְּבַק

Ch. id. followed by עִם, Dan. 2 : 43.

דָּבֵק

verbal adj. *cleaving, adhering*, Pro. 18 : 24.

דֶּבֶק

m.—(1) *soldering* of metals, Isa. 41 : 7.

(2) pl. 1 Ki. 22 : 34; prob. *the joinings* of a coat of mail. So Chald. Others understand armpits.

דָּבַר

(1) the primary power is that of SETTING IN A ROW, RANGING IN ORDER; hence—

(2) *to lead, to guide*, specially *to lead* flocks or herds *to pasture, to rule, to direct* a people (Syr. and Ch.), also *to bring into order, to subdue*. As a shepherd follows his flock, from the idea of *leading* there arises that of following.

(3) *to follow, to be behind*, like the Arab.; and as those who are going to lay snares come from behind—

(4) *to lay snares, to plot against, to destroy*. But from the primary idea of ranging in order, or connecting, there arises—

(5) the much used, and in the verb the most frequent meaning, *to speak*, properly, *to put words in order*. In Kal it is only found in part. act. Ex. 6 : 29; pass. Pro. 25 : 11, and inf. with suff. דָּבְרֶךָ Ps. 51 : 6. More frequent is—

Piel דִּבֵּר and in the middle of a sentence, דִּבֶּר.

(1) *to speak*. It is put—(*a*) absol., Job 11 : 5, 'O that God would speak;' sometimes in an emphatic sense, for to be eloquent, Ex. 4 : 14.—(*b*) with an acc. Ex. 6 : 29, 'speak unto Pharaoh all things which I speak unto thee.'—(*c*) Rarely, it is so used that the things spoken follow, and לֵאמֹר must then be understood. Ex. 32 : 7, 'and Jehovah spoke unto Moses, Go,' etc.

To speak often signifies (as the context shews)—(*a*) i. q. *to promise*, Deut. 19 : 8; and *to threaten*, Ex. 32 : 14.—(*b*) *to command, to prescribe*, Gen. 12 : 4; *to admonish*, 1 Sa. 25 : 17.—(*c*) *to utter* a song, i. q. *to sing*, Jud. 5 : 12.—(*d*) *to speak to* a woman, i. e. to ask her in marriage.

Farther, these expressions have to be noticed—(*e*) דִּבֶּר עַל־לֵב פ׳ *to speak kindly to* any one, especially *to console*.—(*f*) דִּבֶּר אֶל־, עַל־לִבּוֹ 'to speak with oneself;' מְדַבֶּרֶת עַל־לִבָּהּ 'she was speaking in her heart.'—(*g*) דִּבֶּר טוֹב, טֹבָה עַל (of God) 'he has spoken good things of any one,' he has promised.—(*h*) דִּבֶּר טוֹבוֹת אֵת, אֶל־, *to speak kindly with any one*.—(*i*) דִּבֶּר מִשְׁפָּט אֵת *to pronounce sentence upon some one*, and *to plead with some one*.

(2) *to plot against, to lay snares* (Arab. Conj. II.), Ps. 127 : 5. Hence *to destroy*, 2 Ch. 22 : 10.

Pual, pass. Ps. 87 : 3, 'glorious things (decreed by God) are spoken of thee;' Cant. 8 : 8, 'when she shall be spoken for,' when she shall be asked in marriage.

Niphal, *to speak together, to one another*, Mal. 3 : 16.

Hiphil, *to subdue*, Ps. 18 : 48, 'who subdueth the people under me.'

Hithpael, part. מִדַּבֵּר *speaking with*, Num. 7 : 89.

דָּבָר

m.—(1) *word*, Gen. 44 : 18, etc. Often in pl. Gen. 29 : 13, 'all those words.' Often collect. *words, speech, discourse*, 1 Sa. 16 : 18. Specially it is—(*a*) *a promise, something promised*, 1 Ki. 2 : 4.—(*b*) *a precept, an edict*, Est. 1 : 19. Ex. 34 : 28, עֲשֶׂרֶת הַדְּבָרִים the ten commandments, the

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decalogue.—(*c*) *a saying, a sentence,* as of a wise man; pl. Ecc. 1:1, especially *the word of the Lord, an oracle,* Num. 23:5, 16; וַיְהִי דְבַר יְהוָה אֶל the word of Jehovah came to any one.—(*d*) *a counsel, proposed plan,* 2 Sa. 17:6.—(*e*) *rumour, report,* 1 Ki. 10:6.

(2) *thing, thing done, affair, business,* prop. that which is spoken of. דִּבְרֵי שְׁלֹמֹה the actions of Solomon, the notable deeds, 1 Ki. 11:41; דִּבְרֵי הַיָּמִים commentaries of actions performed, journals, 1 Ch. 27:24; דְּבַר יוֹם daily matter. More often it stands pleon.; 1 Sa. 10:2, 'thy father has left the matters of the asses,' has ceased to care for them.

(3) *anything, something,* Gen. 18:14; 1 Sa. 20:21, אֵין דָּבָר 'there is nothing,' sc. to fear; Jud. 18:7, 28, 'and they had no concern (or business) with (other) men;' כָּל־דָּבָר *everything, anything,* Num. 31:23.

(4) *a cause, reason,* Josh. 5:4. עַל דְּבַר on account of, Gen. 12:17.

(5) *cause,* in a forensic sense; Ex. 18:16; 22:8, 'in every cause (suit) of trespass.'

לֹא דָבָר see דָּבָר.

דָּבָר

m. pl. דְּבָרִים (Hos. 13:14), prop. *destruction, death;* hence *a plague,* Ex. 9:3.

דְּבֵר

i. q. דָּבָר Jer. 5:13.

דֹּבָר

with suff. דָּבְרוֹ, *a pasture,* whither cattle are driven; Isa. 5:17.

דֹּבְרוֹת

pl. f. *floats, rafts,* as brought by sea, 1 Ki. 5:23.

דַּבֶּרֶת

pl. f. דַּבְּרוֹת *words, precepts,* found once. Deut. 33:3, 'Israel shall receive thy words (Jehovah's).'

דִּבְרָה

(1) thing, i.e. *manner, mode,* Ps. 110:4, 'thou art a priest for ever according to the manner of Melchisedek.'

(2) *cause, reason.* Ecc. 3:18; 'to the end that,' 7:14.

(3) *cause,* in a forensic sense, Job 5:8.

דִּבְרָה

Ch. f. *cause, reason,* Dan. 2:30, 'to the end that.'

דִּבְרִי

perhaps 'eloquent,' *Dibri.*

דִּבְרַת

Dabareh, Daberath, Josh. 21:28.

דָּבַשׁ

an unused verb, prop. *to work up a mass,* to make it soft by kneading it.

דְּבַשׁ

m. HONEY, so called as being soft like a kneaded mass. Specially it is—

(1) *honey of bees,* Lev. 2:11. Used of wild or wood honey, Deut. 32:13.

(2) *honey of grapes,* i.e. must or new wine boiled down to a third or half; Gen. 43:11.

דַּבֶּשֶׁת

f.—(1) *the hump, bunch* of a camel, Isa. 30:6. I think it may properly mean *a bee hive,* and be thus transferred in meaning to a camel's bunch, because of similarity of appearance.

(2) *Dabbasheth,* Josh. 19:11.

דָּג

m. *fish,* so called from being so wonderfully prolific (see דָּגָה) Jon. 2:1. Hence is derived the denominative verb דּוּג to fish.

דָּגָה

constr. דְּגַת fem. of the preceding, id. Deut. 4:18; commonly collect., Gen. 1:26.

דָּגָה

pr. TO COVER; [*grow.* F.] this verb is applied to *multitude and plenty* covering over every thing. Thus it is once found as a verb, *to be multiplied, to be increased,* Gen. 48:16.

דָּגוֹן

diminutive, 'little fish,' then used lovingly, *dear* and honoured *fish,* Dagon, an idol; with the head and hands of a man, and the rest of his body that of a fish.

דָּגַל

TO COVER, TO COVER OVER. [*To glitter from afar.* F.] From the noun דֶּגֶל there is again formed the denom. verb דָּגַל *to set up banners.* Ps. 20:6, 'in the name of our God we will set up our banners.' Part. pass. דָּגוּל *erect as a banner, conspicuous, distinguished;* Cant. 5:11.

Niphal, *to be furnished* or *arrayed with banners.* Cant. 6:4, 10, 'terrible as furnished with banners,' i.e. as hosts or a camp of soldiers.

דֶּגֶל

m. *a large military standard.* Num. 1:52; Cant. 2:4, 'and his banner over me (was) love.'

דָּגַן

an unused root, prop. *to cover.* [*To grow fruit.* F.] Hence—

דָּגָן

m. *corn.* Gen. 27:28, 37; used of bread, Lam. 2:12.

דָּגַר

TO BROOD as a bird over her eggs or young; pr. apparently to cover.

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Jer. 17 : 11, 'the partridge sits upon eggs which she has not laid; (to which is similar), he who gathers riches but not by right.'

דַּד

i. q. שַׁד, BREAST, PAP. Only found in dual. const. דַּדֵּי, with suffix דַּדַּיִךְ BREASTS, Eze. 23 : 3, 8, 21 ; Pro. 5 : 19.

דָּדָה

TO GO SLOWLY, to delay, loiter, to go on slowly, to waver or totter in going.

Hithpael הִתְדַּדָּה (for הִתְדַּדְּדָה) Isa. 38 : 15, 'all my years I will go slowly,' i. e. I will act modestly and submissively. Hence used of a procession, Ps. 42 : 5, 'I went with them to the house of God.' The suffix ־ם is for עָמָּם; the leader of the choir as it were, made way for the people. [F. rejects the root, and adopts דַּדָּה = הִתְדַּדָּה.]

דְּדָן

Dedan, Gen. 10 : 7 ; 25 : 3.

דֹּדָנִים

Dodanim, Gen. 10 : 4. The preferable reading, however, is רָדָנִים *Rhodians*, which is found in the Samaritan copy, LXX., and the Hebrew text itself, 1 Ch. 1 : 7.

דָּהַב

m. Ch. emphat. דְּהַבָּא, דַּהֲבָה GOLD. Dan. 2 : 32.

דָּהֲוָיֵא

according to כתיב דָּהֲוָא m. pl. Ch. *Dahi, Dehavites.*

דָּהַם

a root unused in Kal, which I believe means, TO BE DUMB, TO BECOME DUMB, an idea which is applied to STUPOR. Arab. is to come upon suddenly, pr. to amaze.

Niphal, part. נִדְהָם *amazed, confounded* by sudden misfortune. Jer. 14 : 9.

דָּהַר

i. q. דהד TO GO IN A CIRCLE, especially QUICKLY. Hence—

(1) *to be borne on swiftly, to press on swiftly*, Nah. 3 : 2, pr. to go in a circle, as is the custom of those who break in or exercise horses.

(2) to go in a circle, hence *to endure* long.

דַּהֲרָה

f. *rapid course of a horse.* Jud. 5 : 22.

דּוֹב

i. q. דֹּב a bear, which see.

דּוּב

TO PINE AWAY, TO LANGUISH.

Hiphil, causat. *to cause to pine away*, or *to languish.* Lev. 26 : 16.

דִּיג and דּוּג

a secondary root denom. from דָּג, TO FISH. Jer. 16 : 16, 'and they shall fish them.'

דַּוָּג

m. *a fisher*, Eze. 47 : 10, and Jer. 16 : 16 כתיב.

דּוּגָה

f. *fishing, fishery.* סִירוֹת דּוּגָה *fish-hooks, harpoons.* Am. 4 : 2, 'ye shall be drawn with hooks, and your posterity with fishing-hooks,' an image drawn from taming beasts, into the noses of which hooks and rings were put. Comp. Isa. 37 : 29.

דּוּד

an unused root, pr. *to boil up* as water, hence generally—

(1) *to be troubled, disturbed.*

(2) *to love.* [*To weave.* F.]

דּוֹד

m.—(1) *love*, only used in the pl. דֹּדִים, especially between the sexes, Cant. 1 : 2, 4 ; Pro. 7 : 18.

(2) as a concrete, *object of love, one beloved*, Cant. 1 : 13.

(3) *a friend*, Isa. 5 : 1. Specially, an uncle by the father's side ; Jer. 32 : 7, 8, 9. In verse 12, indeed, it seems to be put for בֶּן דּוֹד

דּוּד

m.—(1) *a pot*, Job 41 : 12. Pl. דּוּדִים 2 Ch. 35 : 13.

(2) *a basket*, Jer. 24 : 2. Pl. דּוּדִים 2 Ki. 10 : 7.

דָּוִד

in the Chronicles, Ezra, Nehemiah, Zechariah, more rarely in the more ancient books (Hos. 3 : 5) דָּוִיד 'beloved,' part. pass. from דָּוַד i. q. דּוּד, *David.*

דּוֹדָה

f. *aunt*, father's sister, Ex. 6 : 20 ; also an *uncle's wife* ; Lev. 18 : 14.

דּוֹדוֹ

'belonging to love,' *Dodo.*

יְהוֹדָוָהוּ

'love of Jehovah,' *Dodavah.*

דּוֹדַי

pr. adj. with the Ch. termination ־ַי i. q. ־ִי (from דּוּד) in sing. not used. Pl. דּוֹדָאִים.

(1) boiling, cooking, hence *a cooking pot*, hence *a basket*, Jer. 24 : 1.

(2) *loving, amatory*, plur. *love apples*, Gen. 30 : 14, seq., i. e. the apples of the Mandragora.

דּוֹדָי

i. q. דּוֹדוֹ, *Dodai*, 1 Ch. 27 : 4.

דָּוָה

TO LANGUISH, TO BE SICK, especially used of women in menstruation. Lev. 12 : 2.

(2) *to be sad*, sick at heart.

דָּוֶה

f. דָּוָה adj.—(1) *languid, sick*, used of menstruation. Lev. 15 : 33.

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(2) *sick* of mind, *sad*, Lam. 5 : 17.
(3) *afflicted, wretched*, Lam. 1 : 13.

דּוּחַ

not used in Kal, TO THRUST OUT, TO CAST AWAY.

Hiphil הֵדִיחַ—(1) *to thrust out, to cast away*, Jer. 51 : 34.

(2) *to wash away, to purge* the altar, 2 Ch. 4 : 6; the crime of bloodshed, Isa. 4 : 4.

דַּוַי

m. from דָּוָה—(1) *languishing, disease*, Ps. 41 : 4.

(2) *uncleanness, something unclean, causing loathing*, Job 6 : 6, 'my soul refuseth to touch them, they are as the loathsome things of my food.' Loathsome insipid food is applied to an intolerable evil.

דָּוֵי

m. *sick* of mind, Isa. 1 : 5. Root דָּוָה.

דָּוִיד see דָּוִד.

דּוּךְ

TO POUND, TO BEAT TO POWDER, Num. 11 : 8. Hence כִּדֹּכָה.

דּוּכִיפַת

f. Lev. 11 : 19; some *unclean bird*; according to the LXX., Vulg., Saad., *the hoopoe*; according to the Targ., *mountain cock*.

דּוּם

an unused root, *to be silent, to be dumb*.

דּוּמָה

f.—(1) *silence, place of silence*, poet. used of Hades, Ps. 94 : 17; 115 : 17.

(2) *Dumah*, Gen. 25 : 14; Isa. 21 : 11.

דּוּמִיָּה

f. (pr. adj. f. from the unused דּוּמִי silent).

(1) *silence*, and adv. *silently*, Ps. 39 : 3; *rest, quiet*, ease from pain, Ps. 22 : 3.

(2) *the silent expectation* of divine aid, *confidence* placed in God. Ps. 62 : 2, 'upon God alone my soul is confident.' Ps. 65 : 2, 'to thee (belongs) silence (confident waiting), praise.'

דּוּמָם

(1) subst. *silence*. Hab. 2 : 19, אֶבֶן דּוּמָם the dumb silent stone.

(2) *silently*, Isa. 47 : 5. Lam. 3 : 26, 'happy is he who waits דּוֹמָם even silently.'

דּוּמֶשֶׂק

2 Ki. 16 : 10, a rare form, for דַּמֶּשֶׂק *Damascus*.

דּוּן or דִּין

prob. TO BE LOW, DEPRESSED, INFERIOR, whence perhaps דִּין trans. *to subject* to one's self, *to rule, to judge*. It occurs once, Gen. 6 : 3, 'my spirit shall not always rule in man;' so Rosenm.; others, shall judge, i. e. shall strive.

Niphal נָדוֹן *to strive, to contend*. Part. 2 Sa. 19 : 10.

דִּין

Job 19 : 29 קרי i. q. כתיב דִּן, *judgment*.

דּוֹנַג

Ps. 97 : 5, and דּוֹגַג masc. *wax*, Ps. 22 : 15. Root דָּנַג.

דּוּץ

TO LEAP, TO DANCE. Job 41 : 14, 'before him dances terror.'

דּוּק

an unused root. Ch. and Syr. *to look round, to look forward, to look out*. Hence דַּק.

דּוּק

Ch. i. q. דָּקַק, but intrans. *to be broken to pieces*. Pl. Dan. 2 : 35.

דּוּר

(1) pr. i. q. Arab. دار TO GO AROUND, TO GO IN A CIRCLE.

(2) *to remain, to delay, to inhabit*, Ps. 84 : 11, either because the first habitations were of a round form, or (as I prefer) that the idea of going round and turning oneself was applied to turning aside to lodge.

דּוּר

Ch. *to dwell, to inhabit*, Dan. 4 : 9, 18. Part. דָּיְרִין קְרֵי דָּאְרִין Dan. 2 : 38.

דּוּר

m.—(1) *a circle*, Isa. 29 : 3, 'as in a circle,' round about.

(2) *a ball*, Isa. 22 : 18.

(3) *a burning pile, a round* heap of wood, Eze. 24 : 5.

דּוֹר and דּוֹר

m.—(1) *an age, generation* of men, as if *the period* and *circuit* of the years of life. Ecc. 1 : 4, 'one generation goes, and another comes.' דּוֹר וָדוֹר every generation, all generations, Ps. 61 : 7. With a genitive or suffix, the *generation* of any one, his cotemporaries. Gen. 6 : 9, '(Noah) was upright in his generations.' The idea of *age*, or *generation* being neglected, it often means *a race of men*. Jer. 7 : 29, 'the race of his anger,' those with whom God is angry.

(2) *habitation*. Ps. 49 : 20, 'the house of their fathers,' i. e. the grave.

In the plural there are two forms (both masc. Job 42 : 16), דּוֹרִים and דּוֹרוֹת. The former occurs in one expression, דּוֹר דּוֹרִים *for ever and ever*, signifying perpetuity, Ps. 72 : 5; the latter is frequently used of *generations, ages to come*, Lev. 23 : 43.

(3) *Dor*. Jud. 1 : 27, written also דֹּאר Josh. 17 : 11; more fully, נָפַת דֹּאר 'height of Dor,' Josh. 12 : 23.

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דּוּרָא

Dura, Ch. a plain in Babylonia, Dan. 3 : 1.

דּוּשׁ, דּוֹשׁ, and דִּישׁ

Mic. 4 : 13; Deut. 25 : 4.

(1) *to beat, to pound*, especially by *treading*, hence *to trample on*, Job 39 : 15; especially enemies, *to break to pieces*, Mic. 4 : 13.

(2) *to thresh* corn, by oxen treading it out with their feet, Jer. 50 : 11; 1 Ch. 21 : 20, 'and Ornan was threshing.' Applied—

(3) to a cruel punishment inflicted by the Hebrews on their captives, by crushing them with threshing wains of iron on the floor like corn, Am. 1 : 3.

Niphal נָדוֹשׁ inf. constr. הִדּוֹשׁ pass. of Kal No. 1, Isa. 25 : 10.

Hophal, pass. of Kal No. 2, Isa. 28 : 27.

דּוּשׁ

Ch. i. q. Heb. No. 1. Dan. 7 : 23.

דּוּת

unused root, see דִּתַּן.

דָּחָה

TO THRUST, TO PUSH, TO THROW down. Ps. 35 : 5; 118 : 13, 'thou hast thrust at me that I might fall;' Ps. 62 : 4, 'an overturned wall.'

Niphal, pass. of Kal, *to be thrust away*, Pro. 14 : 32, 'the wicked is driven away in his wickedness,' i. e. perishes, rushes to destruction. But the part. pl. constr. נִדְחֵי, is more correctly referred to נָדַח.

Pual, pret. דֻּחוּ 'they are thrown down,' Ps. 36 : 13.

דַּחֲוָה

f. pl. דַּחֲוָן Ch. *a concubine* (from the Arab. دحا). Dan. 6 : 19, 'nor did he allow concubines to be brought in to him.' Theodot. and the Syr. arbitrarily interpret it *food;* the Hebrew interpreters better, 'musical instruments,' especially such as were struck.

דָּחַח

i. q. דָּחָה whence future. Niph. יִדּוּחַ Jer. 23 : 12. But if written יָדוּחַ it may be referred to דָּוָה.

דַּחַי

in pause דָּחִי m. (from דָּחָה) *a thrusting* down, *overthrowing*, Ps. 56 : 14.

דָּחַל

Ch. *to fear*, prop. to creep along, to go with a quiet gait, like timid persons, Dan. 5 : 19. Part. דְּחִיל terrible, Dan. 2 : 31.

Pael דַּחֵל *to make afraid, terrify*. Dan. 4 : 2.

דָּחַן

an unused root, Arab. *to smoke*, hence used of a smoky, dusky colour; whence apparently—

דֹּחַן

m. Eze. 4 : 9, *millet*, which is of a *dusky, blackish* colour when ripe.

דָּחַף

TO THRUST, TO IMPEL, TO URGE. Part. pass. *impelled*, hastened, urged on. Est. 3 : 15.

Niphal, *to impel oneself, to hasten*. 2 Ch. 26 : 20.

דָּחַק

TO THRUST, TO PUSH, as in a great crowd, Joel 2 : 8. Part. דַּחַק an oppressor (of a people). Jud. 2 : 18.

דַּי

const. state דֵּי, suffix דַּיִּי—(1) subst. *sufficiency, a large enough quantity*, hence adverb, enough. Est. 1 : 18, 'and there will be enough of contempt and anger.' Mal. 3 : 10, 'I will pour you out a blessing עַד בְּלִי דָי until (there is) not sufficiency,' until all my abundance be exhausted, and as this never can be, it means, for ever. The genitive which follows this word, commonly signifies the thing or person *for whom* something suffices. Pro. 25 : 16 דַּיֶּךָּ, 'which is sufficient for thee.' More rarely, that of which there is enough. Pro. 27 : 27, 'enough goat's milk.'

(2) Prepositions are often prefixed to דֵּי the const. state, and thus new compound prepositions are formed.

(*a*) כְּדֵי *according to the plenty of, according as*. Jud. 6 : 5. Deut. 25 : 2, 'according to the amount of his wickedness.'

(*b*) כִּדַּי idem, *according to the multitude*, or *abundance;* whence with an inf. following, *as often as, whenever*. 1 Sa. 18 : 30, 'and it came to pass as often as they went out.' Isa. 66 : 23, i. e. 'as often as month (comes) in its month,' i. e. in its own time; *every month*.

(*c*) גְּבִי—(*a*) *according to abundance of*, hence *as often as*. Job 39 : 25, 'as often as the trumpet is blown.'—(*β*) *to what is sufficient for any one*, i. e. until he have enough *for* some one, properly used when food is mentioned. Nah. 2 : 13, 'enough for his whelps.' Hab. 2 : 13, 'the people labour גְּבִי אֵשׁ as food for fire, and the nations labour גְּבִי רִיק for nought,' vainly.

דִּי

Ch.—(A) relat. pronoun, *qui, quæ, quod, who, which, that*, i. q. Hebrew אֲשֶׁר.

(1) it is often put for *he who, that which*, Dan. 2 : 23; more fully, דְּהָא דִי Dan. 2 : 28, 43. In some places it is—

(2) *a mere mark of relation*. דִּי חַסְדְּהוֹן whose habitation, Ezr. 6 : 1. דִּי מְדוֹרְהוֹן whose habitation, Dan. 2 : 11. דִּי אִנּוּן who, Dan. 7 : 17.

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(3) It is *the mark of the genitive*, e. g. 'the king's captain,' prop. who was of the king, Dan. 2:15; in such a case the substantive is put in emphat. state, Dan. loc. cit., or in const. Dan. 7:10; or with pleon. suff. the name of God, Dan. 2:20. A genitive of material is found, Dan. 2:32.

(4) Through the verbosity of the Chaldee, it is sometimes redundant before the prepositions בְּ, מִן; 'the palace (which is) in Media,' Ezr. 6:2.

(B) It becomes *a conjunction*, like the Heb. אֲשֶׁר, and denotes—

(1) *that*, Dan. 2:23; *in that, because that, because*, Dan. 4:15.

(2) *that, so that*, Dan. 2:16, 47.

(3) It is prefixed to direct discourse, Dan. 2:25, 'he said thus to him, דִּי הַשְׁכַּחַת גְּבַר a man is found,' etc.

It is compounded with prefixes—(1) כְּדִי i. q. כַּאֲשֶׁר *when*, Dan. 3:7.

(2) מִן־דִּי *from what* (time), Dan. 4:23.

(3) קָבֵל־דִּי; see קָבֵל.

דִּי זָהָב

'a place abounding with gold,' *Dizahab.*

דִּיבוֹ

'pining,' see דּוּג, *Dibon.* [*River-place.* F.]

(1) a town on the borders of Moab (Num. 32:34). Once (Isa. 15:9), by a change of the letters מ and ב it is written דִּימוֹן, so as to form a paronomasia with the word דָּם.

(2) a town in the tribe of Judah, Neh. 11:25, called דִּימוֹנָה Josh. 15:22.

דִּין

to fish, see דּוּג. Hence—

דַּיָּג

m. *a fisherman;* Isa. 19:8; and Jer. 16:16 קַרִי.

דְּיָה

an unused and uncertain root.—(I.) Perhaps i. q. Ch. דְּהָה *to be dark.*

(II.) *to be much, to be sufficient;* see דַּי.

דַּיָּה

f. Deut. 14:13; Isa. 34:15, some *bird of prey.* According to Bochart, *the black vulture.* I prefer *the falcon*, or *kite*, from דָּאָה.

דְּיוֹ

m. *ink*, Jer. 36:18.

דִּיבוֹן see דִּימוֹן.

דִּין

fut. יָדִין pret. דָּן.—(1) TO RULE, TO REGULATE. (Prop. apparently, *to subdue, to subjugate*, causat. of the root דוּן.) Zech. 3:7, 'thou shalt rule my house.'

(2) *to judge.* Gen. 49:16, 'Dan shall judge his people;' more often used of God as the judge of the nations, Ps. 7:9. *To judge* any one is specially used for—(*a*) *to condemn, to punish* the guilty, Gen. 15:14.—(*b*) *to defend the right* of any one; spoken of a just judge, especially of God; Pro. 31:9, 'judge the poor and needy;' Gen. 30:6, 'God has judged my cause.'

(3) Followed by עִם, *to contend with* any one, like Niphal, Ecc. 6:10.

Niphal נָדוֹן recipr. *to contend together*, 2 Sa. 19:10.

הוֹן and דִּין

Ch. id., part. Ezr. 7:25.

דִּין

m.—(1) *judgment*, Ps. 76:9; פְּשַׁא דִּין tribunal, Pro. 20:8.

(2) *a cause which is judged;* Deut. 17:8, 'between one cause and another,' Pro. 29:7; דִּין דָּנָה Ps. 140:13, to judge, or protect any one's cause; Est. 1:13; 'all who knew law and right.'

(3) *strife, controversy*, Pro. 22:10.

דִּין

Ch.—(1) *judgment*, meton. used for *supreme tribunal;* Dan. 7:10, 'the judgment was set.'

(2) *right, justice;* Dan. 4:34, 'his ways are justice.'

(3) *penalty*, Ezr. 7:26.

דַּיָּן

m.—(1) *a judge;* 1 Sa. 24:16.

(2) *a defender*, an advocate; Ps. 68:6. Ch. Ezr. 7:25.

דִּינָה

'judged,' i. e. acquitted, vindicated, *Dinah.*

דִּינָיֵא

Ch. m. pl. *Dinaites*, Ezr. 4:9.

דִּיפַת

(*Riphath*, marg. *Diphath,*) 1 Ch. 1:6, a various reading for רִיפַת in the parallel place, Gen. 10:3; where, however, many MSS. together with the Greek and Latin translators, have *Riphat.*

דִּיק

(from the Ch. and Syr. root דּוּק to look out), m. *a watch-tower, place to look out*, as erected by besiegers, commonly collect. 2 Ki. 25:1; Jer. 52:4.

דִּישׁ

i. q. דּוּשׁ *to thresh*, which see

דַּיִשׁ

m. *threshing time*, Lev. 26:5.

דִּישׁוֹן

m.—(1) *a species of gazelle*, so called from its leaping and bounding;

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from דּוּשׁ pr. to tread, but prob. also to leap.

(2) *Dishon*, Gen. 36:21, 30; 1 Ch. 1:41.

דִּישָׁן

Dishan, Gen. 36:21.

דַּךְ

m. adj. (from דָּכַךְ) *crushed*, hence *dejected, afflicted*, wretched, Ps. 9:10. It seems once to be used in an active signification for *crushing*, i. e. *chastising*, reproving. Pro. 26:28, 'a lying tongue (i. e. *a liar*) hates those who correct him.'

דָּךְ

m. Ch. *this*, Ezr. 5:16, 17; דָּךְ fem. Ezr. 4:15.

דָּכָא

i. q. דָּכָה TO BE BROKEN IN PIECES, crushed, not used in Kal.

Piel—(1) *to break in pieces, to crush.* Ps. 72:4, 'and he shall break in pieces the oppressor;' Job 6:9, 'and oh! that God would crush me!'

(2) *to trample* (with the feet). Lam. 3:34, and hence to oppress (an inferior), Isa. 3:15.

Niphal, part. *oppressed, broken* in spirit, Isa. 57:15.

Pual—(1) *to be broken*, broken to pieces, used of the arm, Job 22:9.

(2) *to be bruised, smitten* (with stripes), Isa. 53:3.

(3) *to be crushed, humbled, broken* in spirit through grief, Isa. 19:10.

Hithpael הִתְדַּכָּא pass. of Piel No. 2, Job 5:4.

דַּכָּא

adj., intensive—(1) *very much crushed, broken very small*, hence as a subst. *that which is very small*, poet. for *dust*. Ps. 90:3, 'thou turnest man to dust.'

(2) *broken* in spirit, *cast down*, Isa. 57:15.

דַּכָּא

m. with suffix דַּכָּאוֹ and with Dag. forte euphon., דַּכָּאוֹ *bruising, wound*. Isa. 53.10, 'it pleased Jehovah to sicken his wound,' i. e. to wound him severely.

דָּכָה

TO BE BROKEN TO PIECES, TO BE CRUSHED, once found in Kal, Ps. 10:10, כתיב, 'and crushed he crouches down.' קרי, יִדְכֶּה id.

Piel, *to break to pieces, to crush.* Ps. 44:20; 51:10, 'that the bones (which) thou hast broken may rejoice,' i. e. broken by a consciousness of guilt.

Niphal, pass. *to be broken, crushed*, Ps. 38:9; used of the heart, Ps. 51:19.

דַּכָּה

f. *a crushing* (from דָּכַךְ). Deut. 23:2, 'mutilated by crushing,' sc. the testicles.

דֶּכִי

from דָּכָה m. *crushing, dashing* (of waves), hence roaring noise; Ps. 93:3, 'the floods lift up their roaring.'

דָּכַךְ

an unused root, Arab. *to break very small, to break in pieces, to crush*, whence דַּךְ, דַּכָּה.

דֵּךְ

Ch. *this*, i. q. דָּךְ. Dan. 2:31; 7:20.

דְּכַר

Ch. i. q. Heb. זָכַר *to remember*.

דְּכַר

pl. דְּכָרִין Ch. *a ram*, Ezr. 6:9, 17. Prop. it signifies *a male*, specially used of *the male of sheep*.

דִּכָּרוֹן

(from דָּכַר) m. emph. דִּכְרוֹנָה Ch. *a memorial, a record, a document*, Ezr. 6:2.

דָּכְרָן

m. Ch. id., Ezr. 4:15, סֵפֶר דָּכְרָנַיָּא *the book of records*, or *memorials*, i. e. the public acts of the kingdom.

דַּל

(I.) from דָּלָה, pr. *something hanging, swinging*, hence *the leaf of a door* as being hung up, and swinging both ways. Used metaph. *the door of the lips*, for mouth, Ps. 141:3.

(II.) pl. דַּלִּים, fem. דַּלּוֹת *feeble* (from דָּלַל) *weak, powerless.* 2 Sa. 3:1, 'and the house of Saul grew weaker and weaker;' specially—(*a*) *lean*, Gen. 41:19; 2 Sa. 13:4, 'why art thou so lean?'—(*b*) *weak, low, ignoble.*

דָּלַג

TO LEAP, TO SPRING, found once in Kal, Zeph. 1:9.

Piel id. Isa. 35:6, 'then shall the lame man leap as the hart;' Ps. 18:30, 'by my God I have leaped over a wall.' Ch. id.

דָּלָה

(1) TO HANG DOWN, TO BE PENDULOUS.

(2) *to make to hang down*, i. e. *to let down*, a bucket into a well, *to draw* water. Ex. 2:16, 19.

Piel, *to draw, to take out* (from a well), metaph. *to set free*, Ps. 30:2, 'I will extol thee, for thou hast set me free.' As to the form דִּלִּיתָ Pro. 26:7, see דָּלַל.

דָּלָה

a door, Isa. 26:20 קרי, דְּלָתֵךְ, whence dual דַּלְתַיִם, see דֶּלֶת.

דַּלָּה

f. (from דָּלַל), pr. *something hanging down, slender*, specially—

(1) *slender thread*, specially *the tarum* by which the web is fastened

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to the weaver's beam; Isa. 38:12, 'he has cut me off from the thrum,' an image of death, taken from a weaver who cuts off his finished work from the beam.

(2) *hair, locks* hanging down, Cant. 7:6.

(3) *slenderness,* poverty for the concr. *the poor,* 2 Ki. 24:14; Jer. 52:15.

דָּלַח

TO DISTURB water with the feet. Eze. 32:2, 13.

דְּלִי

m. (from דָּלָה), *a bucket,* any vessel for drawing water, Isa. 40:15.

דָּלִי

m. id. Num. 24:7, 'water shall flow from his buckets,' i. e. his posterity shall be numerous. דְּלִיָּו (*dōl-yāv*) is from the dual דַּלַּיִם, but with Metheg retained in the penultima.

דְּלָיָה

'whom Jehovah has freed,' *Delaiah.*

דְּלָיָהוּ

id. *Delaiah,* Jer. 36:12, 25.

דְּלִילָה

fem. 'weak, delicate,' *Delilah.*

דָּלִית

only in the pl. דָּלִיּוֹת fem. *boughs, branches,* so called as hanging down and waving, Jer. 11:16.

דָּלַל

pret. pl. דָּלּוּ Isa. 19:6; דַּלּוֹ Job 28:4, and דָּלְיוּ Pro. 26:7, 1 pers. דַּלּוֹתִי Ps. 116:6.

(1) TO HANG DOWN, TO BE PENDULOUS, TO SWING, TO WAVE, as a bucket, as slender branches. Job 28:4, used of miners letting themselves down into the shafts, 'they hang down from men and swing.' Pro. 26:7, 'the legs hang down (as a useless weight) from the lame, and (equally useless) is a sententious saying in the mouth of fools.'

(2) *to be languid, feeble, weak*—(*a*) used of slow and shallow water. Isa. 19:6, 'the rivers of Egypt languish and are dried up.'—(*b*) used of men, as being in a feeble condition, Ps. 79:8.—(*c*) of the eyes, as languishing with desire, Isa. 38:14.

Niphal pass. of No. 2, *to be enfeebled,* used of a people, Jud. 6:6.

דָּלַע

an unused root. Arab. to thrust out the tongue. Ch. דְּלַעַת a cucumber (perhaps as being oblong like a tongue). [*To be thick.* F.] Whence—

דִּלְעָן

'cucumber field,' *Dilean.*

דָּלַף

(1) TO DROP, TO DRIP, used of a house, Ecc. 10:18, 'the house drops,' lets in rain through the chinks in the roof.

(2) *to shed tears, to weep,* used of the eye. Job 16:20, 'my eye sheds tears to God.' Ps. 119:28, 'my soul weeps.' Hence—

דֶּלֶף

m. *a dropping,* Pro. 19:13; 27:15.

דַּלְפוֹן

Dalphon, Est. 9:7.

דָּלַק

fut. יִדְלַק.—(1) TO BURN, TO FLAME. Ps. 7:14, 'he makes his arrows flaming,' i. e. he shoots burning arrows.

(2) The signification of burning is variously applied—(*a*) to the *glow of love* and friendship. Pro. 26:23, 'burning lips,' i. e. speeches which shew or feign the warmest love.—(*b*) to *anxiety,* which is often compared to heat. Ps. 10:2.—(*c*) to the heat of persecution, pursuing. Gen. 31:36, 'that thou pursuest me so hotly.'

Hiphil, *to kindle,* Eze. 24:10, *to heat, to inflame.* Isa. 5:11, 'wine inflames them.'

דְּלַק

Ch. *to burn.* Dan. 7:9.

דַּלֶּקֶת

f. *burning fever,* Deut. 28:22.

דֶּלֶת

f. (comp. m. דַּל No. 1, root דָּלָה), *the leaf* of a door, so called from its hanging and swinging; hence *the door* itself, Pro. 26:14. Eze. 41:24, 'there (were) two leaves to each of the doors, both were folding, two leaves to the former door, two leaves to the latter.' Used of the covering of the ark, 2 Ki. 12:10.

Dual דְּלָתַיִם const. דַּלְתֵי (pr. from the form דָּלָה) *two-leaved doors, folding doors;* especially large ones, such as the gates of a city. Deut. 3:5. Metaph. *the doors of heaven* which let down the rain, Ps. 78:23. Job 41:6, 'the doors of his face' (the jaws of a crocodile).

Pl. דְּלָתוֹת const. דַּלְתוֹת f. (but Neh. 13:19 masc.).

(1) *leaves of a door, gates,* 1 Ki. 6:31.

(2) *the doorway* or gate itself, Jud. 3:23-25. Eze. 26:2, 'the gate of the people (Jerusalem) is broken.'

(3) *the columns* of a book, so called from the resemblance to a door, Jer. 36:23. Others understand chapters of a book, like the Rabbinic פֶּתַח.

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I. דָּם

m., const. דַּם, with suffix דָּמוֹ, דָּמָם (Gen. 9:5).

(1) *blood* (prob. for אָדֵם from אָדַם, to be red). אֲכַל עַל דָּם 'to eat (flesh) with the blood.' 1 Sa. 14:32, 33. דַּם נָקִי 'innocent blood,' 2 Ki. 21:16; also used of an innocent person himself, Ps. 94:21.

(2) *blood* is used specially for *bloodshed, slaughter*, Lev. 19:16, and for guilt contracted by killing, Gen. 37:26. Num. 35:27, 'he is not guilty of blood.'

(3) *blood of the grape* is used of wine. Gen. 49:11.

Pl. דָּמִים—(1) blood, specially as shed. אִישׁ דָּמִים a bloody man.

(2) *slaying, the guilt of slaughter.* בֵּית דָּמִים a house guilty of slaughter. דָּמָיו בּוֹ he is guilty of slaughter.

II. דָּם

likeness (from דָּמָה). So perhaps in the doubtful passage, Eze. 19:10, 'thy mother is like a vine,' בְּדָמְךָ, which Kimchi explains בִּדְמוּתֵךְ 'in thy likeness,' like thee.

I. דָּמָה

TO BE LIKE, TO BECOME LIKE, Ps. 102:7. With a pleonast. dat. Cant. 2:17, דְּמֵה לְךָ דוֹדִי לִצְבִי 'be thou like, my love, to a hart.'

Niphal, *to become like*, Eze. 32:2.

Piel דִּמָּה—(1) *to compare, to liken*; Lam. 2:13, מָה אַדַּמֶּה לָּךְ 'what shall I compare to thee?' Hence *to use parables.* Hos. 12:11, 'through the prophets I have used parables.'

(2) *to liken in one's mind, to imagine, to think.* Ps. 50:21, 'thou thoughtest I was altogether such a one as thyself.'

(3) *to think, to purpose, to meditate* doing something, Jud. 20:5, אֹתִי דִּמּוּ לַהֲרֹג: 'they thought to have slain me.' 2 Sa. 21:5.

(4) *to remember*, Ps. 48:10, 'we have remembered, O God, thy loving kindness.'

Hithpael, 1 fut. אֶתְדַּמֶּה Isa. 14:14, *to make oneself like.*

II. דָּמָה

(1) TO BE SILENT, TO BE QUIET, TO REST, TO CEASE; Jer. 14:17, 'my eyes are poured out in tears, day and night, and they do not cease;' Lam. 3:49.

(2) causat. *to make an end* of any thing, hence *to destroy*, especially *to lay waste, to desolate*, Hos. 4:5, 'I destroy thy mother,' that is, lay waste thy country.

Niphal, *to be cut off, to perish*; Hos. 10:15, 'to-morrow shall the king of Israel be cut off;' Zeph. 1:11.

דְּמָה

Ch. *to be like*, Dan. 3:25; 7:5.

דִּמָּה

f. (from דָּמַם), *laying waste*, and concr. *that which is laid waste*, Eze. 27:32, מִי כְצוֹר כְּדַמָּה 'who was like unto Tyrus, like the destroyed?' Hitzig has conjectured that for כְּדַמָּה we should read כְּדֻמָּה.

דְּמוּת

f. (from דָּמָה).—(1) *similitude, likeness, image.* Gen. 5:1, 3, 'he begat a son according to his likeness, after his image;' 2 Ch. 4:3, 'images of oxen.'

(2) *model, pattern*, 2 Ki. 16:10.

(3) *appearance*, Eze. 1:16, 'those four had one appearance.' Eze. 1:5, 'and in the midst of it was the appearance of four living creatures,' i. e. a certain appearance like four living creatures.

(4) adv. *like, as*, Isa. 13:4, כִּדְמוּת id. Ps. 58:5.

דְּמִי

m. *quiet, rest, stillness* (from דָּמָה). Isa. 38:10, בִּדְמִי יָמָי 'in the quiet of my life,' i. e. now when I might reign in quietness.

דֳּמִי

m. *quietness, rest* (from דָּמָה). Ps. 83:2, אֱלֹהִים אַל דֳּמִי לָךְ 'O God, be not quiet,' i. e. do not look on our troubles quietly and without doing any thing.

דִּמְיוֹן

(from דָּמָה) m. *likeness, image*, Ps. 17:12.

דָּמַם

pret. דָּמוּ imp. and inf. דֹּם fut. יִדֹּם pl. יִדְמוּ (in the Chaldee form).—(1) TO BE SILENT, TO BE STILL. Job 29:21, 'and they kept silent at my counsel.' דָּמַם לַיהוָה to be silent for Jehovah; i. e. patiently and with confidence to expect his aid, Ps. 37:7.

(2) *to be astonished, confounded*, with admiration and amazement, Ex. 15:16; and also with grief, Isa. 23:2, 'be astonished ye inhabitants of the coast (sc. of Tyre).'

(3) *to be quiet, to cease, to leave off.* Lam. 2:18, אַל תִּתֵּן דְּמָמָה לָּךְ 'let not the apple of thine eye cease,' stop weeping; Josh. 10:13, 'and the sun stood still.'

Poel דּוֹמֵם *to bring to silence, to compose*, Ps. 131:2.

Hiphil הֵדֵם prop. to bring to silence, hence *to cut off, to destroy*, Jer. 8:14.

Niphal נָדַם pl. נָדְמוּ (Jer. 25:37), fut. תִּדְמֶה, also יִדְמֶה (Jer. 48:2), *to be cut off, to perish.* 1 Sa. 2:9; *to be laid waste*, Jer. 25:37. Jer. 8:14, 'let us go into the fortified cities, and let us perish there,' let us wait for destruction. נִדְמָה for נִדַּמָּה.

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דְּמָמָה
f. *silence, stillness*, e. g. of the winds, *a calm*, Ps. 107 : 29. קוֹל דְּמָמָה a voice of silence, i. e. gentle, still, 1 Ki. 19 : 12.

דָּמַן
an unused root; Arab. *to dung, to manure.*

דֹּמֶן
m. *dung*, 2 Ki. 9 : 37.

דִּמְנָה
'dunghill,' *Dimnah*, Josh. 21 : 35.

דָּמַע
TO WEEP, TO SHED TEARS, Jer. 13 : 17.

דֶּמַע
m. *a tear*, metaph. used of that of olives and grapes, i. e. of wine and must. Ex. 22 : 28.

דִּמְעָה
f. *a tear*, commonly coll. *tears.* Ps. 6 : 7. Pl. דְּמָעוֹת Ps. 80 : 6.

דָּמַר
an unused root, whence הַדְמֹר.

דִּמְשַׁק
unused quadril. Arab. to be hasty, active. Hence perhaps—

דַּמֶּשֶׂק
'alertness,' perhaps industry with regard to traffic, sometimes דַּרְמֶשֶׂק, דּוּמֶשֶׂק.
(1) *Damascus*, Gen. 14 : 15.
(2) Gen. 15 : 2, i. q. אִישׁ דַּמֶּשֶׂק, or בֶּן דַּמֶּשֶׂק.

דִּמֶּשֶׂק
(according to pretty many MSS. דַּרְמֶשֶׂק, דַּמֶּשֶׂק), *Damascene cloth*, Am. 3 : 12.

דָּן
'judge,' *Dan*,—(1) a son of Jacob. Gentile noun דָּנִי Jud. 13 : 2.
(2) a town on the northern limit of Palestine (otherwise called לַיִשׁ). For דָּן see under ו.

דֵּן
Ch. emphat. st. דָּנָה pron. demonstr. comm. *this*, Dan. 2 : 18. כִּדְנָה *like this, so.* Ezr. 5 : 7, 'so it was written.' Dan. 2 : 10, 'such a word.' עַל דְּנָה therefore, Dan. 3 : 16. אֲחֹרֵי דְנָה afterwards. Dan. 2 : 29.

דָּנַג
an unused root, which has, I imagine, the signification of *tenacity.*

דַּנָּה
'a low place,' from דָּנִן, *Dannah.*

דִּנְהָבָה
perhaps for דִּי נְהָבָה master of (i. e. a place of) plundering, i. e. a lurking place of robbers, comp. Arab. نهب to plunder, *Dinhabah.*

דָּנִיֵּאל
'God's judge,' i. e. who delivers judgment in the name of God, *Daniel.* Also דָּנֵאל Eze. 14 : 14, 20; 28 : 3.

דָּנַן
an unused root. Arab. Med. Waw, *to be low;* whence דָּנָּה.

דַּע
m. inf. used as a noun, root יָדַע, *what one knows, knowledge, opinion.* Job 32 : 10, 'and I also will shew my opinion.' Pl. תְּמִים דֵּעִים he who is perfect of wisdom. Job 37 : 16.

דֵּעָה
f. *knowledge, knowing*, followed by an acc. like an inf., Isa. 11 : 9, דֵּעָה אֶת יְהוָה 'the knowledge of Jehovah.'

דְּעָה
Pro. 24 : 14, see Analyt. Ind.

דָּפָא
an unused root, i. q. Arab. دفأ *to call*, traces of which are found in the pr. n. אַבְדָּעָה and—

דְּעוּאֵל
'invocation of God,' *Deuel*, Num. 1 : 14, for which Num. 2 : 14, is found רְעוּאֵל.

דָּעַךְ
to be extinguished, pr. of a lantern, or lamp, Pro. 13 : 9, 'the lamp of the wicked shall be put out,' i. e. their good fortune shall perish.
Niphal, *to become extinct*, i. e. to dry up (when spoken of water). Job 6 : 17.
Pual, *to be extinct*, applied to enemies, Ps. 118 : 12.

דָּעַל
an unused root, see הִדְרִיעַל.

דַּעַת
inf. f. used as a noun, from יָדַע—
(1) *knowledge, knowing.* Jer. 22 : 16, הֲדַעַת אֹתִי *knowing me, the knowledge of me;* דַּעַת אֱלֹהִים Hos. 4 : 1; 6 : 6, and κατ' ἐξοχήν, הַדַּעַת Hos. 4 : 6, knowledge (of God). בִּבְלִי דַעַת through ignorance, unawares, Deut. 4 : 42. מִבְּלִי דַעַת Isa. 5 : 13, 'for want of the knowledge of God,' i. e. of religion.
(2) *intelligence, understanding, wisdom*, Pro. 1 : 4. בִּבְלִי דַעַת foolishly, Job 35 : 16.

דָּפָה
an unused root. Arab. دفأ *to thrust, to push*, so as to make to fall, to wound, also to slay.

דֶּפִי
in pause דֹּפִי m. Ps. 50 : 20, prob. *ruin, destruction.*

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דָּפַק

(1) TO KNOCK AT a door, Cant. 5:2.
(2) *to drive* a flock *hard*, to overdrive, Gen. 33:13.
Hithpael, part. מִתְדַּפְּקִים *knocking in rivalry* at a door, Jud. 19:22. Hence—

דְּפָקָה

Dophkah, Num. 33:12.

דַּק

adj. f. דַּקָּה (from דָּקַק)—(1) *beaten small, fine, minute*, pr. used of dust. Isa. 29:5, hence subst. *something small or fine, dust, particle*, Ex. 16:14.
(2) *slender, thin*, used of hair, Lev. 13:30; of kine and ears of corn, Gen. 41:3, seq.; of a man too much emaciated, or having a withered limb, Lev. 21:20; *light, gentle*, of a gale, 1 Ki. 19:12.

דַּק

m. pr. infin. verb דָּקַק *thinness, fineness, something fine*, hence thin fine cloth, Isa. 40:22.

דְּקַל

an unused root. Aram. דִּקְלָא, palm tree.

דִּקְלָה

Diklah, a son of Joktan, Gen. 10:27; a region of Arabia.

דָּקַק

pret. דָּק, fut. יָדֹק—(1) TO CRUSH, TO BEAT SMALL, TO BREAK IN PIECES, specially by threshing. Isa. 41:15, 'thou shalt thresh the mountains and break them to pieces.' There is a paronomasia on the two-fold signification, Isa. 28:28, 'wheat is beaten out, but he does not continue threshing it, ... nor does he beat it small.'
(2) *to be beaten small, crushed*. Ex. 32:20, 'and he ground (it) till it became small like dust.'
Hiphil, הִדִּק *to beat small*, e. g. altars, idols, 2 Ki. 23:6, 15. Inf. הַדֵּק adv. *very small* (like dust), Ex. 30:36. Mic. 4:13, 'thou shalt beat to pieces many people.' Inf. הַדֵּק 2 Ch. 34:7.
Hophal, pass. Isa. 28:28.

דְּקַק

Ch. id. *to be crushed, to be beaten small*, in Peal only דָּק Dan. 2:35. Aphel הַדֵּק *to beat small*, in 3 pret. fem. הַדְּקַת Dan. 2:34, 45.

דָּקַר

TO THRUST THROUGH, TO PIERCE, as with a sword or spear. Num. 25:8.
Niphal, pass. Isa. 13:15.
Pual id. Jer. 37:10; 51:4; Lam. 4:9, 'for these waste away, pierced through, (i. e. slain) for want of the produce of the field.'

דָּקָר

'piercing through,' *Deker*.

דַּר

m. Est. 1:6, commonly taken as *a pearl*, especially a large one, from דָּרַר to shine. I prefer, however, to understand *a stone like a pearl*, perhaps mother-of-pearl, or the kind of alabaster, called in German Perlenmutterstein.

דָּר

Ch. *generation, age*, Dan. 3:33; 4:31.

דּוֹר see דֵּר

דָּרָא

an unused root. Arab. *to repel from oneself*, especially evil, whence—

דְּרָאוֹן

m. Isa. 66:24, *that which is abhorred*.

דָּרַב

an unused root, *to be sharp*, whence—

דָּרְבוֹן

only in pl. דָּרְבֹנוֹת (read *dŏrvōnōth*) *goads*, Ecc. 12:11.

דָּרְבָן

m. (read *dŏrvan*,) *an ox-goad*, 1 Sa. 13:21.

דָּרַג

an unused root. Arab. *to go on*, especially *by steps*, and so *to ascend*. Hence מַדְרֵגָה.

דַּרְדַּע

'pearl of wisdom,' comp. of דַּר, and דַּעַת, דַּצַ=דַּעַ wisdom, *Darda*, 1 Ki. 5:11; in the parallel place, 1 Ch. 2:6, דָּרְעִי.

דַּרְדַּר

m. *a luxuriantly growing*, but *useless plant*, Gen. 3.:18; Hos. 10:8. From דָּרַר.

דָּרוֹם

m. pr. the light or sunny region (from דָּרַר for יָדוֹם), hence *the south quarter*. Eze. 40:24, seq. Poetically used of *the south wind*, Job 37:17.

דָּרוֹר

m. (but f. Ps. 84:4. Root דָּרַר.)—(1) swift flight, gyration; hence used of a bird wheeling in its flight; *the swallow*, Ps. 84:4; Pro. 26:2.
(2) *a free* or *abundant flow*. Ex. 30:23, מָר דְּרוֹר *myrrh which flows spontaneously*.
(3) *liberty, freedom*. קָרָא דְרוֹר לְ to proclaim liberty to any one. Isa. 61:1.

דָּרְיָוֶשׁ

Darius, Dan. 6:1; 9:1.
The genuine form of this name appears in the arrow-headed in-

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scriptions of Persepolis. It is compounded, according to Lassen, from the root *darh* (darg), Zend. *dere*, Sansc. *dri*, to preserve, with the affirmative *awu*, and *s* as the sign of the nominative.

דָּרְיוֹשׁ

Ezr. 10:16, see דָּרַשׁ.

דָּרַךְ

(1) TO TREAD with the feet, TO TRAMPLE. Specially—(*a*) Job 24:11, *to tread a press*, to express the wine or oil; Isa. 16:10; Jud. 9:27. Metaph. to tread down enemies as if they were grapes, Isa. 63:3.—(*b*) to tread a bow (to bend a bow), i. e. to bend it by putting the foot upon it; there is also said דָּרַךְ חֵצִים Ps. 58:8.

(2) Specially, to tread a way or place, by going or walking to it, hence *to enter* a place, Mic. 5:4.

Hiphil—(1) *to cause to go, walk.* Isa. 11:15, 'and he will cause them to walk (through the bed of the Euphrates) in shoes,' i. e. with them dry, hardly wetted.

(2) *to tread a threshing floor*, i. e. the grain on it, Jer. 51:33; also to tread (bend) a bow, but metaph. Jer. 9:2, 'they bend their tongue (as) their bow for lies;' also *to tread* a way, *to walk* it, Job 28:8.

(3) *to overtake* any one, Jud. 20:43.

דֶּרֶךְ

a way, only used in the dual, עִקֵּשׁ דְּרָכַיִם perverse in a double way, used of a double-tongued man, Pro. 28:6 18.

דֶּרֶךְ

comm. (m. 1 Sa. 21:6; f. Ezr. 8:21).

(1) prop. the action of going, walking, *a going*, hence *a journey* which any one takes. עָשָׂה דֶּרֶךְ to go a journey. 1 Ki. 18:27, דֶּרֶךְ לוֹ he is on a journey, or at least, he is from home. דֶּרֶךְ יוֹם one day's journey.

(2) *a way, path*, in which one goes.—(*a*) followed by a genitive of place it means *the way* which leads to that place, thus דֶּרֶךְ עֵץ the way to the tree, Gen. 3:24. In the acc. it commonly has the force of a prep., *in the way to, towards.* דֶּרֶךְ תֵּימָנָה towards the south.—(*b*) followed by a genit. of person, *the way of any one* is the way in which any one is accustomed to go. דֶּרֶךְ הַמֶּלֶךְ the royal way, i. e. the public, military way. דֶּרֶךְ כָּל־הָאָרֶץ the way of all men, i. e. to Hades.—Sometimes it means the whole district in which the way is. Isa. 8:23, 'the maritime district,' on the shore of the sea of Galilee.

(3) *way*, i. q. *mode, course*, in which one goes, or which one follows. Gen. 19:31, 'after the manner of all the earth.' Specially—(*a*) *a way of living* or *acting.* Pro. 12:15, 'a fool's way is right in his own eyes.' דֶּרֶךְ יְהוָה used of men, a course of acting approved by God, Ps. 5:9; used of God, his course of acting, Ps. 18:31.—(*b*) *the mode of worshipping God, religion.* Am. 8:14, 'the way of Beer-sheba,' i. e. the worship of idols there. Sometimes—(*c*) it is passively *lot*, that which one experiences. דֶּרֶךְ מִצְרַיִם according to what the Egyptians have experienced, Isa. 10:24. Ps. 37:5, 'commit thy way unto the Lord.'

דַּרְכְּמוֹן

m. Ezr. 2:69, *a daric*, a Persian gold coin, i. q. אַדַּרְכּוֹן, perhaps, Persic, *the king's bow*, these coins bearing the image of an archer.

דַּרְמֶשֶׂק

i. q. דַּמֶּשֶׂק *Damascus*, 1 Ch. 18:5, 6,

Dagesh forte being in Syriac manner resolved into Resh.

דְּרָע

Ch. i. q. Heb. זְרוֹעַ AN ARM, Dan. 2:32.

דְּרַרַע see דְּרַע.

דָּרַק

an unused root, Ch. i. q. זָרַק *to scatter.* Hence—

דַּרְקוֹן

Darkon, Ezr. 2:56.

דָּרַר

a root unused as a verb; prop. onomatop. TO TWIST.

(1) *to fly in a circle, to wheel in flight*, as a bird. Swiftness of motion is applied—

(2) to the signification of *shining, sparkling, radiating*, whence דָּרוֹם bright region. Also, from the signification of radiating, it is—

(3) *to flow out like rays, to spout*, as milk, blood, rain; hence *to flow forth freely, spontaneously*; also, to grow luxuriantly, *exuberantly*, spoken of a plant, see דָּרַח.

דָּרַשׁ

pr. TO RUB, TO BEAT, TO TREAD, TO TRAMPLE with the feet.

(1) to tread a place with the feet; hence, *to go to a place, to frequent it*; 2 Ch. 1:5. Part. pass. *frequented*, celebrated, Isa. 62:12. Hence *to go to* any one with prayers, to implore his aid; Ps. 34:5.

(2) *to seek*, Lev. 10:16; *to search*, Job 39:8.

(3) *to seek from any one, to inquire*, Jud. 6:29; 2 Ch. 32:31, 'to inquire about the miracle;' 1 Ch. 28:9, 'Jehovah inquires into all hearts.' Specially *to seek an oracular answer* from any one, *to consult* any one, as God, Gen. 25:22.

(4) *to ask for, to demand*, Deut.

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22:2. Absol. *to ask for* (bread), *to beg;* Ps. 109:10, 'they beg (far) from the ruins (of their home).' Also *to ask back,* Eze. 34:10, and even *to vindicate, punish, to avenge;* absol. Ps. 10:4, '(God) will not punish;' specially to require blood from any one, i. e. to avenge murder, Gen. 9:5.

(5) *to apply oneself* to any thing, *to study, to follow, to practise* any thing; as justice, Isa. 1:17; 16:5; good, Am. 5:14; to seek any one's welfare, Deut. 23:7. Hence *to care for, to take the care of* any thing. Deut. 11:12. Hence to care for (regard) God, i. e. to reverence, to worship, Ps. 14:2.

Niphal inf. absolute אִדָּרֹשׁ (for הִדָּרֹשׁ), Eze. 14:3.—(1) *to allow one's self to be approached, to give access* to any one; hence *to hear and answer* any one (used of God). Eze. 14:3, 'shall I give access to them;' Isa. 65:1, 'I have listened to those who asked not.'

(2) *to be sought for,* 1 Ch. 26:31.

(3) *to be required* (as blood), Gen. 42:22.

Piel, inf. דָּרוֹשׁ Ezr. 10:16, if this be the true reading, for דַּרּוֹשׁ.

דָּשָׁא

TO SPROUT, TO BE GREEN (of vegetation), Joel 2:22.

Hiphil, *to bring forth herbage,* used of the earth, Gen. 1:11.

דֶּשֶׁא

m. *first sprouts* of the earth, *tender grass, tender herb,* Isa. 66:14.

דָּשַׁן

TO BE FAT, TO BECOME FAT, Deut. 31:20.

Piel—(1) *to make* any thing *fat, marrowy.* Pro. 15:30. Hence *to anoint,* Ps. 23:5.

(2) *to pronounce fat.* Ps. 20:4, 'pronounce thy burnt-offering fat,' i. e. accept it. According to Kimchi (denom. from דֶּשֶׁן), *turn to ashes,* i. e. by sending fire down from heaven.

(3) (denom. from דֶּשֶׁן) *to clear from ashes,* Ex. 27:3.

Pual, pass. of Piel No. 1, but figuratively, *to be satiated abundantly.* Pro. 13:4, 'the soul of the diligent shall be abundantly filled.'

Hothpael יִתְדַּשֵּׁן for יִתְדַּשֵּׁן *to be anointed with fatness, to be smeared,* used of a sword, Isa. 34:6.

דֶּשֶׁן

adj.—(1) *fat, rich* (used of a soil), Isa. 30:23.

(2) *juicy, full of sap* (used of trees), Ps. 92:15.

(3) *rich, wealthy* (used of persons), Ps. 22:30.

דֶּשֶׁן

m.—(1) *fatness,* Jud. 9:9, meton. used of fat and sumptuous food, Job 36:16; *fertility, abundance,* Ps. 65:12.

(2) *ashes,* as *fat ashes* from the victims burned on the altar (Lev. 1:16), and from corpses burned on a funeral pile (Jer. 31:40).

דָּת

f. pl. דָּתִים constr. דָּתֵי; prob. of Persic origin, pr. *something set.*

(1) *a law,* Est. 1:13, 'according to the law of to-day,' 9:13.

(2) *a* royal *mandate, an edict,* Est. 3:14. To this I also refer the words, Deut. 33:2, 'at his (Jehovah's) right hand fire, to be a rule for them (Israel) in journeying,' referring to the pillar of fire.

דָּת

Ch. f.—(1) *law,* Dan. 6:9, 'the law of God;' Ezr. 7:12, 21.

(2) *religion,* system of religion, Dan. 6:6, 'in the law of his God,' in his religion.

(3) *an edict, a decree,* Dan. 2:13, 15.

(4) *counsel, plan, purpose,* Dan. 2:9, 'this only is your counsel.'

דְּתָא

emph. st. דְּתָאָה Ch. *tender herb,* Dan. 4:12, 20.

דָּתָבָר

m. Ch. (pr. Pers.) Dan. 3:2, 3, *one skilled in the law, a judge;* compounded of דָּת law, and the termination בָּר.

דֹּתָיִן

'two wells,' dual of the Chaldee word דּוֹת a well, *Dothan,* Gen. 37:17, and in a contracted form דֹּתַן, 2 Ki. 6:13.

דָּתָן

perhaps, 'of,' or 'belonging to a fountain,' from דָּת = דּוֹת a well, *Dathan.*

ה

He (הֵא), the fifth letter of the alphabet; when used as a numeral, *five.* Its original form perhaps represents *a lattice,* or *window,* and the same seems to be expressed by the word הֵא *lo! see!*

It is interchanged with א; more rarely with ח; גָּבַהּ גָּבַח etc. Frequently also ה, as the middle letter of a root, is softened into a Vav quiescent, נוּר, נָהַר to give light.

הָ, הַ, הַ־

a letter prefixed to nouns and pronouns, rarely to verbs; abbreviated from the fuller הַל, Arab. אל.

(1) prop. a demonstrative pronoun, *this.* So in the phrases הַיּוֹם this day, i. e. to-day, הַפַּעַם this time. It is rarely (*a*) prefixed to the relative, 2 Ki. 6:22, הַאֲשֶׁר שָׁבִיתָ 'those whom thou hast taken captive'; or

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(*b*) it stands instead of the relative itself, and is even prefixed to the verb, Josh. 10:24, 'the captains of the soldiers הֶהָלְכוּא אִתּוֹ who had gone with him;' Ezr. 8:25. Hence it becomes—

(2) *the definite article, the*, like the Gr. ὁ, ἡ, τὸ, in the insertion or omission of which similar laws are followed in Heb. as in Gr. and in modern languages. In a manner differing from our usage, the article is appended—

(*a*) to nouns which denote *objects and classes of things which are known to all*, as הַצֹּאן, הַזָּהָב, הַכֶּסֶף, הַמַּיִם; Gen. 13:2; Deut. 14:26; Ex. 2:3, 'and she daubed it with bitumen and pitch.'

(*b*) to abstract nouns, the names of virtues and vices. Jer. 23:14; of evils and calamities, Isa. 41:17; Gen. 19:11.

(*c*) After כְּ, the particle of comparison; inasmuch as we can only use as objects with which to compare those which are well known. The article is commonly omitted when the noun, which is made the standard of comparison, is made sufficiently definite, either by having an adjective or any other adjunct; comp. Ps. 1:4; Isa. 29:5.

Better known is the use of the article—(*d*) as prefixed to collectives—(*e*) the article is used in such cases when a suffix would define the noun more accurately; as when a woman calls her husband κατ' ἐξοχὴν, the husband; a slave his master, the master. Isa. 9:6.

The rule is also rightly given by grammarians, that the predicate of a sentence does not take the article (compare χαλεπὰ τὰ καλά and τὰ χαλεπὰ καλά).

It will be well to state what the vowels are which ה takes.

(1) Commonly before letters which are not gutturals, it takes Pathach, followed by Dagesh forte.

(2) The use of ה differs before the different gutturals.—(*a*) before א, Pathach is always lengthened into Kametz, and the same is the case before ר, and so also frequently before ע and ה. On the contrary—(*b*) the harder gutturals ה and ח admit a kind of doubling; and for this reason the more acute syllable often retains Pathach.—(*c*) Whenever the guttural has Kametz, Pathach is changed into Segol, especially before ח; before ה and ע in monosyllables the vowel is Kametz; Segol is used only with dissyllables or trisyllables.

הֶ, הַ, הֲ

an interrogative adv.; a prefix joined to the first word of a sentence.

(1) indicating a simple interrogation. Job 1:8, 'hast thou considered my servant Job?'—(*a*) A question is often so asked that one expects a negative answer. Gen. 4:9, 'Am I my brother's keeper?' for, I am not my brother's keeper. Job 14:14, 'When a man dies, shall he live?' i.e. he will not live again.—(*b*) Sometimes an affirmative answer is understood, so that the interrogation has an affirmative force. Gen. 30:2, 'Am I [not] under God?' Job 20:4, 'Dost thou [not] know this?'—(*c*) In disjunctive questions, the latter question is preceded by אִם and וְאִם; more rarely אוֹ Job 16:3; Ecc. 2:19. Also הֲ ... אִם and הֲ ... וְאִם are of frequent use in the poetical books where two questions expressive of the same or a like sense follow one another.

(2) in an indirect interrogation, *whether*, after verbs of proving, Ex. 16:4; seeing, Ex. 4:18; trying, Deut. 8:2.

It is prefixed to other particles, as הֲלֹא, הֲכִי, הֲאִם.

As to the form—(*a*) before letters which are neither gutturals nor have a simple Sh'va, ה interrogative takes Chateph-Pathach; rarely—(*b*) it has the same form as the art. ה, Lev. 10:19, but this is principally before letters which have Sh'va, Gen. 17:17. So also it corresponds in form with the art.—(*c*) before gutturals, and—(*d*) before gutturals which have Kametz.

הָא

Ch. interj. LO! BEHOLD! Dan. 3:25.

הֵא

Heb. and Ch. id. Gen. 47:23. In Ch. pleon. Dan. 2:43, הֵא כְדִי *behold as*, etc.

הָאָח

interj. imitating a cry of joy, *Aha!* Isa. 44:16; also used in glorying over an enemy's misfortune, Ps. 40:16.

הַב

imp. of the verb יָהַב which see.

הַבְהָבִים

m. pl. Hos. 8:13, *gifts*, in this place offerings, for יְהַבְהָבִים from the root יָהַב to give.

הָבַל

fut. יֶהְבַּל pr.—(1) TO BREATHE, TO EXHALE.

(2) *to act, or speak vainly.* 2 Ki. 17:15, 'and they followed vanity (i.e. idolatry), and acted vainly;' Job 27:12, 'why then do ye speak so vainly?' Also, *to have a vain hope;* Ps. 62:11, 'set not a vain hope on robbery.'

Hiphil, *to seduce to vanity*, i.e. to the worship of idols, Jer. 23:16.

הֶבֶל

(1) *breath, breathing*, used of a gentle

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breeze, Isa. 57:13. More often used of *the breath of the mouth*. Commonly used of any thing transitory, evanescent, frail. Job 7 : 16, 'for my days are a breath;' Ecc. 11 : 10, 'childhood and youth are vanity.' Hence arises the signification *something vain and empty*, Lam. 4 : 17; and adv. *vainly, emptily, in vain;* Job 9 : 29. Specially used of idols as being vain and impotent. Pl. Ps. 31 : 7, 'vain idols.'

(2) *exhalation, vapour, mist, darkness.* Ecc. 11 : 8, 'all that is coming is a mist,' i. e. involved in darkness.

(3) *Abel*, Gen. 4 : 2.

הֲבֵל

breath, hence *vanity*, a Chaldaizing form. Ecc. 1 : 2.

הָבַן

an unused root, i. q. אָבַן, hence—

הָבְנִי

pr. stony (as if אָבְנִי, from אֹבֶן, אֶבֶן a stone), hence pl. הָבְנִים Eze. 27 : 15 קרי, in הוֹבְנִים כתיב *ebony wood, ebony*, so called from its hardness.

הָבַר

TO CUT, TO CUT UP, TO DIVIDE OUT. It occurs once Isa. 47 : 13 קרי, הֹבְרֵי שָׁמַיִם 'those who divide the heavens,' for purposes of augury, i. e. astrologers; כתיב, הָבְרוּ שׁ׳ (אֲשֶׁר).

הֵגֵא and הֵגַי

Est. 2:3, 8, 15 (*Hege, Hegai*). Benfey compares *âgà*, eunuch.

הָגַג

a root unused in Hebrew. Arab. IV. to kindle. Hence הָגִיג.

I. הָגָה

(1) TO MURMUR, TO MUTTER, TO GROWL; used of the growl of a lion over his prey, Isa. 31 : 4; of low thunder; of the muttering of enchanters; of the sound of a harp when struck; of the cooing of doves, Isa. 38 : 14; of groaning and sighing, Isa. 16 : 7.

(2) poetically, *to speak*.—(*a*) absolutely (*to utter sound*), Ps. 115 : 7.—(*b*) with an acc. of the thing, Job 27 : 4; hence *to sing, to celebrate.* Ps. 35 : 28, 'my tongue shall celebrate thy righteousness.'

(3) *to meditate* (prop. to speak with oneself). Josh. 1 : 8, 'and thou shalt meditate thereon (on the law) day and night.' Pro. 15 : 28, 'the heart of the righteous will meditate what to answer.' Also *to remember any thing*, Isa. 33 : 18, 'thy heart shall remember the terror.' And in a bad sense, *to plot, to plan, to devise.* Ps. 2 : 1, '(why) do the nations devise vain things?' i. e. vain sedition.

Poel, inf. הֹגוֹ i. q. Kal No. 2, Isa. 59 : 13.

Hiphil, part. plur. מַהְגִּים *those who mutter*, i. e. soothsayers; or *those groaning, sighing*, i. e. necromancers, Isa. 8 : 19.

II. הָגָה

to be removed, taken away, transit. *to remove, to take away*, Pro. 25 : 4, 'take away the dross from the silver.' Inf. absol. with an imperative signification. Verse 5. (Others read in this place הֹגוֹ i. e. Hiph. of יָגָה). Hither also, apparently, must be referred Isa. 27 : 8, 'he takes (them) away by his strong wind in the day of his east wind.'

הֶגֶה

m.—(1) *growling* of thunder, Job 37 : 2.

(2) *sighing, mourning*, Eze. 2 : 10.

(3) *thought, meditation*, Ps. 90 : 9.

הָגוּת

f. *thought, meditation*, Ps. 49 : 4.

הָגִיג

(from הָגַג) *heat, fervour of mind*, Ps. 39 : 4, 'in my fervour, fire kindled.' Hence *a fervent cry*, Ps. 5 : 2.

הִגָּיוֹן

m. constr. הֶגְיוֹן, Ps. 19 : 15.

(1) *the sound* of the harp *when struck.* Ps. 92 : 4, 'with the sounding of the harp.' Ps. 9 : 17, הִגָּיוֹן סֶלָה is a musical sign.

(2) *a meditation*, Ps. 19 : 15; *a device, plot*, Lam. 3 : 62.

הָגִין

m. adj. *convenient, suitable*, i. q. Talmud. הָגוּן and מְהֻגָּן. Eze. 42 : 12. From—

הָגַן

a root which is not found in this signification, in any of the cognate languages.

הָגַר

an unused root. Arab. *to flee.* Whence—

הָגָר

'flight.' *Hagar*, Gen. 16 : 1.

הַגְרִי

'fugitive,' *Haggeri, Hagarite*, 1 Ch. 11 : 38; 27 : 31. Pl. הַגְרִים Ps. 83 : 7, and הַגְרִיאִים 1 Ch. 5 : 10, *Hagarites, Hagarenes.*

הֵד

m. i. q. הֵידָד *shout for joy, rejoicing*, Eze. 7 : 7. Root הָדַד.

הַדָּבְרִין

m. pl. Ch. *the friends* or *the ministers of the king*, Dan. 3 : 24. I can scarcely doubt but that this is the Ch. דָּבְרִין *leaders, governors*, with the Hebrew article prefixed.

הָדַד

an unused root. Arab. pr. *to break*, in Hebrew figuratively *to break into joyful sounds*, whence הֵד, הֵידָד.

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הֲדַד

Hadad, Gen. 36:35; 1 Ch. 1:

הֲדַדְעֶזֶר

'whose help is Hadad,' i. e. Adodus, *Hadadezer*. There occurs הֲדַרְעֶזֶר; but, in all the passages, there are MSS. which contain the former reading, which is far preferable.

הֲדַדְרִמּוֹן

Hadadrimmon, Zec. 12:11.

הָדָה

TO STRETCH OUT, TO DIRECT (the hand to any thing), found once Isa. 11:8.

הֹדּוּ

for הֹדוּ, *India*. Est. 1:1; 8:9.

הֲדוֹרָם

Hadoram, Gen. 10:27.

הַדָּי

Hiddai, 2 Sa. 23:30, for הַדָּיָה, הַדָּיָה the rejoicing of Jehovah; in the parallel place, 1 Ch. 11:32, there is חוּרַי.

הָדַךְ

TO TREAD down to the ground, TO TRAMPLE; once found Job 40:12.

הָדַם

an unused root. Arab. *to overturn, to destroy* (houses), pr. *to level with the ground*, perhaps *to tread down*, whence הֲדוֹם.

הָדַם

Ch. Pael הַדֵּם, Syr. to cut in pieces.

הֶדֶם

Ch. *a fragment, a piece*. עֲבַד הֶדְמִין Dan. 2:5, to cut in pieces.

הֲדֹם

always followed by רַגְלַיִם *stool for the feet*, always used metaph. Isa. 66:1. Specially, *the footstool of God* is a name given to the ark of the covenant.

הָדַס

an unused root. Talmud. to spring, to leap, to hasten. [*To be green*. F.]

הֲדַס

pl. הֲדַסִּים m. *myrtle*, so called (as some suppose), because it springs, i. e. grows rapidly.

הֲדַסָּה

'myrtle,' *Hadassah*, Est. 2:7.

הָדַף

(1) TO THRUST, TO PUSH, Num. 35:20, 22; Job 18:18; hence, *to thrust down, to prostrate*, Jer. 46:15.

(2) *to repel, to thrust away*, 2 Ki. 4:27.

(3) *to expel*, Deut. 6:19; 9:4.

הָדַר

(1) pr. TO BE LARGE, SWOLLEN, TUMID, and trans. TO MAKE TUMID. Isa. 45:2, 'I will level the tumid (lofty) places.'

It is applied—(2) to apparel, Isa. 63:1.

(3) to ornament; hence *to decorate, to adorn* (pr. used of the adorning of garments), *to honour*, Ex. 23:3; followed by פְּנֵי מ *to honour any one's countenance*, Lev. 19:32; used for *to favour any one, rashly to take his part* (in judgment), Ex. 23:3.

Niphal, pret. pl. in pause נֶהְדָּרוּ *were honoured*, Lam. 5:12.

Hithpael, *to act proudly, to boast*, Pr. 25:6.

הַדַּר

Ch. Pael הַדַּר *to honour*, Dan. 4:31, 34.

הָדָר

m.—(1) *ornament, adorning, decoration*, Ps. 45:4. Eze. 16:14, 'holy ornaments.' Pro. 20:29, 'the adorning of old men is hoariness.' Specially used of the *majesty* of God. Ps. 104:1, 'thou art clothed with honour and majesty.'

(2) *honour*, Ps. 149:9.

הָדָר

m. *ornament*. Dan. 11:20, 'sending the exactor through the glory (through the ornament) of the kingdom,' i. e. Palestine, the most excellent part of the kingdom.

הֲדַר

Ch. i. q. Heb. הֵדֶר, Dan. 4:27.

הֲדַר see הֲדַר

הֲדָרָה

f. *ornament, adorning*, Pro. 14:28. הֲדַרַת קֹדֶשׁ 'holy ornaments,' i. e. apparel worn at solemn festivals (not priestly dresses, as some have supposed), Ps. 29:2.

הֲדַרְעֶזֶר

Hadarezer. Sometimes found incorrectly for הֲדַדְעֶזֶר, which see.

הֶהּ

interj. of sorrow, imitating the sound, like אֲהָהּ Eze. 30:2.

הוֹ

interj. of sorrow, i. q. הוֹי. Am. 5:16.

הוּא

(1) pron. 3 pers. sing. m. HE; neut. IT. The letter א in הוּא and אִיהּ is not paragogic and otiose but radical. In Syr. the א is rejected: הוּ, הִי; a form which is also found in the pr. name אֲהִיהוּד, and perhaps Jer. 29:23 כהיב, which ought, it appears, to be read אֲנִי יוֹדֵעַ. In the Pentateuch הוּא also takes in the feminine, and stands instead of הִיא, which is found but eleven times in the whole of the Pentateuch. Those who appended the points to the text, whenever הוּא is feminine, have treated it as though it were an error,

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and have pointed it הִוא, to signify that it ought to be read הִיא; out of the Pentateuch הִיא fem. is found 1 Ki. 17 : 15; Job 31 : 11; Isa. 30 : 33, pointed in the same manner.

In Latin it would often be—(*a*) i. q. *ipse*, αὐτός, *himself*; Gen. 14 : 15, 'himself and his servants;' Isa. 7 : 14, 'therefore the Lord himself will give you a sign;' and this is sometimes referred to God in an emphatic sense, Deut. 32 : 39, 'see ye that I, even I, am He (αὐτός), and beside me there is no God,' that is, He who only is to be adored, who alone created and preserves the world.—(*b*) *this, that, he, hic,* οὗτος, Gen. 4 : 4, 'and Abel even he offered;' Gen. 2 : 11. 'this it is, which compasseth the whole land of Havilah.' It is often used with a substantive, in which case it takes the article when the substantive has it; הָאִישׁ הַזֶּה this man, Job 1 : 1. Sometimes it is used contemptuously, like οὗτος, *iste*; 2 Ch. 28 : 22, 'this is that king Ahaz.'

(2) It often includes the verb substantive *he* is, *this* is, will be, was. Gen. 20 : 7, 'for he is a prophet;' Gen. 24 : 65, 'that is my master.' Hence often used for *id est*, as a formula of explaining; Gen. 14 : 8, 'Bela which (now) is Zoar.' More rarely it is put for the verb substantive itself, Gen. 17 : 12, 'who is not of thy seed.'

הוּא

Ch. i. q. Heb. Dan. 2 : 21; 6 : 5; 4 : 27.

הֲוָא

Ch. i. q. הָיָה which see.

הוֹד

by aphæresis, apparently for הָדַר, Arab. وَهَدَ to lift oneself up, to become lofty.

(1) *majesty.*—(*a*) used of the majesty of God, Ps. 21 : 6.—(*b*) of princes and kings, 1 Ch. 29 : 25.—(*c*) of a voice, Isa. 30 : 30.

(2) *splendour, freshness, beauty*; Dan. 10 : 8, 'my freshness (i. e. the lively colour of my face) was changed in me;' Hos. 14 : 7. Used of ornaments, Zech. 10 : 3; 6 : 13.

(3) *Hod.* 1 Ch. 7 : 37.

הוֹדַוְיָה

perhaps הוֹדוּ יָהּ 'praise ye Jehovah,' or for הוֹדוֹ יְהוָה Jehovah his glory, *Hodaviah.* [*Jah is fame.* F.]

הוֹדַוְיָהוּ

Hodaviah, id. 1 Ch. 3 : 24.

הוֹדְוְיָה

'majesty of God,' *Hodevah*, = הַלּוֹדְוָה, Neh. 7 : 43.

הוֹדִיָה

id., *Hodijah*, Neh. 8 : 7; 9 : 5.

הָוָה

prop. TO BREATHE. This primary signification is applied—(1) to the breath of living creatures; hence, to live, and *to be.* הָיָה has its origin from הָוָה. Part. הֹוֶה Neh. 6 : 6. Imp. הֱוֵי, הֱוִי Gen. 27 : 29. Fut. apoc. יְהִי Ecc. 11 : 3, for יִהְיֶה from יְהָוֶה.

(2) *to breathe* after anything, *to desire, to long.*

(3) *to rush headlong* upon anything, *to fall headlong, to perish*, Job 37 : 6, 'for he saith to the snow, fall down upon the earth.'

הָוָה and הָוָא

Ch. *to be.* Fut. יֶהֱוֶה and יֶהֱוֵא. To this future there is sometimes prefixed the particle לְ, which then means *that, in order that*, and the preformative of the future is commonly omitted. It is often joined with the participle of another verb; הָוֵית חָזֵה 'thou wast seeing,' Dan. 4 : 7, 10.

הַוָּה

f. verbal of Piel, from הָוָה—(1) *desire, cupidity*, Pro. 10 : 3, 'she casts away the desire of the wicked.'

(2) *ruin, fall.* Hence *calamity, destruction.* Ps. 57 : 2, 'until destruction be past;' Job 6 : 2; 30 : 13. Hence also, destruction which any one brings upon another, *injury, mischief, wickedness.* Ps. 5 : 10, 'their inward part is very wickedness;' Pro. 17 : 4, 'listening to a mischievous tongue.'

הַוָּה

misfortune, calamity. Isa. 47 : 11; Eze. 7 : 26.

הוֹהָם

prob. for יְהוֹהָם, 'whom Jehovah impels,' *Hoham.* [*Jah* (*protects*) *the many.* F.]

הוֹי

interj. onomatopoet., like אוֹי—

(1) of threatening, *ho! woe!* Isa. 1 : 4, 'woe to the sinful nation;' Jer. 48 : 1; 50 : 27; Eze. 13 : 18.

(2) of lamenting, *alas!* 1 Ki. 13 : 30, 'alas! my brother!'

(3) of admonishing, *ho!* Zec. 2 : 10.

הוּךְ

Ch. TO GO, a form softened from הָלַךְ. Fut. Ezr. 5 : 5. Infin. Ezr. 7 : 13.

הוֹלֵלָה

f. *folly.* Ecc. 1 : 17; 2 : 12. Verbal from הָלַל in Poel.

הוֹלֵלוֹת

f. id. Ecc. 10 : 13.

הוֹלָם

m. (Milêl) Isa. 41 : 7, see הָלַם.

הוּם

TO PUT INTO MOTION, TO DISTURB.

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Deut. 7 : 23, 'he brings upon them great disturbance.'

Niphal, fut. יֵהֹם *to be disturbed, to be in commotion*, as a city, land, Ruth 1 : 19.

Hiphil, *to make a commotion*, used of a multitude making a noise, Mic. 2 : 12; of an uneasy mind, Ps. 55 : 3.

הוֹמָם

'destruction,' root הָמַם, *Homam*, 1 Ch. 1 : 39, for which, Gen. 36 : 22, there is found הֵימָם.

הוֹן

i. q. Arab. هان to be light, easy. Hence—

(1) TO BE OF LITTLE MOMENT. Hiphil, Deut. 1 : 41, 'ye thought it but little to go up,' i. e. ye acted lightly and rashly in that ye went up. Others take it 'contemning (the command of God) ye went up.'

(2) *to be in easy circumstances, to live comfortably, to be rich.*

הוֹן

m.—(1) *riches, substance.* Pro. 1 : 13; Ps. 44 : 13, בְּלֹא הוֹן *gratis*, for no price. Plur. Eze. 27 : 33.

(2) adj. *enough.* Pro. 30 : 15, 16.

הוֹר and הֹר

(1) an ancient word, in but little use, i. q. הַר *a mountain.* Gen. 49 : 26, (I read הוֹרֵי עַד, 'everlasting mountains.' The Masorites have pointed these words, הוֹרֵי עַד; taking הוֹרֵי as the part. of the verb הָרָה, *my parents*; עַד is thus referred to what follows.

(2) *Hor*, pr. n. of two mountains, one on the borders of Edom, the other belongs to Lebanon.

הוֹשָׁמַע

for יְהוֹשָׁמַע, 'whom Jehovah hears,' *Hoshama.*

הוֹשַׁע

'welfare,' *Oshea, Hoshea, Hosea*, pr. n.

הוֹשַׁעְיָה

'whom Jehovah has set free,' *Hoshaiah.* [*Jah is a deliverer.* F.]

הוּת see תָּהַת.

הָזָה

TO DREAM, TO TALK in one's dreams, Isa. 56 : 10. The original idea is that of nocturnal *vision.*

הִי

(for יְהִי from הָיָה), *lamentation*, Eze. 2 : 10. [A weak form of אִי. F.]

הִיא

(1) pron. 3 pers. sing. fem. *she*, neut. *it.* All the observations made above on the masculine הוּא apply equally to the feminine הִיא. It is often—(*a*) *herself*, Josh. 6 : 17; —(*b*) *this*, especially when it has the article, Mic. 3 : 4; *the same*, 1 Ki. 19 : 8.—(2) not unfrequently it takes the place of the verb substantive, as Lev. 11 : 39.

הֱיֹא

Ch. i. q. Heb. Dan. 2 : 9; Ezr. 6 : 15.

הֵידָד

m. (root יָדַד) *joyful acclamation*, rejoicing—(*a*) of vintage gatherers and wine-press treaders. Jer. 25 : 30.—(*b*) of soldiers going to battle, Jer. 51 : 14.

הֵידוֹת

pl. f. Neh. 12 : 8, *praises, songs.* Derived from יָדָה, to praise. There does not occur any other word corresponding to this in form.

הָיָה

fut. יִהְיֶה apoc. יְהִי with Vav convers. וַיְהִי, infin. absol. הָיֹה const. הֱיוֹת, once וַהֲיֹה Eze. 21 : 15.

(1) TO BE, TO EXIST, the verb substantive. Used absol. Gen. 2 : 5, 'the shrubs of the field were not as yet in the earth.' It more often joins the subject to its predicate, whether this latter be a substantive or an adjective, or if it indicate the place of any person or thing.

Followed by לְ—(*a*) *to be to any one* (used of a thing), i. e. for him as the possessor, *to be possessed.* Ex. 20 : 3, 'there shall be to thee no strange gods,' i. e. thou shalt have no strange gods.—(*b*) *to be for anything*, i. e. to serve for, or as anything. Gen. 1 : 14, 15, 'and they shall be for luminaries.' Ex. 4 : 16, 'he shall be to thee for a mouth, and thou shalt be to him for God,' i. e. thou shalt suggest and, as it were, inspire words to him as God does to the prophets. Also *to shew oneself as such a one.* 1 Sa. 4 : 9, 'shew yourselves men.'—Followed by לְ before an inf.—(*c*) *to be about to, to be going to.* Gen. 15 : 12, 'when the sun was about to set.'—(*d*) *to be intent upon any thing.* 2 Ch. 26 : 5, 'and he was intent to serve God.'

הָיָה עִם *to be with any one*—(*a*) to take his part, 1 Ki. 1 : 8.—(*b*) to be with a woman, to lie with her, Gen. 39 : 10.

With the participle of another verb it forms a circumlocution for the imperfect. Gen. 4 : 17; Job 1 : 14.

(2) *to become, to be made* or *done, to exist, to come to pass.* Gen. 1 : 3; Isa. 66 : 2. *To be made any thing* is used followed by an acc. Gen. 19 : 26; more often followed by לְ, Gen. 2 : 7. But הָיָה לְ is also—(*a*) *to be* or *come to any one*, Ex. 32 : 1. —(*b*) *to be* or *to fall to any one*, as a prey, portion. Specially used of a woman, she 'became a husband's,' Hos. 3 : 3.

הָיָה כְ pr. to become like any one,

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to be made like any one, Gen. 3 : 5, 22; hence *to experience the same as.* Isa. 1 : 9, 'we should have been like Sodom' (should have experienced the same). Gen. 18 : 25, 'that it should be the same to the righteous as to the wicked.'

In the historical books there frequently occurs the phrase וַיְהִי כְ, וַיְהִי 'and it came to pass, that.' Similarly, in the prophets וְהָיָה 'and it shall come to pass;' even when this same verb is afterwards repeated, Isa. 3 : 24, 'and (thus) it shall come to pass, instead of sweet smell there shall be a stench.'

Niphal נִהְיָה—(1) *to become, to be made,* Deut. 27 : 9; also *to happen, to come to pass,* Deut. 4 : 32.

(2) Sometimes there is the added idea of something being past, i. e. *to be over, ended, gone by.* Dan. 2 : 1, 'his sleep left him.' 8 : 27, 'I was ended (I failed), and was sick.'

הַיָּה

fem. in כתיב Job 6 : 2; 30 : 13 for הָוָה *destruction.*

הֵיךְ

a Chaldee form for אֵיךְ *how?* 1 Ch. 13 : 12; Dan. 10 : 17.

הֵיכָל

comm. once certainly fem. Isa. 44 : 28. It comes from יָכַל, to take, to hold; specially *to be capacious, spacious.*

(1) *a large and magnificent building, a palace,* Dan. 1 : 4.

(2) הֵיכַל יְהוָה 'the palace of Jehovah,' an appellation of the temple at Jerusalem, 2 Ki. 24 : 13; also the holy tabernacle which was used before the temple was built, 1 Sa. 1 : 9; poet. also *heaven,* Ps. 11 : 4.

(3) Specially it is *a part* of the temple, answering to the nave of cathedrals.

הֵיכָל

emphat. הֵיכְלָא Ch. like the Hebrew.

(1) *the palace* of a king, Dan. 4 : 1, 26.

(2) *a temple,* Dan. 5 : 2, 3, 5.

הֵילֵל

Isa. 14 : 12, *bright star,* i. e. *Lucifer,* from הָלַל to shine. הִלֵּל is not unfrequently imper. Hiph. of יָלַל Zec. 11 : 2.

הוֹם see הִם

הוֹמָם see הֵימָם

הֵימָן

=מְהֵימָן Ch. and Syr. 'faithful,' *Heeman.*

הִין

m. *a hin,* a measure of liquids. Its etymology is doubtful.

הִכִּי see כִּי

הָכַר

Arab. *to be stupified, to be stunned.* The original idea is that of *beating, pounding.*

Hiphil, *to stun, to stupify;* Job 19 : 3, 'ye are not ashamed, ye stun me.' [Kal and Hiph. *to injure.* F.]

הַכָּרָה

f. verbal of Hiph. from נָכַר, *a beholding;* Isa. 3 : 9, *the beholding of their persons,* i. e. respect of persons, partiality in a judge.

הַל

(1) the article, Arab. אל, Heb. ה, ל being inserted by a compensative Dagesh in the next letter.

(2) A particle of interrogation, whence is taken הֲ interrogative, which see. The full form is once found, Deut. 32 : 6, according to the reading of the Nehardeenses, who thus divide הֲלֹ יְהוָה.

הָלָא

TO REMOVE, OR TO BE REMOVED, unused in Kal.

Niphal, partic. הַנֶּהֱלָאָה *removed, far off,* collectively, the far removed, the remote, Mic. 4 : 7.

הָלְאָה

subst. *distance, remoteness,* always with ה parag. הָלְאָה (Milêl), adverb *far off, farther.*

(1) Used of space, Gen. 19 : 9, 'go farther back,' begone; 1 Sa. 10 : 3, '(and thou shalt go) thence farther;' מִהֲלְאָה לְ 'farther off than,' as Am. 5 : 27, 'beyond, farther off than Damascus.'

(2) Used of time, 1 Sa. 18 : 9, 'from that day and onward.'

הִלּוּלִים

m. pl. verbal of Piel from הָלַל *praises* (of God) *festival days, public thanksgivings,* Jud. 9 : 27; Lev. 19 : 24.

הֵלֵם see הֵלָם

הַלָּז

comm. *this.* It is masc., Jud. 6 : 20; 1 Sa. 14 : 1; fem. 2 Ki. 4 : 25.

הַלָּזֶה

(Milêl), m. *this,* Gen. 24 : 65; 37 : 19. Compounded of זֶה and the fuller form of the article הַל, the ל being doubled. According to Hupfeld from זֶה and הָלְאָה=הַלָּאָה.

הַלְוָוֹ

id., once occurring, Eze. 36 : 35.

הֲלִיךְ or הָלִיךְ

m., *a going, a step;* Job 29 : 6, 'my steps.' Root הָלַךְ.

הֲלִיכָה

f. only in pl.—(1) *going, progress,*

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Nah. 2 : 6; specially *solemn processions* of God, Ps. 68 : 25.

(2) *ways*, Hab. 3 : 6, 'ancient ways are to him,' i. e. God goes in the ways in which he anciently went. Trop. *way of acting*, Pro. 31 : 27, 'she (attends to) the ways of her house,' i. e. her domestic concerns.

(3) *companies* of travellers, Job 6 : 19.

יָלַךְ and הָלַךְ

fut. יֵלֵךְ, יֵלֶךְ (from יָלַךְ); poet. יְהַלֵּךְ (from הָלַךְ); imp. לֵךְ.

(1) *to go, to walk, to go along*. Used also of inanimate things; as of a ship, Gen. 7 : 18; reports, 2 Ch. 26 : 8; boundaries, Josh. 16 : 8; letters, Neh. 6 : 18. 2 Sa. 15 : 20, 'I, indeed, go whithersoever I can go.'

(*a*) with an acc., it is *to go through* or *over* a place, as Deut. 1 : 19, 'and we went through all the desert.'—(*b*) followed by בְּ it is *to go with* some person or thing, Ex. 10 : 9, also *to take with one, to bring*, Hos. 5 : 6.—(*c*) with עִם or אֵת *to go with, to have intercourse with*, Job 34 : 8. —(*d*) with אַחֲרֵי *to go after* any one, *to follow* him, Gen. 24 : 5, 8; *to go after*, i. e. to worship, God or Baal, Deut. 4 : 3.—(*e*) with a pleonast. dative לוֹ הָלַךְ *to depart*.

(2) trop. *to walk*, i. e. *to live, to follow any manner of life*, Ps. 15 : 2, 'who walketh (lives or conducts himself) uprightly.' הָלַךְ בְּדַרְכָיו to follow any one's footsteps, to imitate him in life and manners, 'to follow the precepts of God;' Deut. 19 : 9; 28 : 9.

(3) Specially *to go away, to vanish*, Ps. 78 : 39; often in imp. לֵךְ לְךָ Gen. 12 : 1. Hence *to decease, to die*, Gen. 15 : 2.

(4) *to go*, as water, i. e. *to flow, to be poured out*, Isa. 8 : 7. Such expressions are of frequent use in Hebrew, as *the hills flow with milk*, or *with water*, i. e. there is amongst the hills plenty of milk, of water.

(5) *to go on, to go forward* in any thing, i. e. *to go on adding*. It is variously construed—(*a*) with inf. pleon. and the participle of another verb, Gen. 26 : 13, *he went on going on, and grew*, i. e. he went on growing day by day, he grew more and more. Jud. 4 : 24, 'and the hand of the Israelites became harder and harder upon Jabin.'—(*b*) Instead of the first הָלַךְ the verb itself is not unfrequently put, which expresses the action thus increased. Gen. 8 : 3, 'and the waters returned (flowed away) from off the face of the earth more and more.'—(*c*) with the partic. and the partic. of another verb; 1 Sa. 17 : 41, 'and the Philistines came nearer and nearer.'

Niphal, pr. *to be made to go*, hence *to go away, to vanish*, Ps. 109 : 23.

Piel i. q. Kal, but always poetic (except 1 Ki. 21 : 27) specially—(1) *to go, to walk*, Job 24 : 10.

(2) i. q. Kal No. 2; Ps. 86 : 11; 89 : 16; 131 : 1; Ecc. 11 : 9.

(3) i. q. Kal No. 3, Ps. 104 : 26.

(4) perhaps *to fall upon any one, grassatus est* (which is a frequentative from *gradior*), whence מְהַלֵּךְ *grassator, robber, attacker*, Pro. 6 : 11.

Hiphil הוֹלִיךְ (from יָלַךְ), rarely הֵילִיךְ Ex. 2 : 9, and part. מְהֵלְכִים Zec. 3 : 7 —(1) *to cause some one to go*, hence *to lead*, Deut. 8 : 2; also *to take* any thing *away*, Zec. 5 : 10. So Ex. 2 : 9, 'take this child.'

(2) *to cause to perish, to destroy*, Ps. 125 : 5.

(3) *to cause to flow* (as water), Eze. 32 : 14.

Hithpael—(1) pr. *to go for oneself*, hence *to walk up and down*, Gen. 3 : 8; *to walk, to go*, Ps. 35 : 14.

(2) trop. *to live*. הִתְהַלֵּךְ בֶּאֱמֶת, בְּתֹם *to live* (to walk) *in truth, in uprightness*; 'to walk before God;' Gen. 17 : 1; and 'to walk with God;' 5 : 22, i. q. to lead a life pleasing to God.

(3) to flow, used of wine, Pro. 23 : 31.

(4) part. Pro. 24 : 34, *an attacker, a robber*, or *a vagrant*.

הַלַּךְ

Ch. Pael, *to go*, Dan. 4 : 26.

Aphel, id. Part. מְהַלְכִין Dan. 3 : 25; 4 : 34.

הֲלָךְ

m.—(1) *journey, way*, also *a traveller, a wanderer*, 2 Sa. 12 : 4.

(2) *a flowing, a stream*. 1 Sa. 14 : 26, 'a stream of honey.'

הֲלָךְ

m. Ch. *a way-toll*. Ezr. 4 : 13, 20.

הָלַל

(1) TO BE CLEAR, TO BE BRILLIANT, pr. used of a clear, sharp tone or sound. It is applied—

(2) to brightness *of light*.

(3) *to make a show*, used both of external appearance, and of grandiloquent words, Ps. 75 : 5. Part. *the proud, the insolent*, Ps. 5 : 6. Hence—

(4) *to be foolish*. The more any one boasts, the more is he regarded as being foolish.

Piel, pr. *to sing*, especially any one's praises; hence, *to praise, to celebrate*, especially God. Ps. 117 : 1; 145 : 2.

(2) intrans. *to glory*. Ps. 56 : 5, 'in God I will glory.'

Pual, *to be praised, celebrated*, Eze. 26 : 17. Part. worthy to be praised (God), Ps. 18 : 4; 78 : 63, according to the present vocalization, 'and their virgins were not celebrated' (had no nuptial song).

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But I prefer reading הוֹלִלוּ, for הֵילִלוּ lamented.

Poel הוֹלֵל, *to make foolish*, Ecc. 7 : 7; also *to shew to be foolish, to make ashamed.* Job 12 : 17.

Poal part. *mad*, pr. smitten with fury. Ps. 102 : 9, 'those who are mad against me.'

Hiphil—(1) *to make bright or shining*, Isa. 13 : 10. I would place here, Job 29 : 3, בְּהִלּוֹ נֵרוֹ for בַּהֲהִלּוֹ נֵרוֹ 'when God made his light to shine.'

(2) *to shine, to give light*, Job 31 : 26.

Hithpael—(1) *to be praised*, Pro. 31 : 30.

(2) *to glory, to boast oneself.* Pro. 20 : 14, 'he goeth away, and then he boasteth (of his bargain).'

Hithpoel—(1) *to be mad, to be foolish.* Jer. 25 : 16; Nah. 2 : 5, 'the chariots are mad,' they are driven impetuously; Jer. 50 : 38, 'they madly confide in idols.'

(2) *to feign madness*, 1 Sa. 21 : 14.

הִלֵּל

'singing,' 'praising,' *Hillel.*

הָלַם

(1) TO BEAT, TO STRIKE, TO SMITE. Jud. 5 : 26, 'she smote Sisera.' Metaph. Isa. 28 : 1, *smitten by wine*, drunkards.

(2) *to smite in pieces, to break*, Isa. 16 : 8.

(3) *to be dissolved, to break up* (intrans.) as an army, *to be scattered.* 1 Sa. 14 : 16, 'and (the hosts) were scattered more and more.'

הֲלֹם

adv. of place.—(1) *hither*, Ex. 3 : 5; עַד־הֵלֹם *hitherto*, 2 Sa. 7 : 18. Perhaps the word was originally an imperative signifying *come hither;* from הָלַם to strike the ground with one's foot.

(2) *here*, Gen. 16 : 13.

הֵלֶם

'stroke,' *Helem*, 1 Ch. 7 : 35.

הַלְמוּת

f. *hammer*, Jud. 5 : 26, so called from striking.

הָם or הַם

Ham, a region probably in the land of Ammon.

הֵם or הָם

only in pl. with suffix הֱמֵיהֶם for הֱמֵיהֶם *their riches.* Eze. 7 : 11, 'nothing of them (shall remain) neither of their multitude, nor of their wealth.'

הֵם and הֵמָּה

pers. pron. pl. m. THEY, THOSE; sometimes it is put for the feminine, Zec. 5 : 10; Ruth 1 : 22.—With the article it becomes the demonstrative, *these.*—Not unfrequently it takes in a manner the place of the verb substantive, 1 Ki. 8 : 40; even with feminines, Cant. 6 : 8; and for the second person, Zeph. 2 : 12, 'you also, O Cushites, shall be stricken through with my sword.'

הָמָה

TO HUM. It is used—

(1) of the growl of the bear, Isa. 59 : 11; of a snarling dog, Ps. 59 : 7, 15; of the cooing of a turtle dove, Eze. 7 : 16. It is applied to the sighings of men, Ps. 55 : 18.

(2) of the sound of the harp, Isa. 16 : 11, and of other instruments of music, Jer. 48 : 36; the noise made by the waves, Ps. 46 : 4; of disturbed and tumultuous people, Ps. 46 : 7. Pro. 20 : 1, 'wine is a mocker, and strong drink (is) raging.'

(3) *internal emotion*, from disquiet of mind arising from cares, solicitude, pity, Ps. 42 : 6; Jer. 4 : 19. Isa. 16 : 11, 'my bowels shall sound like a harp for Moab.'

(4) of a person wandering about from inquietude of mind; as the adulterous woman, Pro. 7 : 11; 9 : 13.

הֵם see הֵמָּה

הִמּוֹ and הִמּוֹן

Ch. pers. pron. pl. *they, those*, Dan. 2 : 34; Ezr. 4 : 10.

הָמוֹן

from הָמָה, m. (f. in one passage, Job 31 : 34).

(1) *the sound, noise* of a shower, 1 Ki. 18 : 41; of singers, Eze. 26 : 13; especially of a multitude, 1 Sa. 4 : 14.

(2) *a multitude* of men itself. Especially used of hosts of soldiers, Jud. 4 : 7. Also, plenty of water, Jer. 10 : 13.

(3) *plenty, wealth, riches*, Ps. 37 . 16.

(4) *emotion* of mind. Isa. 63 : 15, 'commotion of thy bowels,' i. e. thy mercy.

הִמּוֹ see הִמּוֹן

הֲמוֹנָה

'multitude,' *Hamonah.*

הֶמְיָה

f. *sound* of a harp, Isa. 14 : 11. Root הָמָה.

הָמַל

a root not used. Arab. to rain incessantly. The original idea appears to be that of making a noise. Hence—

הֲמוּלָה and הֲמֻלָּה

f. *noise, sound.* Eze. 1 : 24, 'as they went, a noise (was heard) like the sound of a host.'

הָמַם

fut. יָהֹם pr. TO PUT IN MOTION; hence—

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(1) *to impel, to drive.* Is. 28:28, 'he drives the wheels of his threshing wain.'

(2) *to disturb, to put in commotion, to put to flight,* e.g. when used of God, his enemies, Ex. 14:24. Ps. 144:6, 'send forth thine arrows, and put them (the enemies) to flight.' 2 Ch. 15:6, 'God disturbed them with every misery.'

(3) *to destroy utterly, to make extinct,* Deut. 2:15.

הָמַן

once used. TO MAKE A NOISE, TO RAGE. Inf. Eze. 5:7, 'because that ye raged yet more (against God) than the nations (which are around).' It may be that הֲמָנְכֶם for הֲמֹנְכֶם is the verbal noun הָמוֹן.

הָמָן

Haman, Est. 3:1, seq. Perhaps Pers. *homâm,* magnificent, illustrious.

הַמְנִיךְ

or according to הַמְנוּךְ כתיב Ch. Dan. 5:7, 16, 29, *a necklace, neckchain, monile.* ה is prosthetic, and ךְ or ִיךְ is a diminutive termination. The idea is not improbable that מן signifies the moon, a little moon worn round the neck. Comp. also Sanscr. *mani,* a gem, a pearl.

הָמַס

an unused root, i. q. Arab. המש, used of *a gentle noise* of various kinds, as of persons walking, of small branches and twigs mixed together and breaking one another.

הֲמָסִים

m. pl. Isa. 64:1, *brushwood.*

הָמַר

a root not used in Heb. Arab. *to flow in a rapid stream* (of water).

Derivative מֵהֲמֹרוֹת.

I. הֵן

pers. pron. 3 pers. pl. fem. THEY, THOSE. Only with pref. בָּהֵן Gen. 19:29; כָּהֵן Eze. 18:14; מֵהֵן Eze. 16:47; לָהֵן (therefore) Ruth 1:13. The separate pronoun always has ה parag. הֵנָּה.

II. הֵן

followed by makk. הֵךְ—(1) demonstrative adv. or interj. LO! BEHOLD! Gen. 3:22; Job 8:19. Of more frequent occurrence is הִנֵּה. It becomes a part. of affirmation, *lo!* i. q. *yea, surely.* Gen. 30:34. Hence לָהֵן i. q. לָכֵן.

(2) It becomes an interrogative particle, *num;* or at least in oblique interrogation, *an?* Jer. 2:10, 'see whether there be such a thing.'

(3) a conditional part. *if,* 2 Ch. 7:13. Lev. 25:20, 'what shall we eat in the seventh year (for) behold we shall not sow,' i. q. if we do not sow.

הֵן

Ch.—(1) *behold, surely,* Dan. 3:17.

(2) *whether,* Ezr. 5:17.

(3) *if,* Dan. 2:5, 6. When doubled, *whether ... or,* Ezr. 7:26.

הֵנָּה

(1) pron. 3 pers. pl. fem. *they, those.* Gen. 41:19; *themselves,* 33:6; *these,* with the art. 1 Sa. 17:28. It often includes the verb substantive, Gen. 6:2, or stands for it, Gen. 41:26.

(2) Adv. of place—(*a*) *hither* (comp. of הֵן No. II. behold, here, and ה parag. local), Gen. 45:8. הֵנָּה וָהֵנָּה hither and thither, Josh. 8:20. עַד־הֵנָּה *thus far, hitherto,* Num. 14:19.—(*b*) *here,* where ה is merely demonstrative, Gen. 21:29; when repeated *here, there,* Dan. 12:5.

הִנֵּה

rarely הִנֶּה Gen. 19:2, i. q. הֵן with ה parag. having a demonstrative power, *lo! behold!* As to its analogy, see הֵן No. II. Used for pointing out persons, things, and places, as well as actions. Gen. 16:6; 18:9, 'behold (it is) in the tent.' Gen. 40:9, 'in my sleep, behold a vine was before me.' Sometimes also used as a particle of incitement, Ps. 134:1, 'come, praise ye the Lord.'

When the thing to be pointed out is expressed by a personal pronoun, this is appended as a suffix, as הִנְנִי *behold me,* הִנּוֹ *behold him.* הִנֵּה with a suffix, is very often prefixed to a participle, when it stands for the finite verb, especially for the future. Gen. 6:17, 'behold I am about to bring a flood' (pr. behold me going to bring).

הֲנָחָה

f. (from נוּחַ), *grant of rest, rest,* Est. 2:18. Remission of tribute is understood by the LXX. and Ch.

הִנֹּם

Hinnom, see under גַּי, letter *a.*

הֵנַע

Hena, 2 Ki. 18:34; Isa. 37:13.

הָסָה

not used in Kal (kindred to חָשָׁה).

Piel, imper. apoc. הַס BE SILENT! SILENCE! an onomatopoetic expression for commanding silence; Hab. 2:20. Adv. *silently,* Am. 8:3. Plur. הַסּוּ Neh. 8:11.

Hiphil, *to command to be silent, to still* (a people), Num. 13:30.

הֲפוּגָה

fem. *remission, cessation,* Lam. 3:49. Root פּוּג.

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הָפַךְ

(1) TO TURN, as a cake, Hos. 7:8; a dish, 2 Ki. 21:13; הָפַךְ יָדְךָ *turn thy hand*, or *thy side*, i. e. turn back, return. Also intrans. *to turn oneself*, 2 Ki. 5:26; hence *to turn back, to flee*, Jud. 20:39.

(2) *to overturn, to overthrow* (as cities), Gen. 19:21, 25.

(3) *to turn, to convert, to change*, Ps. 105:25. Intrans. *to be changed*. Lev. 13:3, 'the hair in the plague is turned white.'

(4) *to pervert*, e. g. any one's words, Jer. 23:36.

Niphal נֶהְפַּךְ inf. abs. הִהָפֵךְ

(1) *to turn oneself about*, as an army, Josh. 8:20. 1 Sa. 4:19, 'her pains turned themselves unto her,' i. e. took hold of her.

(2) *to be overthrown*, Jon. 3:4.

(3) *to be turned*, i. e. *to be changed*, Ex. 7:15; Lev. 13:25. Specially, *to be changed for the worse*, i. e. to degenerate, Jer. 2:21.

Hophal, *to turn oneself, to be turned* against any one, *to assail* him, Job 30:15.

Hithpael—(1) *to turn, to turn oneself*. Gen. 3:24, 'a sword (continually) turning itself,' i. e. flashing, brandished. Used of a cloud, Job 37:12.

(2) *to turn*, i. e. to change oneself, to be turned, Job 38:14.

(3) *to roll oneself on, to tumble*, Jud. 7:13.

הֶפֶךְ and הֲפֵכָה

m. *the reverse*, i. e. the contrary, Exc. 16:34.

הֹפֶךְ

perverseness, folly, with suff. Isa. 29:16, הַפִּכְּכֶם 'O your perverseness.'

הַפֵּכָה

f. *overturning, overthrow*, Gen. 19:29.

הַפַּכְפַּךְ

adj. *crooked, twisted*, Pro. 21:8.

הַצָּלָה

f. root נָצַל, *escape, liberation*, Est. 4:14.

הָצַן

an unused root, prob. *to be strong* and *fortified*.

הֹצֶן

Eze. 23:24 (where however many copies have חֹתֶן), *weapons, arms*.

הַר

m. with art. הָהָר, with ה local הָהָרָה. Once הָרָה Gen. 14:10. Plur. הָרִים.

A MOUNTAIN. *A mountain tract of country*, Gen. 14:10; hence הַר יְהוּדָה, the mountainous district of the tribe of Judah, Josh. 15:48, seq.; also κατ' ἐξοχήν, הָהָר Josh. 10:40. הַר הָאֱלֹהִים the mount of God, a name of—(*a*) Sinai, Ex. 3:1.—(*b*) Zion, Ps. 24:3; often called also *the holy mountain of God*. More fully Zion is called הַר בֵּית יְיָ Isa. 2:2.—(*c*) once the mountain of Bashan, i. e. Hermon, Ps. 68:16, as being a very lofty mountain.—(*d*) the holy land, as being mountainous, Isa. 57:13; more often in plur. mountains of God, Isa. 14:25. הַר הַמַּשְׁחִית the mountain, i. e. the fortress of the destroyer, used of Babylon, Jer. 51:25.

In proper names—(*a*) הַר חֶרֶס 'mount of the sun,' Jud. 1:35.—(*b*) הַר יְעָרִים, see יַעַר.

הוֹר see הר

הָרָא

'mountainous,' *Hara*, 1 Ch. 5:26.

הַרְאֵל

'mount of God,' used of the altar of burnt offerings, Eze. 43:15; and verse 16, called הַרְאִיאֵל.

הָרַג

TO KILL—(*a*) persons, whether by the sword, Ex. 22:23; or by throwing a stone, Jud. 9:54. Hence it is applied also to a pestilence, Jer. 18:21; to a viper, Job 20:16; and even poet. to grief, Job 5:2.—(*b*) to kill animals, Isa. 27:1; hence *to slay for food*, Isa. 22:13. Metaph. (*c*) it is applied even to plants. Ps. 78:47, 'he killed their vines with hail.'

Niphal, pass. *to be killed*, Eze. 26:6, 15.

Pual, id. Isa. 27:7; Ps. 44:23.

הֶרֶג

m. *a killing, a slaughter*, Isa. 27:7.

הֲרֵגָה

f. id. Zec. 11:4, 7; Jer. 19:6.

הָרָה

(1) TO CONCEIVE (as a woman), TO BECOME PREGNANT. Part. הוֹרָה used poet. for a mother, Cant. 3:4; Hos. 2:7. The Hebrew interpreters also consider the plur. הוֹרִים to be put for parents, Gen. 49:26.

(2) metaph. *to conceive* in the mind; hence *to plan, to devise* any thing. Ps. 7:15, 'he conceived mischief, and brought forth falsehood.'

Pual הוֹרָה pass. *to be conceived*. Job 3:3, 'and (let) the night (perish, which) said, there is a man child conceived.'

Poel, inf. absol. הָרוֹ Isa. 59:13, i. q. Kal No. 2.

הָרָה

adj. only found in fem. הָרָה *pregnant, with child*, Gen. 16:11. הָרַת עוֹלָם always with child, Jer. 20:17. Pl. Am. 1:13.

הַרְהֹר

Ch. *a thought*, from הִתְהַר to think;

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see הֲרַר. Pl. Dan. 4 : 2, where it is used of night visions.

הֵרוֹן

m. (from הָרָה) *conception*, Gen. 3 : 16.

הָרִי

i. q. הָרָה fem. הָרִיָּה, whence הָרִיּוֹתָיו Hos. 14 : 1.

הֵרָיוֹן

m. *conception* (from הָרָה) Ruth 4 : 13.

הֲרִיסָה

f. (from הָרַס), that which is *destroyed*, ruined or destroyed houses, Am. 9 : 11.

הֲרִיסוּת

f. *destruction*, Isa. 49 : 19.

הָרַם

an unused root, *to be high, lofty*.

הֹרָם

'height,' or 'mountainous,' *Horam*.

הָרֻם

'made high,' *Harum*, 1 Ch. 4 : 8.

הַרְמוֹן

i. q. אַרְמוֹן *a fortress, palace*, used of a hostile fortress, Am. 4 : 3. Root הָרַם.

הָרָן

'mountaineer,' from הַר, *Haran*.

הָרַס

fut. יֶהֱרֹס Job 12 : 14; and יַהֲרֹס Ex. 15 : 7.

(1) *to pull down, to destroy* houses, cities, walls, 1 Ki. 18 : 30; 19 : 10; *to break out* teeth, Ps. 58 : 7; *to pull down* any one from his station, Isa. 22 : 19, *to destroy* a people, Ex. 15 : 7; and hence a kingdom, Pro. 29 : 4, 'a king by justice establisheth the land, but he who loveth gifts (i. e. the king when he is unjust), destroys it,' pulls it down.

(2) intrans. *to break through, to break in*, Ex. 19 : 21, 'lest they break through to.'

Niphal, *to be broken down, destroyed*, Ps. 11 : 3; Eze. 30 : 4, etc.; used also of mountains, 38 : 20.

Piel i. q. Kal No. 1, Ex. 23 : 24.

הֶרֶס

a word of doubtful authority, Isa. 19 : 18, where in most copies, MSS. and printed, as also Aqu., Theod., Syr., is found עִיר הַהֶרֶס יֵאָמֵר לְאֶחָת according to the common use of the language 'one (of these five cities) shall be called the city of destruction,' i. e. according to the idiom of Isaiah 'one of these cities shall be destroyed.' The more probable reading, however, is חֶרֶס. [According to Fürst עִיר הֶרֶס = Λεόντων πόλις, Jos. Ant. L. 13, 1, and עִיר חֶרֶס = Ἡλίου πόλις].

הָרַר

an unused root; prop. to swell, to become tumid. Hence הַר, הֹר, הָרָר, הָרָרִי.

הָרָר

once with suff. הֲרָרִי Jer. 17 : 3; and הֶרֶר only with suff. הַרְרִי Ps. 30 : 8; plur. const. הַרְרֵי, with suff. הֲרָרֶיהָ Deut. 8 : 9 i. q. הַר *mountain*.

הֲרַר

Ch. unused in Kal, kindred to הָרָה to conceive. Palp. הַרְהַר to conceive in the mind, to think.

הָרָרִי and הֲרָרִי

2 Sa. 23 : 33; ver. 11, *Hararite*, a mountaineer.

הָשֵׁם

perhaps i. q. חָשֵׁם 'fat,' *Hashem*, 1 Ch. 11 : 34.

הַשְׁמָעוּת

verbal of Hiph. from שָׁמַע i. q. inf. Eze. 24 : 26, לְהַשְׁמָעוּת אָזְנַיִם 'that the ears may hear.'

הִתּוּךְ

verb. of Hiph. from נָתַךְ, *a melting*, Eze. 22 : 22.

הֲתָךְ

Hatach, Est. 4 : 5.

הָתַל

in Kal not used; a secondary root formed from the Hiph. of תָּלַל; very many of the forms manifesting their origin from תָּלַל; in others ה appearing as though it were radical. The former is the case in Gen. 31 : 7; Job 13 : 9; the latter in 1 Ki. 18 : 27; Jer. 9 : 4. [Both referred to Piel by Fürst].

(1) *to deceive*; followed by בְּ Gen. 31 : 7.

(2) *to deride, to mock*, 1 Ki. 18 : 27.

הֲתֻלִּים

m. pl. *mockings, derisions*, poet. for mockers, Job 17 : 2.

הָתַת

a root not used in Kal, prob. i. q. חָתַת, to break; hence *to break in upon, to rush upon* any one.

Poel. Ps. 62 : 4, 'how long will ye rush upon a man?'

ו

Vav, the sixth letter of the alphabet; when it stands as a numeral = 6. The name denotes *a nail* or *hook*. As a consonant it is extremely rare as the first radical letter, י being almost every where substituted for it; in the middle of a root it is sometimes moveable (and is then interchangeable with ב), and is sometimes quiescent; in the end it is quiescent, except in a few instances.

וְ

followed by Sh'va moveable, or the letters במף, וּ; before monosyllables and barytones, especially

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when they have a distinctive accent, וְ; copulative conj. *and;* this particle is very widely extended in its use. It is properly and most frequently—

(1) *copulative*, and serves for connecting both words and sentences, especially in *continuing a discourse.* (*a*) When three, four, or more nouns or verbs are connected, the copulative may be joined to each, Deut. 14:26; or to the second and third, Gen. 13:2; and then also to the fourth and fifth, 2 Ki. 23:5; or, in a way very contrary to our custom, between the first and second, Ps. 45:9.

(*b*) Sometimes the copulative is used to connect nouns, the second of which depends upon the first, as though in the genitive (per ἓν διὰ δυοῖν, as it is called by grammarians). Gen. 3:16, 'I will increase thy sorrow and thy conception,' for the sorrow of thy conception. Job 10:17, 'changes, and an army,' for, hosts continually succeeding one another; 2 Ch. 16:14.

(*c*) The copulative is inserted *by way of explanation* between words in apposition. 1 Sa. 28:3, 'in Ramah, even in his own city.' Ps. 68:10, 'thou didst refresh thy wearied inheritance.' Dan. 4:10, 'a watcher (i. e. an angel) even an holy one.' Sometimes it has a cumulative sense. Job 5:19, 'from six troubles he will deliver thee, and (i. e. yea) in seven, evil shall not hurt thee.'

Sometimes two nouns are joined together by Vav, the former of which denotes genus, the latter species. 'Judah and (specially) Jerusalem,' Isa. 1:1; 2:1. Ps. 18:1, 'out of the power of all his enemies, and (specially) out of the power of Saul.'—More rarely the special word stands first, as 'Jerusalem and (the rest of) Judah,' 2 Ki. 23:2.

(*d*) As it is thus prefixed to substantives, so also is it to verbs and sentences *by way of explanation*, where the relative might have been used. Gen. 49:25, 'from the God of thy father, and he helped thee (i. e. who helped thee), and (from) the Almighty, and he blessed thee,' for 'who blessed thee.' Job 29:12, 'and the orphan, (who) had no helper.'

(*e*) It commences an apodosis, in continuation of discourse. Gen. 3:5. Often when preceded by אִם Ps. 78:34, 'when he slew them, then they sought him.' Jud. 4:8.

Frequently, and not without an especial emphasis, it is put after verbs and sentences standing absolutely, especially those which imply time or condition. Pro. 24:27, 'afterward, then thou shalt build thy house.' Ex. 12:15, 'if any one eat leaven, then he shall be cut off,' etc.

(*f*) It is put between words and sentences which are to be compared with each other, to mark their resemblance. 1 Sa. 12:15, 'and the hand of God will be against you, and (i. e. as it was) against your fathers.' Job 5:7, 'man is born to trouble, and the sons of lightning (i. e. the birds of prey) fly aloft,' for 'as the birds of prey fly aloft.'

(*g*) When doubled וְ...וְ is *both ...and*, Num. 9:14; Josh. 7:24.

(*h*) As to *Vav conversive* of the preterite, which is merely *continuative*, see Lehrg. § 88, and Ewald's Heb. Gram. page 547.

(2) It is prefixed to *adversative* sentences, and may be rendered *but*, Gen. 2:17; *and yet*, Jud. 16:15, 'why sayest thou that thou lovest me, when yet thy heart is not with me?' Especially before personal pronouns, Gen. 15:2; Ps. 50:17; Isa. 53:7; *although*, Job 15:5; *otherwise*, Job 6:14.

(3) Before *disjunctive* sentences, *or*, Ex. 21:17. When repeated וְ...וְ *sive...sive, whether...or*, Ex. 21:16; Lev. 5:3; Deut. 24:7.

(4) Before *causal* sentences, like כִּי *because, for*, Gen. 20:3, 'because she is a man's wife.' Ps. 60:13; *because, in that*, Ps. 5:12, 'because thou defendest them;' hence, after verbs of being angry, Gen. 18:32; swearing, Josh. 2:12; believing, Gen. 30:27.

(5) Before *conclusive* or *inferential* sentences, *so that, therefore, wherefore.* Eze. 18:32, 'wherefore turn and live.' Zech. 2:10. To this head are to be referred the greater part of the passages in which Vav stands at the beginning of a sentence. 2 Ki. 4:41, 'and he said; (since things are so) then bring meal,' or 'therefore bring meal.' Ps. 4:4, 'know therefore.'

(6) Before *final* and *consecutive* sentences, i. e. those marking *end* or *object, in order that* followed by a future which is commonly apocopated or paragogic, Isa. 13:2; Job 10:20; *so that, that*, Num. 23:19, 'God is not a man so that he may lie.'

וַי before gutturals וָ, when prefixed to futures, gives them the sense of the imperfect; and, on this account, it is called by grammarians *Vav conversive*, יִקְטֹל he will kill, וַיִּקְטֹל he was killing. This prefix has arisen from the verb substantive הָוָה, so that it may have been originally expressed fully הָוָה יִקְטֹל 'it was (that) he might kill;' then ה being cast away, and וָה יִקְטֹל being contracted by the aid of Dagesh forte conjunctive into וַיִּקְטֹל, just as מָה זֶה, מַזֶּה; מָה לָכֶם, מַלָּכֶם. Vav conversive *very frequently* includes

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also the copulative, and thus it is always placed at the beginning of a sentence.

וְדָן

pr. n. of a place in Arabia. Eze. 27 : 19. ו is radical and not copulative. Nor is there any need we should read מִדָּן. Very probably the prophet here speaks of the city and mart 'Aden. The text ought, therefore, probably to read עדן or ועדן; unless perhaps וְדָן is for עֲדָן the ע being dropped, and then ו is the copula.

וָהֵב

a doubtful word, found in Num. 21 : 14. Some take it to be the name of a place, comp. Arab. to give. But Kimchi found in MSS. אֶת־הַיָּהֵב in one word, which would be Aram. Ethpa. of יהב = יָהַב : *Jehovah dedit se in turbine*. However, the whole passage is abrupt and very obscure.

וָו

pl. וָוִים m. *a peg, a nail, a hook*, only occurring Ex. 26; 27; 36; 38. The etymology is obscure.

וָזַר

Arab. TO CARRY (whence وزير *Wezir*, pr. laden with public affairs). Hence,

וָזָר

m. *laden with guilt*. Pro. 21 : 8.

וַיְזָתָא

Pers. ויזה, pure, pr. white, *Vajezatha*.

וָלַד

i. q. יָלַד TO BEAR, BRING FORTH. Hence—

וֶלֶד

m. *offspring*. Gen. 11 : 30, and—

וְלָד

m. id. 2 Sa. 6 : 23. קרי and the western MSS. have יָלֶד.

וָנָה

an unused root, Arab. ونى, to be torpid, weak, meek. Hence—

וַנְיָה

Vaniah, Ezr. 10 : 36.

וָפְסִי

perh. i. q. יֶתֶר 'my addition,' *Vophsi*.

וַשְׁנִי

Vashni, 1 Ch. 6 : 13. Probably this should be הַשֵּׁנִי. The whole passage is הַבְּכוֹר יוֹאֵל הַשֵּׁנִי אֲבִיָּה.

וַשְׁתִּי

Pers. 'beautiful woman,' *Vashti*.

ז

The seventh letter of the alphabet called זַיִן, i. e. Syr. זינא *a weapon*, which this letter resembles in form in all the more ancient alphabets. As a numeral it denotes 7.

ז is interchanged—(*a*) with צ in נָזַע and נָצַע; עָלָז and עָלָץ.—(*b*) with ס, שׂ, as זוּר and סוּר; עָלַז, עָלַס. Also with ר, e. g. בָּזַק and בָּרַק.

זְאֵב

an unused root, which I consider to be the same as זָהַב to be yellow or tawny, like gold.

זְאֵב

m.—(1) *a wolf*, from its tawny colour. Gen. 49 : 27; Jer. 5 : 6, 'evening wolves,' those which go forth to prowl at evening.

(2) *Zeeb*, Jud. 7 : 25; Ps. 83 : 12.

זֹאת

this, fem. of the pron. זֶה, which see.

זָבַב

an unused root, onomatopoetic, i. q. זָמַם *to murmur, to hum, to buzz*; whence זְבוּב, זִבְּי.

זְבַד

once, Gen. 30 : 20, TO ENDOW, TO BESTOW A GIFT. Arab. has the same signification.

זֵבֶד

m. *a gift, dowry*, ibid.

זָבָד

'gift,' *Zabad*, 1 Ch. 2 : 36; 2 Ch. 24 : 26. In the parallel passage, 2 Ki. 12 : 22, it is יוֹזָכָר.

זַבְדִּי

probably for זִבְדְיָה 'the gift of Jehovah,' *Zabdi*, Josh. 7 : 1, in the parallel passage, 1 Ch. 2 : 6, זִמְרִי.

זַבְדִּיאֵל

'the gift of God,' *Zabdiel*.

זִבְדְיָה

'the gift of Jehovah,' *Zebediah*.

זִבַּדְיָהוּ

id. 1 Ch. 26 : 2; 2 Ch. 17 : 8.

זְבוּב

m. *a fly*, from זָבַב. Isa. 7 : 18; Ecc. 10 : 1; בַּעַל זְבוּב the lord of flies, see בַּעַל.

זָבוּד

'a gift bestowed, sc. by God,' *Zabud*.

זַבּוּד

id. *Zabbud*, Ezr. 8 : 14 כהיב.

זְבוּדָה

'given,' *Zebudah*, 2 Ki. 23 : 36 קרי, but כתיב is זְבִידָה.

זְבֻל and זְבוּל

m.—(1) *habitation, residence*, especially of God. 1 Ki. 8 : 13; Hab. 3 : 11, 'the sun (and) moon stand still in their habitation,' i. e. hide themselves, do not shine. Compare מְעוֹנָה.

(2) *Zebul*, Jud. 9 : 28.

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זְבוּלוֹן, זְבוּלֻן, זְבוּלֻן
'habitation,' *Zebulun.* The gentile noun is זְבוּלֹנִי, Num. 26 : 27.

זָבַח
(1) TO SLAUGHTER ANIMALS, Gen. 31 : 54.
(2) specially *to slay in sacrifice, to sacrifice, to immolate,* 1 Sa. 1 : 4. It is not used of priests slaying victims, but of private persons who brought sacrifices at their own charge.
Piel, *to sacrifice,* 1 Ki. 12 : 32; 2 Ki. 12 : 4.

זֶבַח
m., pl. זְבָחִים, once זְבָחוֹת Hos. 4 : 19.
(1) pr. *a slaying;* hence *the flesh of slain animals, feasts,* Gen. 31 : 54; Eze. 39 : 17; Pro. 17 : 1, 'contentious feasts.'
(2) *a sacrifice,* whether *the act of sacrificing,* or *an offering, a victim.* Opposed both to מִנְחָה and to עוֹלָה; so that זֶבַח denotes sacrifices of which but a part were consumed, such as expiatory or eucharistic offerings. It is also used in speaking generally of great and solemn sacrifices, and sacrificial feasts.
(3) *Zebah,* Jud. 8 : 5; Ps. 83 : 12.

זַבַּי
Zabbai, Ezr. 10 : 28; Neh. 3 : 20 קרי, perhaps it is written for זַכַּי, which is found Ezr. 2 : 9; Neh. 7 : 14.

זְבִידָה see זְבוּדָה

זְבִינָה
'bought,' *Zebinah,* Ezr. 10 : 43.

זָבַל
(1) properly TO BE ROUND, TO MAKE ROUND.
(2) *to inhabit, to dwell with* (comp. זוּר). Gen. 30 : 20, 'he will inhabit (together with) me,' i. e. he (my husband) will dwell with me; the idea of conjugal intercourse being conjoined.

זְבֻל see זְבוּל

זְבֻלוֹן see זְבוּלוֹן

זָבַן
Ch. to procure for oneself, TO BUY. Dan. 2 : 8, 'that ye will gain the time,' i. e. ye seek delay.

זָג
m. Num. 6 : 4, *the skin of a grape,* clear and transparent. Its root is the following word.

זָגַג
an unused root, TO BE CLEAR, TRANSPARENT, Samar. *to be pure,* Ch. זוּג to be clear.

זֵד
m. (verb. adj. from זוּד, זיד) *proud* (properly swelling up, *inflated*), with the connected idea of insolence and impiety. Isa. 13 : 11; Jer. 43 : 2.

זָדוֹן
constr. זְדוֹן (as if from the root זָדָה = זיד), 1 Sa. 17 : 28; Jer. 49 : 16, *swelling, pride; haughtiness.* Pro. 11 : 2. As a concrete used of Babylon, as the most haughty, Jer. 50 : 31, 32.

זֶה
f. זֹאת, more rarely זֹה Ecc. 2 : 2; 5 : 15; זוֹ Hos. 7 : 16; Ps. 132 : 12 (and in this place instead of the relative), once וְאֹתָה Jer. 26 : 6 כתיב, plur. אֵלֶּה (which see).
(1) *this,* a demonstrative pronoun, placed either separately, or with a substantive; if the latter, it commonly follows the substantive, and has the article prefixed whenever the substantive itself has; as הַדָּבָר הַזֶּה this word. זֶה without the article is prefixed to a noun—(*a*) where the predicate of a proposition is contained in this pronoun, זֶה הַדָּבָר 'this (is) the word,' Ex. 35 : 4.—(*b*) where the pronoun is emphatically demonstrative. Ps. 104 : 25, '(behold! this great sea.' Ezr. 3 : 12, 'this house.' And this more emphatic collocation is used in the sense of despising, and as expressing contempt. Ex. 32 : 1. Likewise it is vividly demonstrative, when added to interrogative pronouns. Isa. 63 : 1, 'who (is) this coming?' זֶה rarely follows, as in Dan. 10 : 17; Gen. 27 : 21. This pronoun may be used as referring to that which precedes (Ecc. 6 : 9), or, as is more common, to that which follows, Gen. 5 : 1. The repetition זֶה . . . זֶה *this . . . that, one . . . another;* Job 1 : 16; 1 Ki. 22 : 20.
(2) זֶה is more rarely, and only by poetic usage, put instead of the relative. Ps. 104 : 8, 'to the place which thou hast founded for them.' With this signification it seems to be indeclinable, and thus it stands also for the plural, Job 19 : 19. Once for the fem. plur. זוֹ is found, Ps. 132 : 12. As a mark simply of relation, Ps. 74 : 2, 'Mount Zion in which thou dwellest.'
(3) It becomes an adverb—(*a*) of place, *here,* Gen. 28 : 17; מִזֶּה *hence,* Gen. 37 : 17.—(*b*) of time, *now, already.* Mic. 5 : 4, 'and now there shall be peace;' 1 Ki. 17 : 24, 'now I know.' With this signification it is often prefixed to numerals; Gen. 31 : 38, 'these twenty years.'
(4) with prefixes—(*a*) בָּזֶה *in this* sc. place, *here,* Gen. 38 : 21; applied to time, *then,* Est. 2 : 13.—(*b*) כָּזֹה וְכָזֶה *so and so,* Jud. 18 : 4.

זָהַב
an unused root, certainly the same in signification as צָהַב, *to shine like gold.*

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זָהָב

constr. זְהַב (once זְהַבּ Gen. 2 : 12), m. (1) *gold*, Ch. דְּהַב, Gen. 24 : 22, 53. When preceded by numerals, the weight שֶׁקֶל is understood, Gen. 24 : 22, 'ten (shekels) of gold.'

(2) metaph. of the golden splendour of the heavens, perhaps of the sun itself, Job 37 : 22; of the purest oil, brilliant like gold, Zec. 4 : 12.

זָהָה

an unused root. Arab. وهو *to shine, to be fair*, also *to be proud*.

זָהַם

unused in Kal. Arab. TO STINK, TO BECOME RANCID (when speaking of fat). Ch. TO STINK, TO BE FILTHY.

Piel, *to regard as stinking* or *filthy*, thus to *regard with disgust, to loathe*, or *to be weary of*. Job 33 : 20, 'he loathes it, namely bread.'

זַהַם

'loathing,' *Zaham*, 2 Ch. 11 : 19.

זָהַר

unused in Kal, TO SHINE, TO BE BRIGHT.

Hiphil—(1) *to make to shine*. Metaph.—(*a*) *to teach*, Ex. 18 : 20; *to warn*, 2 Ch. 19 : 10.—(*b*) *to admonish, to dissuade* from any thing, 2 Ki. 6 : 10; followed by מִן. Eze. 3 : 18, 'to dehort the wicked from his evil way.' But Eze. 3 : 17; 33 : 7, 'thou shalt admonish them from me,' by my authority.

(2) intrans. *to shine forth, to be brilliant*, properly to *give forth light*, Dan. 12 : 3.

Niphal, *to be taught, to be admonished*; also *to take warning, to accept admonition*, Ecc. 4 : 13.

זְהַר

Ch. id. part. pass. זְהִיר *admonished, cautious*, Ezr. 4 : 22.

זֹהַר

m. *brightness* (of the sky), Eze. 8 : 2.

זִו

m. i. q. זִיו (which indeed is the reading of many copies), for זִהִו (from זָהָה), *splendour*, especially of flowers, whence comes the name of *the second Hebrew month, Zif*, from the new moon of May to that of June (according to the Rabbins from the new moon of April to that of May).

זֶה see זוֹ.

זֹו

comm. i. q. זֶה and זאת.

(1) demonstr. pron. Ps. 12 : 8; Hab. 1 : 11, 'this his strength (is) for a god to him.' More frequently also—

(2) it is used as a relative, Ex. 15 : 13; and thus as a sign of relation, Isa. 43 : 21; 42 : 24, 'against whom we have sinned.'

זוּב

(1) TO FLOW, properly used of water. Ps. 78 : 20. It is also often used of the female catamenia, Lev. 15 : 25. *To flow* with any thing is also used of affluence and abundance, with acc. of the thing with which anything abounds. Ex. 3 : 8, 'a land flowing with (i. e. abounding in) milk and honey.' Not followed by an object, Jer. 49 : 4, 'thy valley flows,' sc. with blood.

(2) *to flow away, to pine away, to die*. Lam. 4 : 9.

זוֹב

m. *a flowing, discharge*, Lev. 15 : 2—15, 19, seq.

זִיד or זוּד

(1) TO BOIL, TO BOIL OVER (speaking of water). Hence *to overflow*.

(2) it is transferred to the *violence* or *fierceness* of a passionate mind, and thus to *insolence* and *wickedness*. Hence *he acted insolently, proudly*, or *wickedly* towards any one, Ex. 18 : 11; Jer. 50 : 29.

Niphal, part. נָזִיד, *something cooked, pottage*. Gen. 25 : 29.

Hiphil—(1) *to cook*, to prepare by cooking. Gen. loc. cit. 'and Jacob sod pottage.'

(2) *to act insolently, fiercely, wickedly*, especially in speaking of those who sin knowingly and purposely. Deut. 1 : 43; 17 : 13; Ex. 21 : 14, 'if a man act fiercely against his neighbour, by slaying him with subtlety.'

זוּד

Ch. id. Aphel inf. הַזָּדָה, *to act insolently* or *violently*, Dan. 5 : 20.

זָוָה

an unused root. Arab. زوى *to hide, to conceal*, VII. to hide oneself; in Hebrew also it probably signified *to lay up, to preserve*.

זוּז

an unused root.—(1) pr. i. q. Ch. *to move oneself about*. [*To be prominent*. F.]

(2) From swiftness of motion it is applied to shining or radiating, hence *to spout forth like rays* or *in streams* (speaking of milk), and the noun זִיז a full breast.

זוּזִים

Gen. 14 : 5, *Zuzims*. Perhaps so called from the fertility of their country. [*Prominent ones, giants*. F.]

זוֹחֶת

Zoheth, 1 Ch. 4 : 20. No root from which this name can be derived is found in Hebrew, or in the cognate dialects. [From an unused root חָתַת i. q. שָׁחַת and Arab. شخ. F.]

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זָוִיָּה or זָוִית

only found in the plural זָוִיּוֹת f. *a corner*, from זָוָה. It is used in speaking of the corners of the altar, Zec. 9:15, and by metonymy, of the corner columns of a palace, Ps. 144:12, 'our daughters like corner columns (beautifully) carved.'

זוּל

(1) TO POUR OUT, once, Isa. 46:6, 'pouring out (i.e. lavishing) gold from the bag.'

(2) *to remove, to take away;* intransitively, to go away, to desist, to fail.

Hiphil הִזִּיל for הֵזִיל, *to make light of, to despise*, Lam. 1:8.

זוּלָה

f. *taking away, putting aside*, only found in const. זוּלַת, and with suff. as a preposition *besides, save, except*, e.g. זוּלָתִי *besides me*, properly *I being removed*. 2 Ki. 24:14; Isa. 45:5, 21, etc. Sometimes with Yod parag. Deut. 1:36; 4:12. Once as a conjunction, *except that, unless that*, 1 Ki. 3:18.

זוּן

unused in Kal. Ch., Syr., and Sam. TO NOURISH, TO FEED, TO GIVE FOOD.

Hophal, Jer. 5:8, סוּסִים מוּזָנִים כתיב, *fed horses*, i.e. fat. The קרי has מְיֻזָּנִים, which, according to Schultens, is derived from יָזַן, *ponderibus instrusti* (pondera i.q. testes.)

זוּן

Ch. id.

Ithpeal, fut. יִתְּזִין pass. Dan. 4:9.

זוֹנָה

f. *a harlot, prostitute*, part. fem. from זָנָה.

זוּעַ

to shake, to agitate, in Kal intransitive TO BE SHAKEN, hence—

(1) *to move oneself*, Est. 5:9.

(2) *to tremble, to shake*, Ecc. 12:3.

Pilpel part. מְזַעְזֵעַ *to agitate, to trouble*, Hab. 2:7.

זוּעַ

Ch. *to tremble, to fear*. Part. זָאעִין or according to קרי זָיְעִין Dan. 5:19; 6:27.

זְוָעָה

f. (from זוּעַ).

(1) *agitation, trouble*, Jer. 15:4, 'I will deliver them for trouble to all kingdoms of the earth;' 24:9; 29:18; 34:17; 2 Ch. 29:8. The קרי has the form זַעֲוָה.

(2) *terror*, Isa. 28:19.

זוּף

an unused root. Probably i.q. זוּב *to flow*.

I. זוּר

(1) TO PRESS, TO SQUEEZE, TO PRESS OUT. Jud. 6:38, 'and he squeezed together the fleece.' Job 39:15, 'and (the ostrich) forgets that the foot may press upon them' (her eggs), that is, may crush them; compare Isa. 59:5.

II. זוּר

(1) *to turn aside, to depart*, Job 19:13; especially from God, Ps. 58:4; from the way of truth and uprightness.

(2) *to turn from the way*, to lodge at any one's house, hence *to be a stranger*. Also *to loathe;* intrans. *to be loathsome*, Job 19:17, 'my spirit (as agitated, querulous) is loathsome to my wife.'

Part. *a stranger, strange*, especially—(1) *of another nation, an alien*, with which the idea of *an enemy* or *barbarian* is often associated.

(2) *of another family*. Fem. זָרָה *a strange woman*, especially with regard to unlawful intercourse with her, *a harlot*, Pro. 2:16. So זָרִים *adulterers, profligates*, Jer. 2:25; בָּנִים זָרִים *strange children*, i.e. *bastards*, Hos. 5:7.

(3) As opposed to that which is upright, true, and lawful, *strange* is the same as *unlawful* or profane, as opposed to holy. Lev. 10:1; Num. 3:4; Ex. 30:9.

(4) In opposition to one's own self, *another*, Pro. 11:15; 1 Ki. 3:18.

(5) Tropically, *new, unheard of*, Isa. 28:21.

Niphal i.q. Kal. No. 1, Isa. 1:4.

Hophal part. מוּזָר *become strange*, Ps. 69:9.

זוּרֶה

m. once Isa. 59:5, 'if (an egg) be crushed, a viper breaks forth.' If the vowels stand correctly, זוּר is part. pass. of the verb No. I, ־ֶה being added for ־ָה fem. gen. It would be more suitably written הַזּוֹרָה part. act.

זָזָא

Zaza, 1 Ch. 2:33.

זָחַח

unused in Kal, i.q. Arab. *to remove, to displace*.

Niphal, *to be removed*, Ex. 28:28; 39:21.

זָחַל

(1) TO CREEP, TO CRAWL. Part. 'the creepers of the dust,' i.e. serpents; Deut. 32:24; Mic. 7:17. Hence—

(2) *to fear, to be afraid*, properly to walk with faltering footsteps. Job 32:6, 'therefore I was afraid and feared.'

זֹחֶלֶת

'serpent,' *Zoheleth*, 1 Ki. 1:9.

זֵידוֹן

adj. m. (from זוּד) *boiling, overflowing*, Ps. 124:5.

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זִיו

Ch. m. *splendour, brightness* (contracted from חֲזִיו, from חָזָה), Dan. 2:31; 4:33. The plural is used of the bright colour of the face. Dan. 5:6, 9, 'his colour changed upon him,' i. e. he became pale.

זִיז

m. (from זוּז)—(1) *any moving thing.* So poetically used of the beasts of the field, Ps. 50:11; 80:14.

(2) *streams of milk, milk flowing abundantly, a full breast.* Isa. 66:11, 'that ye may suck and be glad (i. e. suck with pleasure) from her full (or abundant) breast.'

זִיזָא

'abundance,' *Ziza,* 1 Ch. 4:37.

זִיזָה

id., *Zizah,* 1 Ch. 23:11; verse 10, זִינָא.

זִיע

'motion,' *Zia,* 1 Ch. 5:13.

זִיף

'flowing,' from זוּף, *Ziph,* Josh. 15:55; gentile noun זִיפִי, 1 Sa. 23:19.

זִיקוֹת

f. pl. (for זִיקוֹת, וְזִקוֹת from זִיק) *burning darts* or *arrows,* Isa. 50:11.

זִיר see זוּר.

זַיִת

constr. זֵית, pl. זֵיתִים m.

(1) *an olive,* olive tree, Jud. 9:9; more fully called זֵית שֶׁמֶן Deut. 8:8. שֶׁמֶן זַיִת oil of olives, Ex. 27:20.

(2) *an olive,* the fruit, Hag. 2:19; Mic. 6:15.

(3) *an olive branch, an olive leaf,* Zec. 4:11.

The origin of this word, it appears to me, should be sought in the root זָהָה, so that זַיִת prop. should be feminine, and denote brightness, either the freshness and beauty of the *olive tree,* or, as I prefer, the brightness of oil. After the true origin of the word had been forgotten, the letter ת was taken for a radical.

זֵיתָן

'olive tree,' *Zethan,* 1 Ch. 7:10.

זָךְ and זַךְ

f. זַכָּה adj. *pure;* used of oil, Ex. 27:20; of frankincense, Ex. 30:34; figuratively of the soul and morals, Job 8:6. Root זָכַךְ.

זָכָה

i. q. נָקַךְ, TO BE PURE (always in a moral sense), Job 15:14; Ps. 51:6.

Piel, *to make pure, to cleanse,* e. g. the course of life, the soul, Ps. 73:13; Pro. 20:9.

Hithpael הִזַּכָּה for הִתְזַכָּה *to cleanse himself,* Isa. 1:16.

זָכוּ

Ch. f. *purity, rectitude* of life, Dan. 6:23.

זְכוּכִית

fem. once, Job 28:17, *glass* or *crystal.* Root זָכַךְ.

זָכוּר

m. only with suff. זְכוּתָהּ, *a male,* of men and of animals, Ex. 23:17; Deut. 16:16.

זַכּוּר

'mindful,' *Zaccur,* Num. 13:4.

זַכַּי

'pure,' 'innocent,' *Zaccai,* see זַכַּי.

זָכַךְ

TO BE PURE, Lam. 4:7; used morally, Job 15:15.

Hiphil, *to cleanse, to wash,* Job 9:30.

Niphal, see נָקָה Hithpael.

זָכַר

TO REMEMBER, TO RECOLLECT TO BRING TO MIND. The origin seems to lie in the idea of *pricking, piercing,* (comp. Arab. membrum virile;) the idea of memory then may come from that of *penetrating, infixing.* Followed by an acc. Gen. 8:1; by ל Ex. 32:13; בְּ Jer. 3:16; מִן Job 7:7. It signifies especially—(*a*) *to remember, to be mindful,* Ps. 9:13; Ex. 13:3, 'be mindful of this day;' *to be mindful of* the covenant, Gen. 9:15.—(*b*) *to bear something in mind, to account, to consider.* Deut. 5:15, 'account that thou wast a servant in Egypt.' Job 7:7, 'consider that my life (is) a breath.'—(*c*) *to contemplate things called back to memory.* Ps. 119:55, 'I remember thy name, O Lord, in the night.'—(*d*) *to recollect,* to call back to memory. Gen. 40:23. Often with the added idea of care, *again to care* for some one, Gen. 8:1.—(*e*) Followed by a dative of the person and an acc. of the thing, *to remember* something either for the advantage or the disadvantage of another; for good, Neh. 5:19; for evil, 13:29.—(*f*) It is also referred to future things, like the common expressions *respice finem, memento mori.* Lam. 1:9; Isa. 47:7. Hence, *to meditate, to think on, to attempt* something. Job 40:32, to approach, to prepare the battle.

(2) *to make mention of* a person or thing, Jer. 20:9.

Niphal—(1) *to be remembered,* or *recalled to mind,* which is often equivalent to *to be mentioned.* Job 24:20, 'no one remembers him any more,' he has gone into oblivion; Jer. 11:19, 'his name shall no more be mentioned or remembered.' נִזְכַּר אֵל יְהוָה Ps. 109:14, and לִזְכָּרוֹן לִפְנֵי יְיָ Num. 10:9, *to be remembered before God, to be recalled to his memory.*

(2) *to be born a male,* Ex. 34:19.

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Hiphil—(1) *to bring to remembrance* before some one. Gen. 40 14, 'bring me to remembrance before Pharaoh;' Jer. 4 : 16, הַזְכִּירוּ לַגּוֹיִם 'make mention to the nations.' Psalms 38 and 70, 'to bring to remembrance (oneself to God).'

(2) *to make mention of.* 1 Sa. 4 : 18. Especially *with praise, to celebrate,* Ps. 45 : 18. Once used causatively, Ex. 20 : 24.

(3) *to remember, to call to one's own mind,* Gen. 41 : 9; Isa. 19 : 17.

(4) *to offer a memorial offering,* Isa. 66 : 3.

(5) *to cause to be remembered.* Part. subst. 1 Ki. 4 : 3; Isa. 36 : 3, 22, 'he who caused to be remembered,' i. e. *the recorder, historian, or superintendent of the annals of the kingdom.*

זָכָר

m. *a male.* It is used of men, Gen. 1 : 27; and of animals, Gen. 7 : 3; Ex. 12 : 5. Plur. Ezr. 8 : 4.

זֵכֶר and זֵכֶר

m.—(1) *remembrance.* Ex. 17 : 14, 'I will blot out the memory of Amalek.'

(2) *a name* by which any one *is remembered.* Ex. 3 : 15, 'this is my name for ever, and thus ye shall name me (lit. this is my memorial) through all generations;' Ps. 30 : 5.

(3) *praise, celebration;* Ps. 6 : 6.

(4) *Zacher,* 1 Ch. 8 : 31.

זִכָּרוֹן

m. pl. ־רִים and ־רוֹת.

(1) *memory, remembrance,* Josh. 4 : 7; Ex. 12 : 14; applied to the two gems in the shoulder bands of the high priest, Ex. 28 : 12; a memorial offering, Num. 5 : 15.

(2) *a memorial* or *memento.* Ex. 17 : 14, 'write this a memorial in a book.' Mal. 3 : 16, and pl. Est. 6 : 1, a book of memorials, annals, journals; *a memorial sign,* Ex. 13 : 9.

(3) *the celebration* of any particular day, Lev. 23 : 24.

(4) *a memorial sentence,* Job 13 : 12.

זִכְרִי

'celebrated,' 'famous,' *Zichri.*

זִכַרְיָה and זִכַרְיָהוּ

'whom Jehovah remembers,' *Zechariah, Zachariah.* [*Jah is celebrated.* F.]

זָלָא

an unused root, perhaps *to draw out.*

זָלַג

an unused root, prob. *to draw out.*

זְלוֹת

Root זָלַל. Prop. a shaking, trembling, earthquake. Hence *a storm, a tempest.* Ps. 12 : 9, 'the wicked walk on every side, like the rising of a tempest upon the sons of men.'

זְלָלִל

only in pl. m. *shoots, twigs, sprigs,* from their trembling and quivering motion, Isa. 18 : 5. Root זָלַל.

זָלַל

(1) *to shake, to make tremble.*

(2) *to pour out, to shake out,* (hence, *to lavish*). Part. *a squanderer, a prodigal,* Deut. 21 : 20; Pro. 23 : 21, 'those who squander (or, are prodigals as to) their own body,' voluptuous profligates. And as we only cast out and throw away those things which we count worthless, hence—

(3) intrans. *to be abject, worthless, vile.* Jer. 15 : 19; Lam. 1 : 11.

Niphal, *to be shaken, to tremble.* Isa. 64 : 2, 'the mountains tremble before thy face.' Jud. 5 : 5, is to be similarly understood, for נָזְלוּ is there used for נָזָלוּ.

Hiphil see זהל.

זְלַעֲפָה

an unused quadriliteral, i. q. זָעַף *to be hot,* the letter ל being inserted.

זַלְעָפָה and זְלָעָפָה

a violent heat, especially of the wind, Ps. 11 : 6; of famine, Lam. 5 : 10; also of indignation, Ps. 119 : 53.

זָלַף

an unused root. Ch. Pael, to drop.

זִלְפָּה

'a dropping,' *Zilpah,* Gen. 29 : 24.

זִמָּה

f. (from זָמַם)—(1) *counsel,* in a bad sense, Pro. 21 : 27; more rarely in a good sense, Job 17 : 11.

(2) *wickedness, a wicked deed.* Ps. 26 : 10. Lev. 18 : 17, 'this would be wickedness.'

(3) *Zimmah,* 1 Ch. 6 : 5, 27.

זְמָה

f. i. q. זִמָּה No. 1. Pl. זְמֹתַי for זִמֹּתַי, my counsels or purposes, Ps. 17 : 3. With the accent changed זְמֹתַי is, *I have purposed,* and the sentence runs more smoothly if rendered, '(that which) I purposed (my mouth) shall not transgress.'

זְמוֹרָה

f. (root זָמַר), pl. ־רוֹת (Nah. 2 : 3).—(1) *a vine-branch,* or *twig* (see זָמַר). Num. 13 : 23.

(2) generally *a branch* or *shoot.* Eze. 15 : 2; 8 : 17, 'and lo, they put the branch to their nose;' referring to the Persian custom of worshipping the rising sun, holding in their left hand a bundle of twigs.

זִמְזֵם

an unused quadriliteral, i. q. Arab. to buzz, to murmur, to make a noise, to hum.

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זְמְזֻמִים
masc. pl. 'tribes making a noise,' *Zamzummim*, Deut. 2 : 20.

זָמִיר
m. Cant. 2 : 12, *the time of the pruning of vines*, from זָמַר.

זְמִיר
(Isa. 25 : 5), pl. זְמִירוֹת *a song*. Ps. 119 : 54; especially *a hymn, a song of praise*. Job 35 : 10, 'who giveth songs (i. e. joy, rejoicing) in the night' (i. e. in adversity); *a triumphal song*, Isa. 25 : 5. Root זָמַר.

זְמִירָה
'song,' *Zemirah*, 1 Ch. 7 : 8.

זָמַם
pret. זָמַמְתִּי and זָמוֹתִי, fut. יָזֹם pl. יְזֻמּוּ for יָזֹמּוּ *to meditate, to have in mind, to purpose*. It seems to come from the idea of *murmuring* or *muttering*. Hence (1) *to lie in wait, to plot*, Ps. 37 : 12; *to purpose* or *meditate evil*, Pro. 30 : 32; Ps. 31 : 14.—(2) *to meditate something, to propose to oneself*, Gen. 11 : 6. Pro. 31 : 16, 'she proposed to herself (to possess) a field, (she considers a field,) and she obtains it.'

זָמָם
m. *a counsel* or *purpose* in a bad sense, Ps. 140 : 9.

זָמַן
unused in Kal, TO APPOINT.
Piel id. very frequently used in Chaldee.
Pual, plur. part. Ezr. 10 : 14; Neh. 10 : 35; 13 : 31, *times appointed* or *stated*.

זְמַן
plur. זְמָנִים m. *time*, especially *a stated time*, 'its own time for every thing,' i. e. every thing remains only so long, all things are frail and fleeting, Neh. 2 : 6; Est. 9 : 27, 31.

זְמַן
Ch. Pael, *to appoint, to establish, to prepare*.
Hithpael הִזְדַּמֵּן *to agree together*, properly to appoint for each other time and place, Dan. 2 : 9 קרי. The כתיב is to be read הִזְכַּנְתּוּן, and is Aphel.

זִמָּן and זְמָן.
emphat. st. זִמְנָא plur. זִמְנִין m. Ch.
(1) *time, a set time*. Dan. 2 : 16, 'at the same time;' 'until a time and season,' 7 : 12. Used of holy times (feast days), Dan. 7 : 25.
(2) pl. *times, vices*. Dan. 6 : 11, *three times*.

זָמַר
properly it would seem TO PLUCK, TO PRUNE, especially the vine, Lev. 25 : 3, 4.
Niphal pass. Isa. 5 : 6.
Piel זִמֵּר—(1) *to sing*, properly *to cut off* the discourse or sentence, or song; to express a song divided according to rhythmical numbers, Jud. 5 : 3; Ps. 9 : 12; 47 : 7.
(2) *to play on a musical instrument*. Ps. 33 : 2; 71 : 22.
(3) *to dance*, which is also done according to rhythmical numbers, and is connected with singing and music.

זֶמֶר
m. Ch. *music of instruments*, Dan. 3 : 5, 7, 10, 15.

זַמָּר
m. Ch. *a singer*, Ezr. 7 : 24.

זְמָר
m. Deut. 14 : 5, a species of deer or antelope, so named from its *leaping*.

זְמִרָה
f. *singing*, or *music*.—(*a*) vocal, Ps. 81 : 3; 98 : 5.—(*b*) instrumental, Am. 5 : 23. Meton. Gen. 43 : 11, song of the land, i. e. its most praised fruits or productions.

זִמְרִי
'celebrated in song,' ἀοίδιμος, 'celebrated,' *Zimri*. It seems also to be a patronymic from זִמְרָן for זִמְרָנִי. Jer. 25 : 25.

זִמְרָן
id., *Zimran*, Gen. 25 : 2.

זִמְרָת
f. *song*, meton. *the object of song, or praise*. Ps. 118 : 14; Isa. 12 : 2.

זַן
m. pl. זָנִים *species*. See זָנָן. Ps. 144 : 13, מִכָּל זַן *of every kind*. 2 Ch. 16 : 14.

זָן
Ch. id. Dan. 3 : 5, 7, 10, 15.

זָנָב
pl. זְנָבוֹת, THE TAIL of animals. Ex. 4 : 4; Jud. 15 : 4. Metaphorically, *extremity, the end* of any thing, 'two ends of fire-brands,' Isa. 7 : 4. Also *something vile*, or *contemptible*, Deut. 28 : 13, 'Jehovah will make thee the head and not the tail.' Hence the denominative verb—
Piel זִנֵּב properly *to hurt*, or *cut off the tail*, hence figuratively *to smite*, or *rout the rear of a host*. Deut. 25 : 18; Josh. 10 : 19.

זָנָה
(1) TO COMMIT FORNICATION. Attributed properly and chiefly to a woman; whether married or unmarried, Gen. 38 : 24; Lev. 19 : 29; Hos. 3 : 3; very often followed by אַחֲרֵי, prop. *to go a whoring after, to follow a paramour*, Eze. 16 : 34; Lev. 17 : 7. Part. זוֹנָה *a harlot, whore, prostitute*, Gen. 38 : 15; Deut. 23 : 19, and more fully אִשָּׁה זוֹנָה Lev. 21 : 7; Josh. 2 : 1. This word is rarely used of a male paramour, as Num. 25 : 1.
(2) It is very often used figura-

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tively—(*a*) of *idolatry, to go a whoring after strange gods;* Lev. 17 : 7; Jud. 2 : 17.—(*b*) of superstitions connected with idolatry: to go a whoring after (following) necromancers, Lev. 20 : 6.—(*c*) of the commerce of gentile nations amongst themselves. Isa. 23 : 17, 'she committed fornication with all the peoples of the earth.'

Pual pass. Eze. 16 : 34.

Hiphil הִזְנָה fut. apoc. יַזְן—(1) *to seduce to fornication,* Ex. 34 : 16; *to cause to commit fornication,* Lev. 19 : 29.

(2) intrans. *to commit fornication,* Hos. 4 : 10, 18; 5 : 3.

זְנוֹחַ

'stinking,' *Zanoah,* Josh. 15 : 34.

זְנוּנִים

m. pl. (from זָנָה with the addition of a formative נ)

(1) *whoredoms, adulteries,* Gen. 38 : 24. Hos. 1 : 2, 'a whorish wife and bastard children.' Hos. 2 : 4, 'and let her remove her adulteries from her face.'

(2) Used figuratively—(*a*) of *idolatry,* 2 Ki. 9 : 22.—(*b*) of *commerce* with foreign nations, Nah. 3 : 4.

זְנוּת

f. plur. זְנוּתִים (from זָנָה), *fornications, whoredoms,* always used figuratively—(*a*) of the worship of idols, Jer. 3 : 2, 9; Hos. 4 : 11.—(*b*) of any want of fidelity to God, Nu. 14 : 33.

זָנַח

(1) TO STINK, TO BE RANCID, TO BE CORRUPT. [*To put away, reject.* F.]

(2) Metaph. *to be abominable.* Hos. 8 : 5, 'O Samaria, thy calf is an abominable thing.' Also transitively, *to loathe, to spit out, to reject.* Hos. 8 : 3, 'Israel has rejected that which is good;' often used of Jehovah rejecting a people, Ps. 43 : 2; 44 : 10, 24. Followed by מִן *to thrust away* from any thing. Lam. 3 : 17, 'thou hast thrust me away from peace,' thou hast deprived me of peace, or welfare.

Hiphil—(1) pr. *to emit a stench.* Isa. 19 : 6, 'the rivers shall stink,' i. e. they fail and become shallow. וְאַסְנִיחוּ is scarcely Hebrew, and it seems to have sprung from two readings, וְהַזְנִיחוּ and וְאַבְאִישׁוּ, the latter being a Chaldaism.

(2) *to reject, to cast away,* 1 Ch. 28 : 9; causat. *to profane,* 2 Ch. 29 : 19.

זָנַן

an unused root, prob. *to form, to put into shape.* Hence זַן kind, species.

זָנַק

unused in Kal. Syr. to shoot an arrow. Talmud. to leap, to leap forth. The original idea is that of *binding together,* comp. Arab. Used especially of animals which draw their feet together in order to spring with greater force.

Piel, *to leap forth* very violently, spoken of a lion, Deut. 33 : 22.

זֵעָה

f. *sweat,* the effect of violent motion (from זוּעַ), Gen. 3 : 19; elsewhere there is also יְזֵעָה.

זְעָוָה

f. formed by transposition from וְזָעָה, prop. *shaking, agitation,* i. e. *oppression, maltreatment,* Deut. 28 : 25; Jer. 15 : 4; 34 : 17 קרי. [*Terror.* F.]

זְעֻוִן

'disturbed,' *Zaavan,* Gen. 36 : 27.

זְעֵיר

adj. (from זָעַר), *little,* Job 36 : 2.

זְעִיר

Ch. *little,* Dan. 7 : 8.

זְעַף

זָעַף

TO BE EXTINGUISHED, occurs once in—

Niphal, Job 17 : 1, where three MSS. of Kennicott, and nine of De Rossi have נזעכו.

זָעַם

fut. יִזְעַם Nu. 23 : 8, and יִזְעָם Pro. 24 : 24; Arab. V. to foam at the mouth, speaking of a camel; to speak angrily.

(1) TO BE VERY ANGRY WITH ANY ONE; to pour out anger upon any one, Mal. 1 : 4. Zec. 1 : 12, 'the cities of Judah which thou hast been angry with.' Dan. 11 : 30. Part. זָעֵם יְהוָה Pro. 22 : 14.

(2) *to curse,* Num. 23 : 7; Mic. 6 : 10.

Niphal, as though passive of Hiph. *to be made angry, to be enraged, to be provoked to anger.* Pro. 25 : 23, 'an enraged countenance,' i. e. one that is morose.

זַעַם

m.—(1) properly *foam;* hence *fierceness, anger* or *indignation,* especially the *wrath* of God as shown in the infliction of punishment; Isa. 10 : 5, 25; Dan. 8 : 19; 11 : 36, 'until the punishment sent from God be completed.'

(2) *rage, insolence.* Hos. 7 : 16, 'because of the insolence of their tongue.'

זָעַף

(1) TO BE ANGRY, Pro. 19 : 3; 2 Ch. 26 : 19. The primary signification is either *to breathe,* to snuff up, (Sam. id.) or else, *to burn.*

(2) *to be sad, to fret, to be morose.* Part. sad, Gen. 40 : 6; Dan. 1 : 10, of the countenance, as having become thin and sad-looking through long fasting.

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זָעֵף

adj. *angry, enraged.* 1 Ki. 20:43; 21:4.

זַעַף

m. *anger, rage,* 2 Ch. 16:10; figuratively used of the sea, Jon. 1:15.

זָעַק

i. q. צָעַק (which is peculiar to the more ancient books), TO CRY OUT, TO EXCLAIM, especially for sorrow, as complaining and imploring aid. Ps. 22:6; Jud. 12:2; Jer. 30:15; Hab. 1:2, '(how long) shall I cry unto thee concerning violence?'

Niphal, *to be called together,* Jud. 18:22, 23; hence *to assemble selves,* 1 Sa. 14:20.

Hiphil.—(1) *to cry out,* but properly *to occasion a cry,* Job 35:9; *to proclaim,* Jon. 3:7.

(2) *to call, to call upon,* Zec. 6:8.

(3) With reference to many it signifies *to call together, to assemble,* 2 Sa. 20:4, 5.

זְעַק

Ch. *to cry out,* Dan. 6:21.

זַעֲק

m. *an outcry,* Isa. 30:19. The word more commonly used is—

זְעָקָה

f. *an outcry,* especially of sorrow, or the cry for aid. Isa. 15:5; Neh. 5:6. It is sometimes followed by a genitive objectively, as Gen. 18:20, 'the cry concerning Sodom.'

זָעַר

an unused root. Aram. *to be little.*

זָפַר

an unused root. Arab. زفر to diffuse a sweet smell, as a garden.

זִפְרוֹן

'sweet smell,' *Ziphron.*

זֶפֶת

f. *pitch,* Ex. 2:3; Isa. 34:9.

זַק or זֵק

only in the plur. זִקִּים (for זְנִקִּים, from זָנַק). [Fürst from צָקַק.]

(1) *arrows,* especially as ignited, Pro. 26:18. Also found in the form זִיקוֹת, which see.

(2) *fetters, chains,* Ps. 149:8; Isa. 45:14. See אֲזִקִּים.

זָקָן

comm. Isa. 15:2; 2 Sa. 10:5, THE BEARDED CHIN of a man, Lev. 13:29. Hence—

זָקֵן

fut. יִזְקַן *to be old, to become old, to grow old* (properly to have the chin hanging down), Gen. 18:12, 13; 1 Sa. 2:22.

Hiphil, *to be old, to become old,* Pro. 22:6; also of plants, Job 14:8.

זָקֵן

m. *an old man,* either put as an adj. with a subst., as 'the old man your father,' Gen. 43:27, or alone as a subst., as Gen. 19:4; followed by מִן older *than* some one. Job 32:4, 'for they were older than he;' זִקְנֵי יִשְׂרָאֵל the elders of Israel, i. e. the chief men, rulers, magistrates, without reference to the idea of age; Ex. 3:16; Deut. 19:12. Metaph. used of an old nation, become weak, Isa. 47:6. Plur. f. זְקֵנוֹת Zec. 8:4.

זֹקֶן

m. *old age,* Gen. 48:10.

זִקְנָה

f. *old age,* Gen. 24:36. Metaph. of a nation, Isa. 46:4.

זִקְנִים

m. pl. id., Gen. 21:2, 7; 37:3, בֶּן זְקֻנִים a son born in old age.

זָקַף

TO RAISE, figuratively TO COMFORT the afflicted, Ps. 145:14; 146:8.

זְקַף

Ch. *to raise up, to hang,* e.g. a criminal on a stake set up, Ezr. 6:11.

זָקַק

(1) TO SQUEEZE through a strainer, *to strain,* hence *to refine*—(*a*) wine (see Pual).—(*b*) metals, Job 28:1.

(2) *to pour, to pour out,* in a general sense, Job 36:27.

Piel זִקֵּק *to refine, to purify* gold, Mal. 3:3.

Pual, *to be refined,* used of wine, Isa. 25:6; of metal, 1 Ch. 28:18.

זָר

a stranger, an enemy; see זור.

זֵר

m. *border, edge, wreathed work, crown* around a table, or the ark of the covenant, Ex. 25:11; 37:2. Root זָרַר.

זֵרָא

f. for זָרָה once Nu. 11:20, *loathing.* From זור.

זָרַב

unused in Kal, *to perish, to be dissipated.* Ch. Ithpeal *to pour out, to flow off,* or *away.*

Pual, used of rivers, Job 6:17, 'what time they flow off, they fail,' i. e. when the waters flow off, the streams dry up.

זְרֻבָּבֶל

probably 'scattered to Babylon,' or for זְרוּעַ בָּבֶל 'born at Babylon,' *Zerubbabel.*

זָרַד

an unused root. Ch. to prune trees; זְרָד the luxuriant growth of trees. Whence—

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זֶרֶד

Zered, Zared, Num. 21 : 12.

זָרָה

(1) TO SCATTER, TO DISPERSE. Ex. 32 : 20; Isa. 30 : 22. Especially—

(2) *to winnow*, Jer. 4 : 11; Ruth 3 : 2, 'behold he winnows his barn floor of barley.' Figuratively applied to the dispersion of enemies. Jer. 15 : 7.

(3) *to spread out* generally, whence זָרַח.

Niphal, *to be scattered*, Eze. 6 : 8; 36 : 19.

Piel—(1) *to spread abroad*, Pro. 15 : 7, hence *to scatter, to disperse*, e. g. nations, Lev. 26 : 33; Pro. 20 : 8, 'a king ... scatters away all evil with his look.'

(2) *to winnow*, Pro. 20 : 26; and hence *to winnow out, to shake out*, and thus *to examine thoroughly*. Ps. 139 : 3, 'thou hast searched me in my walking and in my lying down.'

Pual, *to be scattered*, Job 18 : 15; *to be spread out*, Pro. 1 : 17. זֻרֶה Isa. 30 : 24, is the participle of Kal used impersonally, and זָרֶה Ps. 58 : 4, is from זור.

זְרוֹעַ

f. (rarely masc.) m. pl. ־ִים and ־וֹת.

(1) *an arm*, Isa. 17 : 5; 40 : 11; especially *the fore arm*, Job 26 : 2; in animals the *fore leg*, shoulder, Num. 6 : 19; Deut. 18 : 3.

(2) Figuratively—(*a*) *strength, might, power*, 2 Ch. 32 : 8, 'human power.' Job 40 : 9, 'the strength of his hands.' Hence *military force, an army*, Dan. 11 : 15, 22, 31.—(*b*) *violence*, Job 22 : 8, 'a violent man.'—(*c*) *strength* imparted to another in aiding him, hence *help, aid*. Ps. 83 : 9; Isa. 33 : 2, hence *a helper, a companion*, Isa. 9 : 19. אֲזָרוֹעַ is the same word with Aleph prosthetic.

זַרְזִיעַ

m. *that which is sown*, Lev. 11 : 37; plur. *things sown, garden herbs*, Isa. 61 : 11.

זִרְזִיף

m. from זָרַף *a violent shower*, Ps. 72 : 6.

זַרְזִיר

tied together, girded, from זָרַר, once Pro. 30 : 31, 'girt in the loins,' by which *a war horse* is meant, as ornamented with girths and buckles. Some interpreters understand it to mean *a greyhound*, others *a wrestler*.

זָרַח

(1) TO RISE, used of the sun, Gen. 32 : 32; also applied to light, Isa. 58 : 10; to the glory of God, Deut. 33 : 2. It properly means *to scatter rays*.

(2) It is figuratively applied—(*a*) to leprosy breaking out in the skin, (*b*) in the derivatives also to a fœtus breaking forth from the womb, and —(*c*) to a plant springing up.

זֶרַח

m.—(1) *a rising of light*, Isa. 60 : 3.

(2) *Zerah, Zarah*, Gen. 38 : 30.

זַרְחִי

Zarhites, patron. from זֶרַח. See אֶזְרָחִי.

זְרַחְיָה

'whom Jehovah caused to rise,' *Zerahiah*.

זֶרֶם

a violent shower, inundation, bursting of a cloud. Isa. 1 : 7, 'as the desolation of an inundation,' or overwhelming rain. Root זָרַם.

זָרַם

TO FLOW, TO POUR ITSELF OUT, *to inundate, to overwhelm to bear away*, Ps. 90 : 5.

Poel, *to pour out*, with acc. Ps. 77 : 18.

זֶרֶם

a shower, storm of rain, storm, Isa. 4 : 6; 28 : 2, 'a shower with hail-storm.' זֶרֶם קִיד a violent storm, which throws down walls, Isa. 25 : 4.

זִרְמָה

fem. *seminis fluxus*, Eze. 23 : 20.

זָרַע

(1) TO SCATTER, TO DISPERSE, Zec. 10 : 9. From the kindred signification of *expanding*, is derived זְרוֹעַ an arm.

(2) Especially, *to scatter seed, to sow*. Constr.—(*a*) absol. Job 31 : 8.—(*b*) with an acc. of the seed sown, Jer. 12 : 13.—(*c*) with acc. of the field sown, Gen. 47 : 23.—(*d*) with acc. both of the seed and the field. Lev. 19 : 19, 'thou shalt not sow thy field with divers kinds.' *To scatter seed* is also said of a plant which bears seed, Gen. 1 : 29. Metaphorically, to sow justice, Pro. 11 : 18; and on the contrary, wickedness, Pro. 22 : 8; mischief, Job 4 : 8; the wind, Hos. 8 : 7, that is, by good or evil actions to provide rewards or punishments. Ps. 97 : 11, 'light (i. e. happiness) shed abroad (is prepared) for the righteous.' To sow a nation, i. q. to multiply, to increase, Hos. 2 : 25.

(3) *to sow*, i. q. *to plant*, with two acc. Isa. 17 : 10.

Niphal—(1) *to be scattered*, Eze. 36 : 9.

(2) *to be sown*, Lev. 11 : 37. Figuratively, Nah. 1 : 14, 'there shall be sown no more of thy name,' i. e. thy name shall be no more perpetuated.

(3) *to be sown*, spoken of a woman, i. e. to be made fruitful, to conceive, Num. 5 : 28.

Pual pass. of Kal No. 2, Isa. 40 : 24.

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Hiphil—(1) *to bear seed*, as a plant. Gen. 1:11, comp. verse 29.
(2) *to conceive seed*, speaking of a woman; *to be made fruitful*, Lev. 12:2.

זֶרַע

const. id.; once זְרִי Num. 11:7, pl. with suff. זַרְעֵיכֶם (1 Sa. 8:15).

(1) prop. *sowing*; hence *seedtime, the time of sowing*, i. e. winter, Gen. 8:22; also, *a planting*, Isa. 17:11.
(2) *seed*, whether of plants, trees, or grain, Gen. 1:11; Lev. 27:16; hence that which springs from seed sown, *harvest, field of grain*, 1 Sa. 8:15; *the produce of fields*, Job 39:12.
(3) *semen virile*, Lev. 15:16; hence—(*a*) *offspring, progeny, descendants*, Gen. 3:15; 13:16; also of one son, Gen. 4:25. 1 Sa. 1:11, זֶרַע אֲנָשִׁים 'male offspring.' זֶרַע וְזַרְעֵךְ the offspring of thy offspring, i. e. thy descendants, Isa. 59:21.—(*b*) *stock, race, family*; Ps. 22:24; 2 Ki. 11:1.—(*c*) *a race of men*, as זֶרַע מְרֵעִים Isa. 6:13; 65:23; and in an evil sense, זֶרַע שֶׁקֶר Isa. 57:4.
(4) *a planting*, what is planted, Isa. 17:11. Also, a sprout, a shoot, Eze. 17:5.

זְרַע

Ch. id. Dan. 2:43.

זֵרְעוֹנִים and זֵרֹעִים

m. pl. *vegetables, herbs*, vegetable food, Dan. 1:12, 16.

זָרַף

an unused root. Arab. זرف to flow, used of water or tears.

זָרַק

TO SCATTER—(*a*) dry things, such as dust, Job 2:12; cinders, Ex. 9:8, 10; live coals, Eze. 10:2.—(*b*) more often liquid things, such as water, Num. 19:13; blood, Ex. 24:6. Intrans. Hos. 7:9, 'grey hairs also are scattered upon him.'
Pual, pass. Num. 19:13, 20.

I. זָרַר

an unused root, i. q. Arab. to bind together, as with buckles, to buckle.

II. זָרַר

prop. TO SCATTER. Hence—
Poel *to sneeze*, in doing which the particles of mucus are scattered from the nostrils, 2 Ki. 4:35.

זָרְשׁ

'gold,' from the Persian زر gold, with the termination ش, *Zeresh*.

זֶרֶת

f. *a span*, Ex. 28:16; 1 Sa. 17:4, from זָרָה. Also according to the Rabbins *the little finger*, for זְעֵרֶת, and hence they derive the meaning of *a span*, as being terminated by the little finger.

זָתָא

an unused root, perh. i. q. Aram. זְתָא to germinate, whence—

זְתּוּא

Zattu, Ezr. 2:8; Neh. 7:13.

זֵתָם

perhaps 'olive,' *Zetham*, 1 Ch. 23:8.

זֵתַר

perhaps i. q. שְׁתַר 'star,' *Zethar*, Est. 1:10. [*Sacrificer*. F.]

ח

Cheth חֵית, the eighth letter of the alphabet, as a numeral denoting *eight*. Its name probably signifies *a hedge or fence*, from Arab. حاط.
This letter, which is the harshest of the gutturals seems anciently to have had sometimes a softer sound, like that of double *h*; sometimes a harsher and stronger sound, like that of the letters *kh*.

It is interchanged most frequently with ה; besides the gutturals it also is interchanged with the palatals, especially ג.
Like א and ה it is sometimes prefixed to triliteral roots, and thus quadriliterals are formed.

חֹב

with suff. חֲבִי m. *bosom, lap*, from the idea of cherishing; see חָבַב Job 31:33.

חָבָא

unused in Kal, TO HIDE.
Niphal, *to hide oneself, to lie hid*. Gen. 3:10; Job 29:8, 'when the youths saw me they hid themselves,' i. e. they gave place to me out of respect and modesty; verse 10, 'the voice of the princes hid itself,' that is, they were silent, held their peace. With an inf. following, it must be rendered by an adverb. Gen. 31:27, 'why hast thou fled away secretly?'
Pual, id. pr. *to be forced to hide oneself*, Job 24:4.
Hiphil, *to hide*, Josh. 6:17; 1 Ki. 18:13.
Hophal, pass. Isa. 42:22.
Hithpael, i. q. Niphal, 1 Sa. 13:6; 14:11.

חָבַב

TO LOVE, found once Deut. 33:3.

חֹבָב

'beloved,' *Hobab*, Num. 10:29.

חָבָה

TO HIDE ONESELF. In Kal once imp. Isa. 26:20.
Niphal, inf. id., 1 Ki. 22:25; 2 Ki. 7:12.

חֲבוּלָה

f. Ch. *a wicked action, wickedness*, Dan. 6:23. Root חֲבַל.

חָבוֹר

'joining together,' *Habor, Chaboras*,

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a river of Mesopotamia, 2 Ki. 17:6; 1 Ch. 5:26; comp. כְּבָר.

חַבּוּרָה and חַבּוּרָה

f. *a stripe* or *bruise*, the mark of strokes on the skin, Gen. 4:23; Isa. 53:5; from חָבַר.

חָבַט

TO BEAT OUT, or OFF, with a stick.

(1) *to beat off* apples or olives from the tree, Deut. 24:20; Isa. 27:12.

(2) *to beat out* or *thresh* corn, Jud. 6:11.

Niphal, pass. of No. 2, Isa. 28:27.

חֲבָיָה

'whom Jehovah hides,' i. e. defends, *Hobaiah*, Ezr. 2:61.

חָבְיוֹן

m. *a covering*, Hab. 3:4, from חָבָה.

I. חָבַל

(1) TO TIGHTEN A CORD, TO TWIST, and thus TO BIND. Part. properly, tying or binding, poetically used for a cord. It is thus apparently that the parabolic name of the rod or crook חֹבְלִים Zec. 11:7, 14, should be understood, that is a crook of cords or bands, on the breaking of which the brotherly covenant is made void.

(2) *to bind* some one *by a pledge, to take a pledge from* some one, Job 22:6; also 'to take (something) in pledge,' Deut. 24:6, 17. Job 24:9, 'and the garment of the poor (what is on the poor) they take as a pledge.' Part. pass. taken to pledge, Am. 2:8.

Piel, *to writhe with pains or sorrows, to bring forth.* Cant. 8:5; Ps. 7:1

II. חָבַל

(1) *to spoil, to corrupt.*—(2) *to act corruptly* or *wickedly.* Job 34:31, 'I will not act corruptly (any more),' followed by ל Neh. 1:7.

Niphal, *to be destroyed*, Pro. 13:13.

Piel, *to spoil, to destroy*, Ecc. 5:5; with reference to men, Isa. 32:7; to countries, Isa. 13:5.

Pual, pass. Job 17:1, 'my breath is destroyed,' i. e. my vital strength is exhausted. Isa. 10:27.

חַבַּל

Ch. Pael—(1) *to hurt*, Dan. 6:23.

(2) *to spoil, to destroy*, Dan. 4:20.

Ithpael, *to perish, to be destroyed*, spoken of a kingdom, Dan. 2:44.

חֶבֶל

Isa. 66:7, usually in the pl. חֲבָלִים const. חֶבְלֵי m. *pains, pangs*, especially of parturient women. Jer. 22:23, 'when pangs come upon thee.' Job 39:3, 'they cast forth their pangs,' i. e. they bring forth their young ones with pain.

חֶבֶל

m. (once f. Zeph. 2:6), pl. חֲבָלִים const. חַבְלֵי and חִבְלֵי.—(1) *a cord, a rope.* Josh. 2:15. Ecc. 12:6, 'a cord made of silver threads.'

(2) especially *a measuring line*, Am. 7:17; hence—(*a*) *a measured field*, Josh. 17:14; and thus *inheritance, portion, possession.* Ps. 16:6, 'a portion has been allotted to me in a pleasant region.' Deut. 32:9, 'Jacob (is) his possession.' Hence, in a general sense, *a tract of land, a region*, Deut. 3:4; חֶבֶל הַיָּם *a maritime district, sea-coast*, Zeph. 2:5, 6.

(3) *a gin, a noose, a snare*, Ps. 140:6; Job 18:10.

(4) *a band* of men, *a company*, 1 Sa. 10:5, 10.

(5) *destruction*, Mic. 2:10.

חֶבֶל

m. *a pledge*, Eze. 18:12, 16.

חֶבְלָה

f. id. Eze. 18:7.

חֶבֶל

Ch. *hurt, injury*, Dan. 3:25.

חֶבֶל

Ch. m. *damage*, Ezr. 4:22.

חֶבֶל

occurs once, Pro. 23:34. The form implies it to be intensitive; *a large rope of a ship.* Perhaps it may be understood to mean *a mast*, so called from its ropes.

חֹבֵל

m. (denom. from חֶבֶל the rope of a ship,) *a sailor*, Jon. 1:6; Eze. 27:8.

חֲבַצֶּלֶת

f. Cant. 2:1; Isa. 35:1, *the autumn crocus* or *meadow saffron*, growing in meadows. In this quadriliteral the triliteral בָּצַל a bulb may be traced; while the ח is either a guttural sound, such as is also prefixed to other roots, or, this quadriliteral is composed of חָמִץ and בָּצַל, and signifies acrid bulbs.

חֲבַצִּנְיָה

Habaziniah, Jer. 35:3. Perhaps 'lamp of Jehovah,' from Ch. בּוּצִינָא lamp, ח being prefixed.

חָבַק

in Kal only occurring three times, inf. Ecc. 3:5, part. Ecc. 4:5; 2 Ki. 4:16.

Piel—(1) TO EMBRACE, Gen. 33:4; Pro. 4:8; Gen. 29:13. *To embrace the rock, the dunghill*, for to lie on them, Job 24:8; Lam. 4:5.

(2) *to fold* the hands (spoken of an idle man), Ecc. 4:5.

חֹבֶק

m. *a folding* of the hands, Pro. 6:10.

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חֲבַקּוּק
'embrace,' *Habakkuk.*

חָבַר
properly TO BIND, TO BIND TOGETHER. Hence—
(1) *to join together,* but almost always used intransitively, *to be joined together, to adhere.* Ex. 26: 3; Eze. 1: 9; used of peoples, *to be confederate;* Gen. 14: 3, 'all these came together as confederates unto the valley of Siddim.' Participle pass. Hos. 4: 17, 'allied to idols.'
(2) *to bind, to fascinate,* spoken of some kind of magic, Deut. 18: 11; Ps. 58: 6.
(3) *to be marked with stripes* or *lines, to be variegated.*
Piel—(1) *to connect, to join together,* Ex. 26: 6, etc.
(2) *to bring into fellowship, to make an alliance.* 2 Ch. 20: 36, 'and he brought him into alliance with himself.'
Pual חֻבַּר, once חָבַר Ps. 94: 20.
(1) *to be joined together,* Ex. 28: 7; 39: 4. (Ecc. 9: 4, קרי.) Ps. 122: 3, of Jerusalem when restored, 'as a city which is joined together,' of which the stones, long thrown down and scattered, are again built together.
(2) *to be associated with, to have fellowship with,* Ps. 94: 20, 'shall the throne of iniquity have fellowship with thee?'
Hiphil, *to twine, or weave,* Job 16: 4, 'I would weave words against you.'
Hithpael הִתְחַבֵּר and (by a Syriacism) אֶתְחַבֵּר *to join in fellowship, to make a league,* 2 Ch. 20: 35, 37; Dan. 11: 6. The infin. formed in the Syriac manner, is הִתְחַבְּרוּת Dan. 11: 23.

חֶבֶר
m. *an associate, companion,* Job 40: 30, where fishermen are to be understood, who form a partnership.

חָבֵר
m. *an associate, a companion, fellow.* Cant. 1: 7; 8: 13; Jud. 20: 11, 'all associated as one man;' Ps. 119: 63.

חִבֵּר
m. Ch. id., Dan. 2: 13, 17, 18.

חֶבֶר
m.—(1) *fellowship, association,* Hos. 6: 9. Pro. 21: 9, 'a house in common.'
(2) *an incantation, a charm,* Deut. 18: 11; Isa. 47: 9.
(3) *Heber,* Gen. 46: 17, for which there is חֵבֶר Num. 26: 45.

חַבְרְבָּרוֹת
f. pl. *stripes* or *streaks* (of a leopard), Jer. 13: 23. See חָבַר.

חַבְרָה
Ch. f. *a companion, fellow,* hence *another,* Dan. 7: 20.

חֶבְרָה
f. *fellowship,* Job 34: 8.

חֶבְרוֹן
'conjunction,' 'joining,' *Hebron,* pr. n.—(1) of a town, Gen. 23: 2.
(2) of several men. Patron. — Num. 3: 27.

חֶבְרִי
Hebrites, patron. from חֶבֶר, Num. 26: 45.

חֶבְרֶת
f. *companion, consort, wife,* Mal. 2: 14.

חֹבֶרֶת
f. *junction, place of union,* Ex. 26: 4, 10.

חָבַשׁ
fut. יַחְבֹּשׁ once יַחֲבֹשׁ, Job 5: 18.
(1) TO BIND, TO BIND ON, TO BIND ABOUT—(*a*) a head band, turban, tiara, Ex. 29: 9; Lev. 8: 13; Jon. 2: 6, 'the sea weed is bound about my head,' as if my turban. Eze. 16: 10, 'and I bound thee around with byssus,' i. e. adorned thy head with a turban of byssus.—(*b*) *to bind up a wound,* Job 5: 18; Eze. 34: 4, 16. Part. *a healer, physician,* who heals the wounds of the state, Isa. 3: 7.
(2) *to saddle* a beast of burden, Gen. 22: 3.
(3) *to bind fast, to shut up,* Job 40: 13, 'shut up their faces in darkness.'
(4) *to bind by allegiance, to rule,* Job 34: 17, 'shall then he who hateth right be able to govern?'
Piel—(1) *to bind up* (wounds), Ps. 147: 3.
(2) *to bind fast, to restrain,* Job 28: 11, 'he stops up the streams that they do not trickle;' spoken of a miner stopping off the water from flowing into his pits.
Pual, *to be bound up* (as a wound), Isa. 1: 6.

חָבַת
an unused root, prob. TO COOK, TO BAKE bread. Arab. خبز to bake bread.

חֲבִתִּים
m. pl. *things cooked,* or *baked pastry,* 1 Ch. 9: 31.

חַג
(1) *a festival* (from חָגַג), Ex. 10: 9; 12: 14; Deut. 16: 10. κατ' ἐξοχήν, the feast of tabernacles, 2 Ch. 5: 3; the passover, Isa. 30: 29.
(2) meton. *a festival sacrifice, a victim,* Ps. 118: 27, 'bind the sacrifice with cords.' Ex. 23: 18, 'the fat of my sacrifice.'

חָגָא
i. q. חָגָה (which is the reading of many copies) f. *fear, terror,* Isa. 19: 17. Root חָגַג.

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חָגַב

an unused root. Arab. to hide, to veil. Hence—

חָגָב

m.—(1) *a locust*, (Lev. 11 : 22), said to be so called because it covers the ground, Num. 13 : 33. The Samar. in Lev. loc. cit. has דרגבה which may signify *a leaper*.

(2) *Hagal*, Ezr. 2 : 46.

חֲגָבָה

'locust,' *Hagaba*, Neh. 7 : 48.

חָגַג

to go round in a circle, hence—

(1) *to dance*, 1 Sa. 30 : 16.

(2) *to keep a festival*, from the idea of leaping, and dancing in sacred dances, Ex. 5 : 1 : Ps. 42 : 5.

(3) *to reel, to be giddy*, used of drunkards, Ps. 107 : 27, applied to a person terrified.

חָגָה

an unused root, i. q. Arab. חגא to take refuge with some one.

חֲגָוִים

m. pl. חַגְוֵי הַסֶּלַע *places of refuge in the rocks*, Cant. 2 : 14; Obad. 3; Jer. 49 : 16.

חְגוֹר

m., pr. verbal adj. from חָגַר—(1) *binding*, hence *a girdle, a belt*, 1 Sa. 18 : 4.

(2) intrans. *girded, clad*. Eze. 23 : 15, 'girded with a girdle.'

חֲגוֹרָה

f. *a girdle*, 2 Sa. 18 : 11 (from חָגַר), *an apron*, Gen. 3 : 7.

חַגַּי

festive,' from חַג with the termination ־ַי i. q. ־ִי, *Haggai*.

חַגַּי

id., *Haggi*, Num. 26 : 15. Patron. is the same.

חַגִּיָּה

'festival of Jehovah,' *Haggiah*.

חַגִּית

'festive,' *Haggith*, 2 Sa. 3 : 4.

חָגַל

an unused root. Arab. to advance by short leaps in the manner of a crow, or of a man with his feet tied. This triliteral appears to have sprung from חָגַל.

חֹגְלָה

'a partridge,' *Hoglah*, Num. 26 : 33.

חָגַר

TO GIRD. Construed variously—(*a*) with an acc. of the member girded, 2 Ki. 4 : 29; 9 : 1; also with בְּ before that *with* which one is girded. So figuratively, Pro. 31 : 17.—(*b*) with an acc. of the garment or girdle. 1 Sa. 25 : 13; Isa. 15 : 3. Part. act. 2 Ki. 3 : 21, 'of all that were girded with a girdle,' i. e. who bare arms. Part. pass. 1 Sa. 2 : 18, 'girded with an ephod;' followed by a gen. Joel 1 : 8, 'girded with sackcloth;' sometimes used elliptically Joel 1 : 13, 'gird yourselves (with sackcloth).' 2 Sa. 21 : 16, 'he being girded with a new (sword).' Metaph. Ps. 65 : 13, 'the hills are girded with joy.' Ps. 76 : 11—(*c*) with a double acc. of the person and of the girdle, Ex. 29 : 9; and with בְּ of the girdle, Lev. 8 : 7; 16 : 4.—(*d*) absol. *to gird oneself*, Eze. 44 : 18. Here belongs 2 Sa. 22 : 46, 'and they shall gird themselves (and go out) from their fortresses.'

חַד

m. חַדָּא, חַדָּה f. Ch. *one*, for the Heb. אֶחָד, the א being cast away by aphæresis. It is used—(*a*) often for the indefinite article, Dan. 2 : 31, 'an image.'—(*b*) fem. חַדָּה is used for the ordinal number, Ezr. 5 : 13; Dan. 7 : 1.—(*c*) חַד prefixed to numerals, serves as a circumlocution for expressing a multifold or proportional sense. Dan. 3 : 19, 'sevenfold more than.'—(*d*) כַּחֲדָה like as one, *at once*, i. e. *together*, Dan. 2 : 35.

I. חַד

fem. חַדָּה (from חָדַד), *sharp* (used of a sword), Eze. 5 : 1; Ps. 57 : 5.

II. חַד

i. q. Ch. חַד, Heb. אֶחָד *one*, Eze. 33 : 30.

חָדַד

(1) TO BE SHARP, TO BE SHARPENED. Pro. 27 : 17.

(2) *to be swift*, like many other words signifying sharpness. Hab. 1 : 8.

Hiphil, *to sharpen*. Pro. 27 : 17, 'as iron is sharpened on iron, so a man sharpens the face of another.' חָדַד is fut. Kal, יָחֵד fut. Hiphil.

Hophal הוּחַד *to be sharpened*, spoken of a sword, Eze. 21 : 14, 15, 16.

חֲדַד

'sharpness,' *Hadad*, Gen. 25 : 15; 1 Ch. 1 : 30. חֲדָר is probably the true reading in both places.

חָדָה

fut. apoc. יְחַד TO BE GLAD. Ex. 18 : 9. Job 3 : 6, 'let it not rejoice amongst the days of the year.'

Piel, *to make glad*, Ps. 21 : 7.

חַדּוּד

(from חָדַד), *sharp*, and perhaps as a subst. *sharpness, a point;* Job 41 : 22, 'sharpnesses of a potsherd,' 'sharp potsherds,' used of the scales of a crocodile.

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חֶדְוָה

f. *joy, gladness,* 1 Ch. 16 : 27; Neh. 8 : 10; from חָדָה. Ch., Ezr. 6 : 16.

חָדִיד

'sharp,' *Hadid,* Ezr. 2 : 33.

חֲדִין

Ch. pl. *breast;* Dan. 2 : 32.

חָדַל and חֲדַל

fut. יַחְדַּל.—(1) TO LEAVE OFF, TO CEASE, TO DESIST.

Constr.—(*a*) with a gerund, Gen. 11 : 8, 'and they left off to build the city.' Also poetically with an inf. Isa. 1 : 16; and with a verbal noun, Job 3 : 17, 'they cease to trouble.'—(*b*) absol. *to cease* (from labour). 1 Sa. 2 : 5, 'the hungry have left off (working);' also, *to rest,* Job 14 : 6. Jud. 5 : 6, 'the highways rested,' were void of travellers.—(*c*) absol. i. q. *to cease to be, to come to an end.* Ex. 9 : 34; also, *to fail, to be wanting.* Deut. 15 : 11, 'the poor shall not fail.'

(2) *to cease* or *desist* from any thing, 1 Ki. 15 : 21; hence, *to beware of doing anything,* Ex. 23 : 5; *to give anything up,* 1 Sa. 9 : 5; *to leave, to let alone,* Ex. 14 : 12; Isa. 2 : 22, 'cease ye from man,' let man go, let go your vain confidence in men. 2 Ch. 35 : 21, 'forbear from God,' i. e. do not oppose him any more.

(3) *to leave* something undone, *to forbear* doing something. 1 Ki. 22 : 6, 15, 'shall we go... or shall we not go?' Followed by a gerund, Num. 9 : 13.

חֶדֶל

m. verbal adj.—(1) *ceasing to be something, frail,* Ps. 39 : 5.

(2) *forbearing to do something,* Eze. 3 : 27.

(3) intrans. *made destitute, forsaken.* Isa. 53 : 3, 'forsaken by men.'

חֶדֶל

m. *Hades,* prop. the place of rest, Isa. 38 : 11.

חַדְלַי

'rest' for חַדְלָיָהוּ 'rest of God,' *Hadlai.*

חָדַק

an unused root, Arab. to prick, to sting.

חָדָק and חֲדָק

Mic. 7 : 4; Pro. 15 : 19, a kind of *thorn.*

חִדֶּקֶל

Hiddekel, Gen. 2 : 14; Dan. 10 : 14.

חָדַר

TO SURROUND, TO ENCLOSE, TO BESIEGE. Eze. 21 : 19, 'the sword which besieges them (on every side),' besets them all around.

חֶדֶר

m.—(1) *a chamber,* especially an *inner* apartment, Gen. 43 : 30; hence a bed chamber, 2 Sa. 4 : 7; women's apartment, Cant. 1 : 4; a bridal chamber, Jud. 15 : 1; a store room, Pro. 24 : 4.

(2) metaph. Job 9 : 9, the chambers of the south, the most remote southern regions. Pro. 26 : 22, 'the chambers of death,' i. e. of Hades.

חֲדַר

Hadar, Gen. 25 : 15.

חַדְרָךְ

'dwelling,' from חָדַר and ךְ formative, *Hadrach.*

חָדַשׁ

unused in Kal, TO BE NEW.

Piel, *to renew,* 1 Sa. 11 : 14; especially *to repair* or *restore* buildings or towns, Isa. 61 : 4.

Hithpael, *to renew oneself,* Ps. 103 : 5.

חָדָשׁ

adj. *new,* e. g. used of a cart, a threshing wain, 1 Sa. 6 : 7; Isa. 41 : 15; of a house, Deut. 20 : 5; of a wife, 24 : 5; a king, Ex. 1 : 8; a song, Ps. 33 : 3; a name, Isa. 62 : 2. It often means *fresh, of this year;* of grain, Lev. 26 : 10; *unheard of,* Ecc. 1 : 9, 10; 'new gods,' i. e. such as had not been previously worshipped, Deut. 32 : 17.

חֹדֶשׁ

m. (suff. חָדְשׁוֹ, plur. חֳדָשִׁים) *the new moon, the day of the new moon,* which was a festival, Num. 29 : 6; Ex. 19 : 1, 'on the third calends' (the third new moon), i. e. the first of the third lunar month. Hos. 5 : 7, 'now shall a new moon devour them,' i. e. they shall be destroyed at the time of the new moon.

(2) a lunar *month,* beginning at the new moon. Gen. 8 : 5. יְמֵי חֹדֶשׁ the period of a month. Gen. 29 : 14.

(3) *Hodesh,* 1 Ch. 8 : 9.

חָדְשִׁי

metron. n. of the preceding No. 3, 2 Sa. 24 : 6.

חֲדָשָׁה

Hadasha, Josh. 15 : 37.

חֲדַת

Ch. *to be new,* i. q. חָדַשׁ. Hence—

חֲדַת

Ch. adj. *new,* Ezr. 6 : 4.

חָוָה see חָוָא

חוּב

TO BE, OR TO BE MADE, LIABLE TO PENALTY, used of a debt (Eze. 18 : 7), and of an offence.

Piel, *to make* some one *liable to penalty,* Dan. 1 : 10.

חוֹב

m. *a debt,* Eze. 18 : 7.

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חוֹבָה

'a hiding place,' *Hobah*, Gen. 14:15.

חוּג

TO DESCRIBE A CIRCLE, TO DRAW A CIRCLE. Job 26:10.

חוּג

m. *a circle, sphere*, used of the arch or vault of the sky, Pro. 8:27; of the world, Isa. 40:22.

חוּד

(1) properly i. q. Arab. حاد Med. Ye, to turn aside, II. to tie knots.

(2) *to propose an enigma*, Jud. 14:12, seq.; *to set forth a parable*, Eze. 17:2.

חָוָה

a root unused in Kal.—(1) properly TO BREATHE. Hence—

(2) *to live*, compare the noun חַוָּה.

Piel, prop. to breathe out, hence *to declare, to shew.* Job 32:10; Ps. 19:3.

חֲוָה

Ch. not used in Peal.

Pael, *to shew, to declare*, Dan. 2:11, 24; 5:7.

Aphel, id.; Dan. 2:6, 9.

חַוָּה

from חָיָה, f.

(1) *life.* Hence *Eve*, as being the mother of all living.

(2) a family, a tribe, especially of Nomades, hence *a village of Nomades, a village*, Num. 32:41; 1 Ki. 4:13.

חוּז

an unused root, whence חָזוּ which see.

חוֹזַי

'prophet,' pr. n. m. 2 Ch. 33:19.

חוֹחַ

m. root חָנַח.—(1) A THORN, A THORN-BUSH, Job 31:40. Plur. Cant. 2:2; 1 Sa. 13:6, *thorn-bushes, thickets.*

(2) i. q. חָח *a hook*, a ring, put through the nostrils of the larger fishes after they were caught, which were then again put into the water, Job 40:26.

(3) an instrument of a similar kind used for binding captives, 2 Ch. 33:11.

חוּט

Ch. TO SEW, TO SEW TOGETHER.

Aphel, *to repair* a wall, Ezr. 4:12.

חוּט

m.—(1) *a thread, a line*, Jud. 16:12. A proverbial saying, Gen. 14:23, 'neither a thread nor a shoe-latchet,' i. e. not even the least or the most worthless thing.

(2) *a rope, cord*, Josh. 2:18.

חִוִּי

perh. 'belonging to a village,' from חַוָּה = חָיָה. A gentile noun, *a Hivite*, generally used collectively, the Hivites.

חֲוִילָה

Havilah, Gen. 2:11; 10:29.

חיל and חול

prop. TO TWIST, TO TURN, TO TURN ROUND, and intrans. *to be twisted, turned, turned round.* Hence—

(1) *to dance* in a circle, Jud. 21:21.

(2) *to be twisted, to be hurled* on or against something, properly used of a sword, Hos. 11:6; of a whirlwind, Jer. 23:19; figuratively, 2 Sa. 3:29, 'let (the murder of Abner) be hurled (fall) upon the head of Joab.' Lam. 4:6, 'no (human) hands were hurled (put) upon her.'

(3) *to twist oneself* in pain, *to writhe, to be in pain*, especially used of parturient women, Isa. 13:8; Mic. 4:10. Metaph. to mourn on account of any thing, Mic. 1:12.

(4) *to bring forth*, Isa. 54:1.

(5) *to tremble*, probably from the trembling of a parturient woman. Deut. 2:25; 1 Sa. 31:3.

(6) *to be strong* or *firm*; verbs that have the signification of binding or twisting, are applied to strength. Ps. 10:5, 'his ways are firm,' i. e. his affairs go on prosperously; Job 20:21, 'his welfare shall not endure.'

(7) *to wait, to stay, to delay.* Gen. 8:10; Jud. 3:25.

Hiphil, causat. of Kal No. 5, Ps. 29:8.

Hophal, *to be born*, Isa. 66:8.

Pilel—(1) *to dance in a circle*, Jud. 21:23.

(2) *to bring forth*, Job 39:1; and with regard to inanimate objects, *to create, to form*, Deut. 32:18; Ps. 90:2; causat. Ps. 29:9.

(3) *to tremble*, Job 26:5.

(4) *to wait for*, Job 35:14.

Pulal, *to be born, to be brought forth*, Job 15:7; Pro. 8:24.

Hithpolel—(1) *to twist oneself, to hurl oneself*, i. e. to rush violently; Jer. 23:19.

(2) *to writhe with pain*, Job 15:20.

(3) *to wait for*, Ps. 37:7.

Hithpalpel, *to be grieved*, Est. 4:4.

חוֹל

m. *sand*, either so called from the idea of rolling and sliding, or as being rolled about by the wind, Ex. 2:12; Deut. 33:19. *The sand of the sea* is very often used as an image of great abundance, Gen. 32:13; and of weight, Job 6:3; 29:18.

חוּל

'circle,' *Hul*, Gen. 10:23.

חוּם

an unused root; *to be black*, (properly

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to be burned or scorched;) comp. חָמַם; Arab. id.

חוּם

adj. *black*, Gen. 30 : 32.

חוֹמָה

f. *a wall*, from חָמָה, Ex. 14 : 22; Deut. 3 : 5. Generally *the wall of a town*, Isa. 22 : 10. Metaph. used of a maiden, chaste and difficult of approach, Cant. 8 : 9, 10.

Plur. חוֹמוֹת *walls*, Isa. 26 : 1; Jer. 1 : 18.

From the pl. is formed the dual חֹמֹתַיִם *double walls*, the double series of walls with which Jerusalem was surrounded on the south; 2 Ki. 25 : 4; Isa. 22 : 11.

חוּס

(1) TO PITY, TO HAVE COMPASSION on any one; Ps. 72 : 13, *to be grieved* on account of any thing. Jon. 4 : 10, 'thou wast grieved on account of the ricinus' which perished.

(2) *to spare*, Neh. 13 : 22; Jer. 13 : 14.

It is to be observed, that pitying and sparing are more often attributed to the *eye* than to the persons themselves. Hence the primary signification is in the idea of a *merciful* or *indulgent countenance*. Deut. 7 : 16, 'spare them not,' properly, let not thine eye pity them. Gen. 45 : 20, 'do not grieve for your stuff' which must be left behind. It is once used ellipt. 1 Sa. 24 : 11, 'and (my eye) spared thee.' [According to Fürst, *to hide, cover over, protect.*]

חֹף, חוֹף

m. *the shore*, as being washed by the sea; from חָפַף, Gen. 49 : 13; Deut. 1 : 7.

חוּפָם

perhaps 'inhabitant of the shore,' from חוֹף, *Hupham*, Num. 26 : 39; for which חֻפִּים is found, Gen. 46 : 21; whence patron. חוּפָמִי Num. loc. cit.

חוּץ

an unused root. Syr. Pael, *to inclose, to surround.*

חוּץ

m. properly a wall; hence especially *the outside* (of a house), and thus מִבַּיִת וּמִחוּץ within and without (properly, on the house side, and the wall side), Gen. 6 : 14; Ex. 25 : 11. Hence it is—

(1) subst. *whatever is without*—(*a*) out of the house, *the street*, Jer. 37 : 21; pl. חוּצוֹת Job 5 : 10.—(*b*) out of the city, *the fields, country, deserts.* Pro. 8 : 26, 'the (tilled) earth and the desert regions.'

(2) adv. *out of doors, without, abroad*, Deut. 23 : 14, e. g. מוֹלֶדֶת־חוּץ born abroad, i. e. away from home, Lev. 18 : 9; also, *forth, forth abroad*, Deut. 23 : 13. So also with ה parag. *without, on the outside*, 1 Ki. 6 : 6; *abroad, forth, to the outside*, Ex. 12 : 46, with art. *forth*, Jud. 19 : 25. With prepositions—(*a*) בַּחוּץ *without* (in the open place), Gen. 9 : 22.—(*b*) לַחוּץ poet. id. Ps. 41 : 7.—(*c*) מִחוּץ *without, on the outside*, Gen. 6 : 14.—(*d*) מִחוּץ לְ *without* (in a state of rest, as opposed to motion), e. g. without (or outside the city), Gen. 19 : 16.—(*e*) אֶל־מִחוּץ לְ *without* (after verbs of motion), Num. 5 : 3, 4, 'without the camp;' Deut. 23 : 11. Metaph.—(*f*) חוּץ מִן *besides* Ecc. 2 : 25.

חוּק

an unused root, i. q. Arab. חאק to surround, to embrace.

חוּק or חוֹק

bosom, Ps. 74 : 11 כתיב.

חוּקֹק see חֻקֹּק

חָוַר

fut. יֶחֱוַר TO BE WHITE; hence *to become pale* (as the face), Isa. 29 : 22.

(2) figuratively, *to be splendid, noble.*

חוּר

an unused root, the meaning of which was that of *hollowing, boring.*

I. חוּר and חֻר

m. *white* and *fine linen*, from חָוַר. Est. 1 : 6; 8 : 15.

II. חוּר

m.—(1) *a hole*, as that of a viper, Isa. 11 : 8; used of a subterranean prison, Isa. 42 : 22. Root חור.

(2) *Hur*, Num. 31 : 8; Ex. 17 : 10.

I. חוֹר

white linen. Pl. חֹרִי (poet. for חֹרִים) cloths of linen or byssus, Isa. 19 : 9. Root חָוַר.

II. חוֹר

m.—(1) *a hole*, 2 Ki. 12 : 10; Cant. 5 : 4; of the cavity of the eye, Zec. 14 : 12.

(2) *a cavern.* Job 30 : 6; 1 Sa. 14 : 11; of a den of wild beasts, Nah. 2 : 13. Root חור.

חוֹרִים

free-born, nobles, see חֹר.

חִוָּר

m. Ch. *white*, Dan. 7 : 9, from חָוַר.

חוֹרִי see חֹרִי

חוּרִי

perhaps 'linen-worker,' *Huri.*

חוּרַי

id. Ch., *Hurai*, see חִדַּי.

חוּרָם

perhaps 'noble,' 'free-born,' from חֹר with the termination ־ָם, *Huram.*

(1) a king of Tyre, 2 Ch. 2 : 2;

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elsewhere חוֹרָם 2 Sa. 5 : 11; 1 Ki. 5 : 15.

(2) a Tyrian artificer, 2 Ch. 4 : 11; elsewhere חִירָם 1 Ki. 7 : 40; חוּרָם 2 Ch. loc. cit. כְּחִיב; חוּרָם אָבִי 2 Ch. 2 : 12, and אֲבִיו חוּרָם 4 : 16.

(3) a Benjamite, 1 Ch. 8 : 5.

חַוְרָן

Hauran, a region beyond Jordan, Eze. 47 : 16. It takes its name from the number of its *caverns*.

חוּשׁ

once חִישׁ Psa. 71 : 12 (כ').—(1) TO MAKE HASTE. Const.—(*a*) absol. 1 Sa. 20 : 38; also, in the sense of, to come quickly, to approach, Deut. 32 : 35.—(*b*) followed by a gerund, to make haste to do something, Ps. 119 : 60; also with a noun in the dative, Ps. 22 : 20, 'make haste for my help;' and with dative of pers. Ps. 70 : 6, 'O God, make haste unto me.' Part. pass. *hasty, quick, alert*, Num. 32 : 17.

(2) used figuratively of violent internal emotion. Job 20 : 2, 'on account of my hasting within me,' i.e. of the emotion by which I am moved. Hence—

(3) used of the passions of the mind, pleasures and lusts. Ecc. 2 : 25, 'who eats, who makes haste?' i.e. enjoys the pleasures of life.

Hiphil—(1) *to hasten, accelerate*, Isa. 5 : 19.

(2) *to make haste*, Jud. 20 : 37.

(3) *to flee* quickly, Isa. 28 : 16.

חוּשָׁה

'haste,' *Hushah*, 1 Ch. 4 : 4; see שׁוּחָה; patron. חוּשָׁתִי.

חוּשַׁי

'hasting,' *Hushai*, 2 Sa. 16 : 16.

חוּשִׁים

those who make haste,' *Hushim*.—(1) a son of Dan, see שׁוּחָם.—(2) 1 Ch. 7 : 12, חֻשִׁים.—(3) 1 Ch. 8 : 8.

חוּשָׁם

'haste,' *Husham*, 1 Ch. 1 : 45; written חֻשָׁם, Gen. 36 : 34.

חוּת

a spurious root introduced by some on account of יְחִיתֵן Hab. 2 : 17, which is, however, for יְחַתֵּן from חָתַת.

חוֹתָם

m.—(1) *a seal, a seal-ring* (from חָתַם), Ex. 28 : 11, 21; Job 38 : 14; 41 : 7.

(2) *Hotham*—(*a*) 1 Ch. 7 : 32—(*b*) 11 : 44.

חֲזָאֵל

'whom God watches over, cares for.' [*El beholds*. F.] *Hazael*. בֵּית ח׳ the house of Hazael, i. e. Damascus, Am. 1 : 4.

חָזָה

fut. apoc. תֶּחֱזוּ Mic. 4 : 11; in pause אֲחֱזֵה Job 23 : 9, *to see, to behold*. Especially—

(1) *to see* God, sometimes used of the real sight of the divine presence, Ex. 24 : 11; elsewhere applied to those who enter the temple, Ps. 63 : 3. So 'to behold the face of God' is used for *to enjoy his favour, to know him as propitious*, Ps. 11 : 7; 17 : 15.

(2) This word is especially appropriated to speaking of those things which are presented to the minds of prophets. Hab. 1 : 1, 'the burden (oracle) which Habakkuk saw,' i. e. that which was revealed to him by God; Eze. 13 : 6, 'they have seen vain things.' Followed by לְ when speaking of the visions or revelations as declared to any one. Lam. 2 : 14, 'thy prophets have seen for thee (i. e. declare to thee) vanities.'

(3) Followed by בְּ *to look upon, to contemplate*, Isa. 47 : 13; especially with pleasure, *to delight in the sight of something*, Ps. 27 : 4.

(4) *to choose* for oneself, Ex. 18 : 21.

(5) *to see* in the sense of *to have experienced*, Job 15 : 17. Used of the roots of plants which *perceive* or *feel* stones in the earth. Job 8 : 17, '(the root) perceives the stony place.'

חָזֶה and חָזָא

Ch. *to see*, Dan. 5 : 5, 23; 3 : 19, 'one sevenfold (more) than (ever was) seen.' Inf. Ezr. 4 : 14. Also absol. *to behold*, Dan. 2 : 34; 3 : 25.

חָזֶה

m. *the breast* of animals, properly the front part as being open to sight, Lev. 7 : 30, 31; plur. חָזוֹת 9 : 20, 21.

חֹזֶה

m.—(1) *a seer, a prophet*, 1 Ch. 21 : 9; 25 : 5.

(2) *a vision*, hence *a covenant*. Isa. 28 : 15.

חָזוֹ

perhaps for חָזוֹת 'a vision,' *Hazo*.

חָזוּ

plur. חָזוּיִן Ch. m.—(1) *a vision, something seen*, Dan. 2 : 28.

(2) *look, appearance, aspect*, Dan. 7 : 20.

חָזוֹן

m. (from חָזָה).—(1) *a vision*, spoken of a divine vision or dream, Isa. 29 : 7; specially a vision from God respecting future events, prophetic vision, Lam. 2 : 9; Mic. 3 : 6.

(2) generally a divine *revelation*, 1 Sa. 3 : 1; Isa. 1 : 1.

חָזוּת

f. *vision, revelation*, 2 Ch. 9 : 29.

חֲזוּת

Ch. *view, prospect, sight*, Dan. 4 : 8, 17.

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חָזוּת

f.—(1) *appearance, aspect,* especially of something grand or handsome. Dan. 8 : 5, *a conspicuous* or *great horn,* verse 8, 'and there arose four conspicuous (horns).'

(2) *a* prophetic *vision,* Isa. 21 : 2.

(3) *a revelation, a law,* hence *a covenant.* Isa. 28 : 18; 29 : 11.

חָזָה

an unused root. Arab. to pierce through, to cut into, to wound.

חֲזִיאֵל

'seen by God,' *Haziel,* 1 Ch. 23 : 9.

חֲזָיָה

'whom Jehovah watches over,' *Hazaiah.*

חֲזִיזָא

'vision,' *Hezion,* 1 Ki. 15 : 18.

חִזָּיוֹן

m. pl. חִזָּיוֹנוֹת—(1) *a vision,* Job 4 : 13.

(2) *a revelation,* 2 Sa. 7 : 17. גֵּי חִזָּיוֹן Isa. 22 : 5, the valley of vision, or collectively, of visions, i. e. Jerusalem as the seat and especial home of divine revelations.

חָזִיז or חֲזִיז

m. (from חָזָה), properly *an arrow,* hence *lightning;* Zec. 10 : 1; Job 28 : 26.

חֲזִיר

m. *nog, swine,* Lev. 11 : 7.

חֲזִיר

'swine,' *Hezer,* 1 Ch. 24 : 15.

חָזַק

fut. יֶחֱזַק—(1) TO TIE FAST, TO BIND bonds strongly. Intrans. *to be bound fast,* Isa. 28 : 22. Hence—

(2) *to hold fast, to stick fast.* 2 Sa. 18 : 9, 'and his head held (stuck) fast in the terebinth.' So 2 Ch. 31 : 4; to adhere to the law, to be zealous for it; with an inf. *to persist* in any thing, *to be constant, to be earnest,* or *assiduous,* Deut. 12 : 23; Josh. 23 : 6.

(3) *to make firm, to strengthen, to confirm,* Eze. 30 : 21, and i. q. *to help,* 2 Ch. 28 : 20. More often intrans. *to be firm* or *strong, to become strong.* It is used of prosperity, Josh. 17 : 13; of a severe famine, Gen. 41 : 56; of a firm determination, 2 Sa. 24 : 4. Followed by מִן *to prevail* over, *to be stronger* than, 1 Sa. 17 : 50; followed by עַל id. 2 Ch. 8 : 3, and acc. 1 Ki. 16 : 22. Used figuratively—(*a*) of the health of the body, *to become strong, to recover,* Isa. 39 : 1.—(*b*) of the mind, *to be strong, to be undaunted.* So Deut. 31 : 23; Jud. 7 : 11.—(*c*) *to be confirmed,* or *established,* e. g. as a kingdom, 2 Ki. 14 : 5.—(*d*) *to be hardened, to be obstinate,* spoken of the heart, Ex. 7 : 13.

(4) *to be urgent* upon any one, *to be pressing;* Ex. 12 : 33; Jer. 20 : 7.

Piel—(1) *to bind a girdle on to* some one, *to gird* him; followed by two accusatives, Isa. 22 : 21; Nah. 2 : 2.

(2) *to make strong, to strengthen,* especially to fortify a city, 2 Ch. 11 : 11; to repair ruins, 2 Ki. 12 : 8; 1 Ch. 26 : 27. Especially—(*a*) *to heal,* Eze. 34 : 4, 16.—(*b*) *to strengthen one's hand,* i. e. to encourage him, Jud. 9 : 24; Jer. 23 : 14; Neh. 2 : 18.—(*c*) *to aid* or *assist* any one, 2 Ch. 29 : 34. Ezr. 1 : 6.—(*d*) *to harden* the heart, *to make obstinate,* Ex. 4 : 21. To be obstinate, Josh. 11 : 20. Ps. 64 : 6, 'they are obstinate in doing wickedly.'

Hiphil—(1) *to bind fast* to anything, hence *to join to,* to join one's hand to something, i. e. *to take hold* of it. Gen. 21 : 18. Elsewhere without יָד, *to take hold of, to seize, to catch* any one, or any thing, Ex. 4 : 4; 2 Sa. 15 : 5; Job 18 : 9; Mic. 4 : 9, 'pain has taken hold of thee;' Jer. 49 : 24, 'she has taken hold of terror.' But *to take hold of* any one is often—(*a*) *to hold fast, to retain,* Ex. 9 : 2.—(*b*) *to receive, to take in, to hold,* as a vessel, 2 Ch. 4 : 5.—(*c*) *to get possession of,* Dan. 11 : 21.

(2) *to adhere, to hold fast to* any thing, e. g. justice, innocence, Job 2 : 3, 9; Neh. 10 : 30.

(3) *to make strong* or *firm,* hence—(*a*) *to restore, rebuild* or *repair,* Neh. 5 : 16.—(*b*) *to strengthen,* Eze. 30 : 25; and intrans. *to be strong, to be powerful,* 2 Ch. 26 : 8.—(*c*) *to aid, assist,* Lev. 25 : 35.

Hithpael—(1) *to be confirmed,* or *established,* used of a new king, 2 Ch. 1 : 1; *to strengthen oneself,* i. e. to collect one's strength, Gen. 48 : 2; to take courage, 2 Ch. 15 : 8.

(2) *to shew oneself strong,* or *energetic,* 2 Sa. 10 : 12; to withstand some one, 2 Ch. 13 : 7, 8.

(3) *to aid, assist,* 2 Sa. 3 : 6; 1 Ch. 11 : 10.

חָזָק

m. verbal adj.—(1) *firm,* in a bad sense *hardened.* Eze. 2 : 4; 3 : 9; 'hardened of forehead or heart,' i. e. *obstinate.*

(2) *strong, mighty.* Isa. 40 : 10, 'he will come as a mighty one.'

חֹזֶק

id. *becoming strong,* Ex. 19 : 19; 2 Sa. 3 : 1.

חֹזֶק

strength, in the sense of help, Ps. 18 : 2.

חֹזֶק

m. *strength,* Ex. 13 : 3; Am. 6 : 13.

חֲזָקָה

properly inf. of the verb חָזַק—(1)

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2 Ch. 12 : 1; 26 : 16, 'in his being strong,' when he had become strong.

(2) Isa. 8 : 11, 'in the hand (of God) being strong,' i. e. impelling me, being impelled by the Spirit of God.

(3) Dan. 11 : 2, 'in his being strong in his riches,' i. e. confiding in them.

חָזְקָה

f.—(1) *might, violence*, 1 Sa. 2 : 16; Jud. 4 : 3.

(2) *repair* of a house, 2 Ki. 12 : 13.

חִזְקִי

'strong,' *Hezeki*, 1 Ch. 8 : 17.

חִזְקִיָּה and חִזְקִיָּהוּ

'the might of Jehovah,' i. e. given by Jehovah; *Hezekiah, Hizkiah, Hizkijah*; also יְחִזְקִיָּה and יְחִזְקִיָּהוּ for יְחִזְקִיָּהוּ, יְחִזְקִיָּהוּ.

חָזַר

an unused root, Ch. and Syr., to return, to go round, to roll, Arab. to have narrow (qu. piglike?) eyes: this may be a denominative.

חָח

pl. חִחִים (with Dagesh forte implied,) properly *a thorn*. Hence—

(1) *a ring*, put through the nostrils of animals which are to be tamed. 2 Ki. 19 : 28; Eze. 29 : 4.

(2) *a hook* or *clasp*, to fasten together the garments of women, Ex. 35 : 22. Others understand this to be a *nose ring*. Root חָנַח. [חוּחַ. F.]

חֲחִי

i. q. חָח, pl. Eze. 29 : 4, where כתיב is חֲחִים.

חָטָא

(1) prop. TO MISS, TO ERR FROM THE MARK, speaking of an archer, Jud. 20 : 16; of the feet, *to make a false step, to stumble*, Pro. 19 : 2. Pro. 8 : 36, 'he who wanders from me, injures his own soul.' Job 5 : 24, 'thou numberest thy flock, and missest none;' none is wanting.

(2) *to sin* (to miss or wander from the way, or to *stumble* in the path of rectitude), Gen. 20 : 6, 9; Neh. 9 : 29; Num. 6 : 11. Lev. 5 : 16, 'that which he hath sinned (taken sinfully) from the holy things.' [Fürst gives this as the primitive sig.]

(3) *to become liable to a penalty* or *forfeiture of something* by sinning, Lev. 5 : 7; Pro. 20 : 2, 'he becomes liable to the penalty of his life,' brings his life into danger; Gen. 43 : 9, 'I shall be liable (i. e. I shall bear the blame) through all my life.'

Piel—(1) *to bear the blame* (to take the consequence of sin), Gen. 31 : 39; hence—

(2) *to offer for sin*. Lev. 6 : 19, 'he who offers it' (the sin offering). Lev. 9 : 15.

(3) *to expiate, to cleanse* by a sacred ceremony, as men, Num. 19 : 19; vessels, a house, etc. Lev. 8 : 15; Ex. 29 : 36.

Hiphil—(1) *to miss the mark* (as an archer), Jud. 20 : 16.

(2) *to lead into sin, to seduce* some one *to sin*, Ex. 23 : 33. 1 Ki. 15 : 26.

(3) *to cause to be accused of sin*, Deut. 24 : 4; *to declare guilty, to condemn*, in a forensic sense, Isa. 29 : 21.*

Hithpael—(1) *to miss or wander* from the way, used of a man terrified and confounded, Job 41 : 17.

(2) *to purify oneself*, Num. 19 : 12; 31 : 20.

חֵטְא

m. plur. חֲטָאִים.

(1) *sin, fault*, Lev. 19 : 17; הָיָה חֵטְא בְּ to be sin against any one, i. e. for him to be reckoned guilty in the matter, Deut. 15 : 9.

(2) *penalty of sin*, hence *calamity*, Lam. 3 : 39.

חַטָּא

m.—(1) *a sinner*, Gen. 13 : 13.

(2) *one who bears blame, one counted culpable*, 1 Ki. 1 : 21.

חֲטָאָה

f.—(1) *sin*, Gen. 20 : 9.

(2) *a sacrifice for sin*, Ps. 40 : 7.

חַטָּאָה

(1) f. of חַטָּא *a sinner*, or *sinful*, Am. 9 : 8.

(2) (*a*) *sin*, Ex. 34 : 7.—(*b*) *penalty of sin*, Isa. 5 : 18.

חַטָּאָה

Ch. f. *a sacrifice for sin*, Ezr. 6 : 17 (ק').

חַטָּאת

f.—(1) *a miss, misstep, slip with the foot*, Pro. 13 : 6.

(1) *sin*, 1 Sa. 20 : 1. Rarely for the habit of sinning, *sinfulness*, Pro. 14 : 34. Also that by which any one sins, e. g. idols, Hos. 10 : 8; *water of sin*, i. e. of expiation or purifying, Num. 8 : 7.

(2) *a sin offering*, Lev. 6 : 18, 23.

(3) *penalty*, Lam. 3 : 39; Zec. 14 : 19; hence *calamity, misfortune*, Pro. 10 : 16.

חָטַב

(1) TO CUT, TO HEW wood, Deut. 29 : 10; Josh. 9 : 21.

(2) Med. E. intrans. prop. *to be cut, to be smitten with a rod*, hence *to be marked with stripes, to be striped*. Hence part. pass. pl. f. striped tapestry, Pro. 7 : 16.

Pual, *to be hewn out, carved*, Ps. 144 : 12.

חֲטֻבוֹת

part. pass. f. pl. of the preceding verb.

חִטָּה

f. *wheat*, in sing. especially as growing in the fields. Ex. 9 : 32; Deut. 8 : 8. The expression, fat of wheat,

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is to be explained of grains of wheat, Deut. 32 : 14; denoting the medulla or flour of the wheat.

Plural חִטִּים grains of wheat, Jer. 12 : 13; Gen. 30 : 14. By a Chaldaism חִטִּין Eze. 4 : 9. Root חָנַט.

חַטּוּשׁ

prob. 'assembled,' from חָטַשׁ, *Hattush*.

חָטַט

an unused root. Aram. *to dig*, to explore. Arab. to engrave, to write.

חֲטִי

m. Ch. *sin*, Dan. 4 : 24, from the root חֲטָא i. q. Heb. חָטָא.

חַטָּיָא

Ch. f. *a sacrifice for sin*, Ezr. 6 : 17 (כ').

חֲטִיטָא

'digging,' 'exploring,' *Hatita*, see חָטַט.

חַטִּיל

'waving,' *Hattil*.

חֲטִיפָא

'seized,' 'caught,' *Hatipha*.

חָטַל

an unused root. Arab. to be pendulous, to be loose.

חָטַם

TO STOP the mouth of an animal with a muzzle, TO MUZZLE. Metaph. Isa. 48 : 9, 'I tame or muzzle myself (my anger) towards thee, I restrain myself.'

חָטַף

TO SEIZE, TO TAKE with violence, Jud. 21 : 21; Ps. 10 : 9.

חָטַר

an unused root. Arab. *to shake* or *brandish*, a rod or spear, *to wag*, as a tail.

חֹטֶר

m. *a rod*, Pro. 14 : 3; *a branch*, *sucker*, Isa. 11 : 1.

חָטַשׁ

an unused root, perhaps i. q. Arab. حتش to assemble themselves.

חַטָּאת see חַטָּת

חַי

const. חֵי fem. חַיָּה, pl. חַיִּים fem. חַיּוֹת (from חָיָה).

(A) adj.—(1) *alive*, *living*, Gen. 43 : 7, 'is your father yet alive?' Gen. 3 : 20; 8 : 21, 'every living thing.' Dan. 12 : 7, 'he who lives for ever,' i. e. God. This is an accustomed formula in swearing, חַי יְהוָה 'Jehovah (is) living,' i. e. as God liveth; Ruth 3 : 13. חֵי אֱלֹהִים 2 Sa. 2 : 27; poet. חֵי אֵל Job 27 : 2, and חַי אָנִי 'as I live,' when Jehovah himself swears, Num. 14 : 21, 28. חַיִּים 'those who are alive,' i. e. men. Ecc. 6 : 8.

(2) *lively*, *vigorous*, 2 Sa. 23 : 20, according to כתיב. Also, *flourishing*, *prosperous*, according to some, 1 Sa. 25 : 6.

(3) *reviving*; hence metaph. עֵת חַיָּה Gen. 18 : 10; *at the reviving of the year*, *in the next spring*.

(4) *raw*, used of flesh, 1 Sa. 2 : 15; Lev. 13 : 14.

(5) *fresh*, as of a plant in its greenness, Ps. 58 : 10; as of running water. Gen. 26 : 19.

(B) subst. *life*, Lev. 25 : 36. 1 Sa. 25 : 6, 'and say ye thus, לְחַי to life (i. e. to welfare), hail!' a form of salutation. So in swearing by created things. חֵי פַּרְעֹה by the life of Pharaoh, Gen. 42 : 15; חֵי נַפְשְׁךָ by thy life, 1 Sa. 1 : 26.

Pl. חַיִּים, once חַיִּין Job 24 : 22, *life*, Gen. 2 : 7; 3 : 14, 17; 7 : 15, etc. רוּחַ חַיִּים the breath of life, Gen. 6 : 17. Hence—(*a*) *living*, *sustenance*, Pro. 27 : 27.—(*b*) *refreshment*, Pro. 3 : 22.—(*c*) *prosperity*, *welfare*, *happiness*, Ps. 34 : 13; Pro. 4 : 22.

חַי

Ch. emph. st. חַיָּא, pl. חַיִּין.

(1) adj. *alive*, *living*, Dan. 2 : 30; 4 : 14.

(2) pl, as a subst. *life*, Ezr. 6 : 10.

חִיאֵל

perhaps for יְחִיאֵל 'God liveth,' *Hiel*.

חִיָּדָה

f. (from חוּד), properly something *twisted*, *involved*; whence—

(1) *subtlety*, *fraud*, Dan. 8 : 23.

(2) *a difficult sentence*, *an enigma*, Jud. 14 : 14.

(3) *a sententious expression*, Pro. 1 : 6; *a parable*, Eze. 17 : 2; *a song*, *poem*, Ps. 49 : 5; *an oracle*, *a vision*, Num. 12 : 8.

חָיָה

inf. absol. חָיֹה Eze. 18 : 9, and חָיוֹ 3 : 21; 18 : 28; constr. with suff. חֲיוֹתָם Josh. 5 : 8; with prefix לִחְיוֹת Eze. 33 : 12; imp. with prefix וְתִחְיֶה Gen. 20 : 7; pl. וִחְיוּ 42 : 18; fut. יִחְיֶה apoc. יְחִי.

(1) TO LIVE. The original idea of this word is that of *breathing*; and the more ancient form is חָוָה.

Often i. q. *to live well*, *to be prosperous*, *to flourish*, Deut. 8 : 1; 30 : 16; יְחִי הַמֶּלֶךְ 'may the king live,' may he prosper, 1 Sa. 10 : 24; Ps. 22 : 27.

(2) *to continue safe and sound*, Josh. 6 : 17; especially in the phrase 'my soul liveth,' I remain alive, Gen. 12 : 13.

(3) *to live again*, *to revive*, Eze. 37 : 5.

(4) *to recover health*, *to be healed*, Gen. 20 : 7; 2 Ki. 1 : 2; and *to be refreshed*, Jud. 15 : 19.

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Piel—(1) *to cause to live, to make alive, to give life* to some one, Job 33:4. A woman, when she conceives by a man, is said *to vivify his seed*, Gen. 19:32; Hos. 14:8, 'they shall vivify the corn' by again cultivating the fields. Metaph. Hab. 3:2, 'O Jehovah, vivify thy work,' i. e. accomplish it. Also, *to cause to be well*, or *to flourish*, Ps. 119:37.

(2) *to keep alive;* Gen. 12:12; חִיָּה נַפְשׁ id. 1 Ki. 20:31; חִיָּה זֶרַע to preserve seed, Gen. 7:3; חִיָּה בָּקָר to feed oxen, Isa. 7:21.

(3) *to call back to life, to restore life*, 1 Sa. 2:6; hence, *to refresh*, Ps. 71:20; and figuratively, *to repair* (a city), 1 Ch. 11:8. Neh. 3:34, 'will they call the stones to life?'

Hiphil הַחֲיָה—(1) *to keep alive*, Gen. 6:19, 20; with נַפְשׁ Gen. 19:19; *to save from death*, Gen. 47:25; *to grant life*, Josh. 6:25.

(2) *to restore to life*, 2 Ki. 5:7.

חָיָה and חָיָא

Ch. id. Dan. 2:4, 'O king, live for ever;' a usual phrase in saluting kings.

Aphel part. *preserving alive.* Dan. 5:19.

חָיָה

adj., pl. f. חָיוֹת *lively*, strong, robust, Ex. 1:19.

חַיָּה

f. const. חַיַּת and poet. חַיָּתוֹ with Vav parag.; fem. of the adjective חַי *living*, or, in a neutral sense, *that which lives;* hence—

(1) *an animal, a beast;* חַיַּת שָׂדֶה a wild beast, Gen. 37:20, 33. Pl. חַיּוֹת Ps. 104:25; but more often in the sing. collect. כָּל חַיָּה all living creatures, Gen. 8:17. This word is applied—(*a*) to beasts of all kinds, and also to aquatic creatures, Lev. 11:46; more frequently—(*b*) to quadrupeds, Gen. 1:30.—(*c*) to wild animals, Gen. 1:25; Ex. 23:11.

(2) *a people*, Ps. 68:11, *a band* of men, *a troop*, 2 Sa. 23:11. In this word the fem. *living* is taken collectively for *those who are alive*, חַיִּים, specially for *men.*

(3) as a subst. *life*, only in poetry, Job 33:18. נַפְשׁ הַחַיָּה animal of life, i. e. a living creature. The term life is also applied to *vigour*, strength. Isa. 57:10, 'thou (yet) findest the life of thy hand,' i. e. vigour in thy hand. Hence—

(4) *vital power, life*, to which is ascribed hunger, thirst, weariness (Job 33:20). כִּלָּא חַיָּה Job 38:39, to fill *the soul*, i. e. *to satisfy.*

חַיְוָא

emphat. חַיְוָתָא f. Ch. *an animal, a beast*, Dan. 4:12, for חַיָּה.

חַיּוּת

f. *life*, 2 Sa. 20:3.

חָיַי

TO LIVE. To this belongs 3 Pret. חַי, Gen. 5:5, 'all the days of Adam which he lived;' 3:22, '(lest) he should eat and live for ever.' Care is necessary not to refer to the verb the occurrences in which חַי is an adjective.

חוּל see חיל

חַיִל

m. const. חֵיל, pl. חֲיָלִים, *strength, power, might* (especially warlike), *valour*, Ps. 18:33. עָשָׂה חַיִל *to shew oneself strong, to display valour*, Num. 24:18.

(2) *forces, a host*, Ex. 14:28. שַׂר הַחֵיל leader of the army, 2 Sa. 24:2. אַנְשֵׁי, גִּבֵּי חַיִל soldiers, Deut. 3:18; 1 Sa. 14:52.

(3) *ability*, hence wealth, riches, Gen. 34:29. עָשָׂה חַיִל to acquire wealth; Deut. 8:17.

(4) *virtue, uprightness, integrity*, also *fitness.* אַנְשֵׁי חַיִל men of capacity, Gen. 47:6; אֵשֶׁת חַיִל a virtuous woman, Ruth 3:11. בֶּן חַיִל an honest or upright man, 1 Ki. 1:52.

(5) *the strength* of a tree, spoken poetically of its fruits, Joel 2:22.

חֵיל

m. Ch.—(1) *strength, might*, Dan. 3:4.

(2) *host, army*, Dan. 3:20; 4:32.

חֵל and חֵיל

m. properly i. q. חַיִל, especially—

(1) *an army, a host*, 2 Ki. 18:17; Ps. 10:10, according to קרי, where חֵל קָאִים may be rendered, the host of the afflicted.

(2) *defence, fortification*, especially a particular part of the fortifications, namely, *a ditch*, with the *antemurale* surrounding it, 2 Sa. 20:15.

חִיל

m. and חִילָה f. Job 6:10.

(1) *pain*, especially of parturient women, Ps. 48:7.

(2) *fear, trembling*, Ex. 15:14.

חֵילָה

Ps. 48:14, according to the common reading, i. q. חֵל No. 2; but it is preferable to read it with Mappik חֵילָהּ, from חֵל.

חֵילָם

Helam, 2 Sa. 10:16, and חֵלָאם verse 17.

חִילֵן

Hilen, 1 Ch. 6:43.

חִין

m. Job 41:4, i. q. חֵן *grace, beauty*, whence חִין עָרְכּוֹ 'the beauty of his

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structure.' The form imitates the Chaldee.

חַיִץ

m. *a wall*, Eze. 13:10. Root חוּץ.

חִיצוֹן

(adj. from חוּץ), *outer, exterior*, Eze. 10:5; hence *civil* (as opposed to sacred), 1 Ch. 26:29; לַחִיצוֹן *without, on the outside*, 1 Ki. 6:29, 30.

חוּק see חִיק

חֵיק

rarely חֹק Pro. 17:23, m. *the bosom*, i. e. the breast with the arms, so called from *embracing*, see חוּק.

(1) *bosom of a garment*, Pro. 16:33; 21:14, 'a present (given) into the bosom,' i. e. given secretly.

(2) *the bosom of a person.* The phrase שָׁכַב בְּחֵיק is 'to lie in a consort's bosom,' 1 Ki. 1:2; a mother's, 1 Ki. 3:20. Hence it is applied to intimate conjugal love, Deut. 13:7. הֵשִׁיב אֶל חֵיק פ׳ Ps. 79:12, to recompense to any one into the bosom (as God the actions of men). It is spoken of the *breast* for the mind or soul, Ecc. 7:9. Also i. q. עֹרֶב Job 19:27.

(3) Metaph. *the bosom of a chariot*, i. e. its hollow part, 1 Ki. 22:35; *the bosom of the altar*, the lower or hollowed part for the fire, Eze. 43:13.

חֵירָה

'nobility,' 'a noble race,' *Hirah.*

חִירָם and חוּרָם see חוּרָם

חִישׁ

TO MAKE HASTE, imp. חִישָׁה Ps. 71:12, כתיב.

חִישׁ

adv. *speedily*, Ps. 90:10.

חֵךְ

with suff. חִכִּי m. *the palate* with the corresponding lower part of the mouth, *the internal part of the mouth, the jaws.* Root חָנַךְ. Job 20:13, 'in the midst of his mouth.'—(*a*) for the organ of taste, Job 12:11.—(*b*) for the organ of speech. Pro. 8:7, 'for my palate shall speak the truth.' Hos. 8:1, '(put) the trumpet to thy palate' (mouth). Cant. 7:10, *the palate* seems to be delicately put for the moisture of the mouth perceived in kisses.

חָכָה

TO WAIT. In Kal once, part. Isa. 30:18.

Piel id. 2 Ki. 7:9; Job 32:4; especially to wait for Jehovah (full of confidence), Ps. 33:20; Isa. 30:18, 'Jehovah will wait that he may be gracious to you,' if he can again be favourable to you. Inf. in a Ch. form, Hos. 6:9.

חַכָּה

a hook, fem. from חֵךְ, so called because of its fixing itself in the palate of fishes. Job 40:25; Isa. 19:8.

חַכִּילָה

'dark' *Hachilah.* Root חָכַל.

חַכִּים

Ch. adj. *wise*, Dan. 2:21; specially *a magian, a magician.* Dan. 2:12.

חָכַל

an unused root, *to be dark, black*, and used in the derivatives of the *dark flashing* eyes of a person excited with wine:—(*a*) in a good sense, Gen. 49:12.—(*b*) in a bad sense, and referring to the *fierceness* arising from intoxication, Pro. 23:29.

חֲכַלְיָה

'dark,' *Hachaliah.*

חַכְלִילִי

adj. *dark, dark-flashing* of the eyes through wine, Gen. 49:12, indicating plenty in the land of the tribe of Judah.

חַכְלִלוּת

f. *dark-flashing* of the eyes, fierceness. Pro. 23:29.

חָכַם

fut. יֶחְכַּם TO BE WISE, TO BECOME WISE. The primary power of this word is that of judging. Pro. 6:6; Job 32:9.

Piel, *to make wise*, to teach wisdom, Job 35:11.

Pual part. *made wise*, learned, Pro. 30:24; of an enchanter, Ps. 58:6.

Hiphil, i. q. Piel, Ps. 19:8.

Hithpael—(1) *to seem wise to oneself, to be wise in one's own eyes*, Ecc. 7:16.

(2) *to show oneself wise*, to deceive, Ex. 1:10.

חָכָם

adj. prop. capable of judging, knowing; hence—(1) *skilful* in any art, Isa. 3:3; more fully חֲכַם־לֵב e. g. Ex. 28:3. Jer. 9:16, '(mourning women) skilful' of lamentation.

(2) *wise*, i. e. *intelligent*, endowed with reason and using it, Deut. 4:6; Pro. 10:1; *sagacious, shrewd*, 2 Sa. 13:3; Jer. 18:18; hence used of enchanters and magicians, Ex. 7:11; *endued with ability to judge* (1 Ki. 2:9); hence *subtle* or *crafty*, Job 5:13; strong and stedfast in mind, Isa. 31:2. Plur. wise men, magicians, Gen. 41:8.

חָכְמָה

f.—(1) *skill* of an artificer, *dexterity*, Ex. 28:3.

(2) *wisdom*, Job 11:6. It comprehends various learning, Dan. 1:17; piety towards God, Job 28:28; it is ascribed to a ruler, Deut. 34:9;

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in a greater and more eminent sense to God, Job 12 : 13.

חָכְמָה

Ch. id. Dan. 2 : 20.

חַכְמֹנִי

'wise,' *Hachmoni, Hachmonite.*

חָכְמוֹת

f. sing. *wisdom*, construed with sing. Pro. 9 : 1 ; with plur. 24 : 7 ; it occurs once besides, Ps. 49 : 4.

חַכְמוֹת

id. with sing. Pro. 14 : 1.

חֵיל see חַיִל

חֹל

m. *profane, unholy, common*, Lev. 10 : 10 ; 1 Sa. 21 : 5, 6 ; from חָלַל.

חָלָא

(1) probably TO RUB, also TO STRIP.

(2) *to be sick* or *diseased*, perhaps properly *to be rubbed away*. It occurs once 2 Ch. 16 : 12.

חֲלָאָה

f.—(1) *rust* of a copper pot, perhaps so called from its being rubbed or scoured off, Eze. 24 : 6 seq.

(2) *Helah*, 1 Ch. 4 : 5, 7.

חֲלִי see חֲלָאִים

חָלַב

an unused root, *to be fat*. The primary idea is that of the smoothness, lubricity of fat substances.

חָלָב

m., const. חֲלַב, with suffix חֲלָבִי *milk*, Gen. 18 : 8 ; Pro. 27 : 27. *To suck the milk* of nations, poet. for to make their wealth one's own, claim for oneself, Isa. 60 : 16.

חֵלֶב and חֶלֶב

Isa. 34 : 6, pl. חֲלָבִים const. חֲלְבֵי Gen. 4 : 4 ; m.

(1) *fat, fatness*, Lev. 3 : 3 ; metaph. —(*a*) *the best* or *most excellent* of any kind. Gen. 45 : 18, the fat of the land, i. e. the best of its fruits ; Ps. 81 : 17 ; fat of wheat, Deut. 32 : 14, fat of the kidneys of wheat.—(*b*) *a fat heart*, i. e. torpid, unfeeling, Ps. 17 : 10.

(2) *Helek*, 2 Sa. 23 : 29 ; for which 1 Ch. 11 : 30 is חֵלֶד, and 27 : 19 חֶלְדַּי.

חֶלְבָּה

'fatness,' i. e. a fertile region, *Helbah*.

חֶלְבּוֹן

'fat,' i. e. fertile, *Helbon*, now *Aleppo*.

חֶלְבְּנָה

f. *galbanum*, a strong smelling gum ; Ex. 30 : 34.

חָלַד

an unused root. *To be smooth, slippery.*

חֶלֶד

m.—(1) *life*, as passing away quickly, Ps. 39 : 6 ; Job 11 : 17 ; according to others, time.

(2) *the world* (compare עוֹלָם). Ps. 49 : 2 ; 17 : 14, 'those who love the things of the world.'

חֹלֶד

m. *a weasel*, so called from its swift gliding motion, or from its gliding into holes.

חֶלְדָּה

'a weasel,' *Huldah*, 2 Ki. 22 : 14.

חֶלְדַּי

'vital,' *Heldai*.—(1) see חֵלֶד.—(2) Zec. 6 : 10 ; for which verse 14, there is חֵלֶם.

חָלָה

properly, to be rubbed, hence—(1) TO BE POLISHED, SMOOTH.

(2) *to be worn down in strength, to be infirm*, Jud. 16 : 7 ; Isa. 57 : 10.

(3) *to be sick, diseased*, Gen. 48 : 1. 1 Ki. 15 : 23 ; from a wound or hurt, 2 Ki. 1 : 2 ; 8 : 29 ; Ecc. 5 : 12, 'a diseased evil,' i. e. one which can scarcely be healed. Cant. 2 : 5, 'sick with love.'

(4) *to be pained*, Pro. 23 : 35 ; hence metaph. *to be careful* or *solicitous*, 1 Sa. 22 : 8.

Niphal—(1) *to be worn down in strength, to become wearied*, Jer. 12 : 13.

(2) *to be* or *become sick*, Dan. 8 : 27. Part. f. a sickly wound, one which can hardly be healed, Jer. 14 : 17.

(3) *to be careful*, or *solicitous*, Am. 6 : 6.

Piel—(1) *to stroke, to smooth* any one's face, from the primary idea of rubbing.—(*a*) of soothing, flattering, a king or a noble. Job 11 : 19 ; Ps. 45 : 13, 'the richest of the nations shall make suit to thee with gifts.' —(*b*) of asking or intreating, imploring any one's favour, Ex. 32 : 11 ; 1 Sa. 13 : 12.

(2) *to make sick, to afflict* with sickness. Deut. 29 : 21 ; Ps. 77 : 11, 'this has made me sick.'

Pual, pass. *to be made weak* (used of a departed spirit in Hades), Isa. 14 : 10.

Hiphil, הֶחֱלָה (Syriac form for הֶחֱלָה), Isa. 53 : 10.

(1) *to make sick* or *grievous* (of a wound), Mic. 6 : 13 ; *to make oneself sick*, Hos. 7 : 5, 'in the day of our king the princes made (themselves) sick with the heat of wine.'

(2) *to make sad*, Pro. 13 : 12.

Hophal, *to be wounded*, 1 Ki. 22 : 34.

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Hithpael—(1) *to become sick* (with grief), 2 Sa. 13 : 2.

(2) *to feign oneself sick*, ibid. verses 5, 6.

חַלָּה

f. *a cake*, 2 Sa. 6 : 19; especially such as was offered in sacrifices, Lev. 8 : 26; from חָלַל, to perforate, such cakes having been perforated.

חֲלוֹם

pl. חֲלוֹמוֹת m. *a dream*, Gen. 20 : 3, 6. Dreams used for *trifles*, Ecc. 5 : 6. Root חָלַם.

חַלּוֹן

comm. (Josh. 2 : 18; Eze. 41 : 16), pl. ־ִים Joel 2 : 9; and ־וֹת Eze. 40 : 16, *a window*, so called from being *perforated* (see חָלַל). Gen. 26 : 8; Josh. 2 : 15.

חֵלוֹן

'strong,' Num. 1 : 9; 2 : 7.

חֹלוֹן

Holon, 'sandy.'—(1) a town in the tribe of Judah, Josh. 15 : 51; perhaps the same as חִילֵן, 1 Ch. 6 : 43; Josh. 21 : 15.—(2) a town of the Moabites, Jer. 48 : 21.

חֲלוֹף

m. *a going away* (see חָלַף), especially when others are left behind, hence *the death of parents*. Arab. to leave children at death. Pro. 31 : 8, orphans.

חֲלוּשָׁה

f. *slaughter*, properly *a prostrating of men*, from חָלַשׁ.

חֲלַח

Halah, 2 Ki. 17 : 6; 18 : 11

חַלְחוּל

Halhul, Josh. 15 : 58.

חַלְחָלָה

f. (from חוּל)—(1) *pain* of a parturient woman, Isa. 21 : 3.

(2) *trembling, terror*, Nah. 2 : 11.

חָלַט

a root unused in Kal, i. q. Arab. *to be quick* and *hasty* in any thing. In the Talmud in Kal and Hiphil, *to declare, to confirm*, and this meaning may be applied to the Hebrew words Hiphil, 1 Ki. 20 : 33, 'and they hastened, and made him declare, whether (this was uttered) by him,' i. e. they carefully so acted, that the king should again declare and confirm what he had said. וַיַּחְלְטוּ for וַיַּחְלִיטוּ. Vulg. *rapuerunt verbum ex ore ejus*.

חֲלִי

m. pl. חֲלָאִים for חֲלָיִים *a necklace, a neck chain*, so called from being polished, see חָלָה. Pro. 25 : 12; Cant. 7 : 2.

(2) *Hali*, Josh. 19 : 25.

חֳלִי

in pause חֹלִי with suff. חָלְיוֹ pl. חֳלָיִים m.

(1) *disease* (from חָלָה), whether internal, Deut. 7 : 15; or external, Isa. 1 : 5.

(2) *affliction, sadness*, Ecc. 5 : 16, חָלְיוֹ for חֳלִי לוֹ.

(3) *an evil, a calamity*, Ecc. 6 : 2.

חֶלְיָה

f. of the word חֲלִי *a necklace*, Hos. 2 : 15.

חָלִיל

(1) subst. m. *a pipe, a flute*, so called from its being pierced (see חָלַל), Isa. 5 : 12; 1 Ki. 1 : 40.

(2) adj. *profane* (see the root Piel, and Hiphil), and neut. any thing profane, whence with ה parag. חָלִילָה, חָלִלָה (Milêl) properly, *to profane things! ad profana*, i. e. *absit. far be it!* 1 Sa. 20 : 2, 'far be it! thou shalt not die.' It is used—(*a*) with an inf. 'far be it from me that I should (so) do,' Gen. 18 : 25; 44 : 7, 17.—(*b*) with a future, Job 27 : 5; 1 Sa. 14 : 45. There is sometimes added מֵיהוָה 1 Sa. 24 : 7; 26 : 11; to places profaned or accursed by the Lord; or, a curse be to me from the Lord, if, etc. Josh. 22 : 29.

חֲלִיפָה

f. (from חָלַף) *change*. 2 Ki. 5 : 5, 'ten changes of raiment,' that is, ten sets of garments. Gen. 45 : 22; also without בְּגָדִים Jud. 14 : 19. Job 10 : 17, by ἓν διὰ δυοῖν: 'changes and hosts are against me,' i. e. hosts fight against me continuously succeeding one another. Used also of similar changes of workmen, 1 Ki. 5 : 28.

חֲלִיצָה

f. *spoils*, 2 Sa. 2 : 21; Jud. 14 : 19; from חָלַץ.

חָלַךְ

an unused root. Arab. *to be black*, metaph. *to be wretched, unfortunate*. The primary idea is that of burning, scorching.

חֵלְכָה

(for חֵלְכָא) quadril. adj. m. Ps. 10 : 8, in pause חֵלְכָה ver. 14, pl. חֵלְכָאִים ver. 10 כתיב, *the wretched, the unfortunate*. Others render חלכה 'thy host (O God),' and חל כאים (which also the Masora directs to be written as two words) 'the host of the afflicted.'

חָלַל

(1) TO PERFORATE, PIERCE THROUGH, and intrans. TO BE PIERCED THROUGH or WOUNDED, Ps. 109 : 22.

(2) *to loose, to lay open*.

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(3) denom. from חָלִיל *to play on a flute* or *pipe*, Ps. 87 : 7.

Piel—(1) *to wound*, Eze. 28 : 9.

(2) *to loose, to dissolve, to break* (a covenant), Ps. 55 : 21; 89 : 35.

(3) *to profane*, from the idea of opening, hence—(*a*) Lev. 19 : 29, to prostitute one's daughter.—(*b*) *to profane*, as the sanctuary, Lev. 19 : 8; the sabbath, Ex. 31 : 14; the name of God, Eze. 36 : 22; the priests, Isa. 43 : 28; a father's bed (by incest), Gen. 49 : 4.—Used with a pregnant signification, Ps. 89 : 40, 'thou hast profaned his crown (by casting it) to the ground.' חִלֵּל הַכֶּרֶם to apply a vineyard to common uses, i.e. to one's own use, Deut. 20 : 6.

(4) *to cast down, to destroy*, Isa. 23 : 9.

(5) denom. from חָלִיל, *to play on a pipe* or flute, 1 Ki. 1 : 40.

Pual, pass. of Pi. No. 1, Eze. 32 : 26; pass. of No. 3, *b*, Eze. 36 : 23.

Poal, *to wound, to pierce through*. Isa. 51 : 9, 'who pierced through the dragon' (meaning Egypt). Pass. *wounded*, Isa. 53 : 5.

Niphal נִחַל (for נָחַל) inf. הֵחַל, fut. יֵחַל, תֵּחַל pass. of Piel No. 3, *b*, *to be profaned, to be defiled*, Eze. 7 : 24; Lev. 21 : 4.

Hiphil הֵחַל—(1) *to loose, to set free*. Hos. 8 : 10, 'and they (the hostile nations) shall presently free them from the burden (i.e. the unpleasant dominion) of the king.'

(2) *to break* one's word, Num. 30 : 3.

(3) i.q. Piel No. 3, *b*, *to profane*, Eze. 39 : 7.

(4) *to begin*, of which the idea is derived from that of *opening*. It stands with an inf. Gen. 10 : 8; Deut. 2 : 25; rarely followed by a finite verb, as Deut. 2 : 24. 1 Sa. 3 : 12, 'in beginning and finishing,' i.e. from the beginning to the end. Gen. 9 : 20, 'and Noah began (to be) a husbandman.'

Hophal, pass. *to be begun*, Gen. 4 : 26.

חָלָל

adj.—(1) *pierced through*, hence mortally wounded, Job 24 : 12; and often *slain*, in battle, Deut. 21 : 1; and figuratively, slain by hunger, Lam. 4 : 9.

(2) *profane*. Eze. 21 : 30; with זוֹנָה *profaned*, i.e. a harlot, Lev. 21 : 7, 14.

חָלַם

(1) Arab. Conj. I. V. TO BE FAT, FLESHY. Hence once Job 39 : 4, *to become strong* or *robust*.

(2) *to dream*, because, it is said, fatness of body inclines to sleep and dreams; Gen. 37 : 5; Isa. 29 : 8. חֹלֵם חֲלוֹם a dreamer of dreams, i. q. נָבִיא, Deut. 13 : 2, 4.

Hiphil—(1) *to cause to recover*, Isa. 38 : 16.—(2) *to cause to dream*, Jer. 29 : 8.

חֵלֶם

m.—(1) Ch. *a dream*, Dan. 2 : 4; 4 : 2.

(2) *Helem*, see חֶלְדַּי.

חַלָּמוּת

fem. Job 6 : 6, properly *dreaminess, dreams*, hence *fatuity, a foolish matter*, which may be applied to tasteless food. Syriac חלמותא denotes *the purslain*, the insipid taste of which has become proverbial in Arabic. רִיר חַלָּמוּת *the slime of purslain*, seems to be contemptuously spoken of herb broth. The Jewish interpreters and the Targums make חַלָּמוּת to be the same as חֶלְמוֹן and חֶלְבּוֹן the yolk of an egg, and *the slime of the yolk* to be the white of an egg; an explanation not bad in itself, but that already given is preferable.

חַלָּמִישׁ

m. quadrilit. FLINT, hard stone, Job 28 : 9; Ps. 114 : 8; Deut. 8 : 15. The primary idea appears to be that of smoothness.

חָלַף

TO SLIP, TO GLIDE, the primary idea being that of smoothness and slipperiness.

(1) *to pass by*, Job 4 : 15; Cant. 2 : 11; hence *to pass on*, 1 Sa. 10 : 3; *to perish, to come to nothing*, Isa. 2 : 18; *to pass beyond, transgress* (a law), 24 : 5.

(2) *to pass through*, whence causat. *to pierce through*, Jud. 5 : 26; Job 20 : 24.

(3) *to come on against* any one, Job 9 : 11; of the wind, Isa. 21 : 1; of a river, Isa. 8 : 8.

(4) *to come on* or *up*; hence *to revive* or *flourish* as a plant, Ps. 90 : 5, 6. Figuratively, Hab. 1 : 11, 'then his spirit revives.'

(5) *to be changed*, as if pass. of Pi. and Hiph. No. 1, Ps. 102 : 27.

Piel, *to change* (used of garments), Gen. 41 : 14; 2 Sa. 12 : 20.

Hiphil—(1) *to change, to interchange, to alter*, Gen. 31 : 7; 35 : 2; Lev. 27 : 10.

(2) *to cause to revive*, or *sprout forth* (as a tree), Isa. 9 : 9; and intrans. *to revive*, Job 14 : 7; whence, with כֹּחַ, to renew one's strength, Isa. 40 : 31; and with the ellipsis of that word, Job 29 : 20.

חֲלַף

Ch. *to pass*, used of time, Dan. 4 : 13.

חֵלֶף

(1) subst. exchange; whence prep. *for, in exchange for*, Num. 18 : 21, 31.

(2) *Heleph*, Josh. 19 : 33.

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I. חָלַץ

(1) TO DRAW OUT, Lam. 4:3; hence *to draw off*, or *loose*, or *pull off* (a shoe), Deut. 25:10.

(2) *to withdraw oneself, to depart*, Hos. 5:6.

Piel—(1) *to draw out, to take away*, as stones from a wall, Lev. 14:40, 43.

(2) *to set free, to deliver*, 2 Sa. 22:20.

(3) according to the Syriac usage in Pe. and Pa. *to spoil, despoil.* Ps. 7:5, 'if I have despoiled my enemy.'

Niphal, *to be set free, to be delivered*, Pro. 11:8.

II. חָלַץ

to be active, to be manful. Part. pass. *active, ready prepared* for battle; fully, חֲלוּץ צָבָא *ready prepared, equipped*, or *arrayed* for war, Num. 32:21; Deut. 3:18; Isa. 15:4, 'the equipped ones of Moab.'

Niphal, *to gird oneself, to be ready prepared for war*, Num. 31:3; 32:17.

Hiphil, *to make active*, or *vigorous*, Isa. 58:11.

חָלָץ

only in the dual, *loins*, so called from the idea of activity. Hence *to gird up one's loins*, Job 38:3; 40:7; *to go out of the loins of* any one, to be begotten by him, Gen. 35:11.

חֶלֶץ

perh. 'liberation,' *Helez*, 2 Sa. 23:26; for which there is חֵלֶץ 1 Ch. 11:27.

חָלַק

(1) TO BE SMOOTH. Metaph. *to be smooth, bland*, of the heart, Hos. 10:2; of men themselves, Psa. 55:22.

(2) *to divide*, especially by lot, Josh. 14:5. 1 Sa. 30:24, 'they shall divide (amongst themselves) equally,' i. e. in equal portions. Pro. 17:2, 'he shall share the inheritance amongst the brethren,' i. e. shall have the same portion as they. Job 39:17, 'and he has not imparted to her in (or of) understanding.'

(3) *to despoil*, from חֵלֶק No. 2, *b.* 2 Ch. 28:21, 'Ahaz despoiled the house of God, the house of the king, and the princes.'

Niphal—(1) *to be divided, to be apportioned*, Num. 26:53, 55.

(2) *to divide one's self*, Job 38:24; Gen. 14:15; 'and he divided himself against them,' i. e. made an attack upon them after having divided his forces.

(3) *to divide amongst themselves*, 1 Ch. 23:6, 'and he divided them,' 1 Ch. 24:3. However, the preferable reading is וַיְחַלְּקֵם.

Piel—(1) *to divide*, e. g. booty, Gen. 49:27; to divide amongst, 2 Sa. 6:19. 1 Ki. 18:6, 'and they divided the land between them.' Also i. q. *to apportion, to allot*, Job 21:17. Isa. 53:12, 'I will allot to him a portion amongst the mighty.'

(2) *to disperse*, Gen. 49:7; Lam. 4:16.

Pual, *to be divided, to be distributed*, Isa. 33:23; Am. 7:17.

Hiphil—(1) *to make smooth, to smooth* (used of an artificer), Isa. 41:7. Metaph. *to make* the tongue *smooth, to flatter*, Ps. 5:10; Pro. 28:23; 29:5, 'a man who flatters his neighbour.'

(2) causat. of Kal No. 2. Jer. 37:12, 'to receive thence his portion;' *to escape, to slip away.*

Hithpael, *to divide* (amongst themselves). Josh. 18:5.

חֲלָק

adj.—(1) *smooth*, Gen. 27:11; hence *bare*, used of a mountain, Josh. 11:17; *bland, smooth, flattering*, of the palate, i. e. the mouth of a harlot, Pro. 5:3.

(2) *slippery*, deceitful. Eze. 12:24.

חֶלֶק

Ch. *portion, lot*, Ezr. 4:16; Dan. 4:12, 20.

חֵלֶק

m.—(1) *smoothness.* Isa. 57:6, 'in the smoothnesses (i. e. in the bare places devoid of wood), of the valley is thy lot,' i. e. thou worshippest idols.

(2) *lot, part, portion*, Deut. 18:8. Specially—(*a*) *a portion of spoil*, Gen. 14:24; 1 Sa. 30:24; whence used of *the spoil* itself, poet. for the spoilers. Job 17:5, '(who) betrays his friends to the spoilers.'—(*b*) *a portion of a field, the field itself*, 2 Ki. 9:10, 36, 37; hence *land*, Am. 7:4. —(*c*) Jehovah is called *the portion of Jacob*, because they were allotted to be his worshippers; Jer. 10:16; and חֵלֶק יְהוָה is applied to the people of Israel, whom God has allotted to Himself. Deut. 32:9.—(*d*) 'a lot and inheritance,' i. e. fellowship or common possession 'with any one;' Deut. 14:27.—(*e*) *the lot* of a man in this life, Ecc. 2:10; Job 31:2, 'the allotment designed of God.'

(3) *Helek*, Num. 26:30; the patron. is חֶלְקִי.

חֵלֶק

adj. *smooth.* 1 Sa. 17:40, 'five smooth things of stones,' i. e. five smooth stones.

חֶלְקָה

f.—(1) *smoothness*, Gen. 27:16; pl. smooth or slippery ways, Ps. 73:18. Metaph. *flattery*, Pro. 6:24. Pl. id. Isa. 30:10.

(2) *a portion, a part* of a field, Gen. 33:19; Ruth 2:3; without שָׂדֶה id. 2 Sa. 14:30.

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(3) (*a*) חֶלְקַת הַצֻּרִים 'the field of swords,' *Helkath-hazzurim*, 2 Sa. 2: 16.—(*b*) חֶלְקַת *Helkath*, Josh. 19: 25, called חֶלֶקֶת Josh. 21: 31.

חֶלְקָה

f. *a division*, 2 Ch. 35: 5.

חַלְקוֹת

f. pl. *flatteries*, Dan. 11: 32.

חֶלְקִי

for חִלְקִיָּה the 'portion of Jehovah,' *Helkai*.

חִלְקִיָּהוּ and חִלְקִיָּה

'the portion of Jehovah,' i. e. peculiarly appropriated to God, *Hilkiah*.

חֲלַקְלַקּוֹת

pl. f.—(1) *slippery places*, Ps. 35: 6. (2) *flatteries, blandishments*, Dan. 11: 21.

חָלַשׁ

(1) TO PROSTRATE, TO VANQUISH, Ex. 17: 13; followed by עַל Isa. 14: 12.

(2) fut. יֶחֱלַשׁ intrans. *to be weak, to waste away, to be frail*, properly to be prostrated; Job 14: 10.

חַלָּשׁ

m. *weak*, Joel 4: 10.

I. חָם

root חָמָה, only with suff. חָמִיךָ, חָמִיהָ; m. A FATHER-IN-LAW, Gen. 38: 13; 1 Sa. 4: 19. The fem. is חָמוֹת. It follows the analogy of אָב, אָחִי.

II. חַם

(1) adj. *hot, warm* (from חָמַם), used of bread newly baked, Josh. 9: 12; plur. Job 37: 17.

(2) *Ham*, the son of Noah.

III. חָם

a name of Egypt; properly its domestic name amongst the Egyptians themselves. Ps. 78: 51; 105: 23, 27. Egypt is so named likewise in the Rosetta inscription.

חֹם

masc. *heat*, Gen. 8: 22; from חָמַם.

חָמָא

an unused root. Arab. to become thick, to curdle, as milk; the primary meaning seems to be that of *growing together*.

חֵמָא

in the Chaldee manner for חֵמָה *anger*, Dan. 11: 44.

חֵמָא, חֶמָא

f. Ch. *heat, anger*, Dan. 3: 13, 19.

חֶמְאָה

f.—(1) *curdled milk* (from חָמָא), Gen. 18: 8; Jud. 5: 25; used poet. of any milk, Job 20: 17; Isa. 7: 15.

(2) *cheese*, Pro. 30: 33. In no place does it appear that *butter* should be understood, which was only accustomed to be used medically.

חָמַד

fut. יַחְמֹד and חָמַד—(1) TO DESIRE, TO COVET, Ex. 20: 17; Mic. 2: 2.

(2) *to delight in* any thing, Ps. 68: 17; Isa. 1: 29; Pro. 1: 22. Part. חָמוּד *something to be desired, something desirable*, hence that which is dearest to one, Job 20: 20. Isa. 44: 9, 'their delight,' i. e. idols.

Niphal, part.—(1) *desirable*, hence *pleasant, agreeable*, Gen. 2: 9; 3: 6.

(2) *precious*, Ps. 19: 11: Pro. 21: 20.

Piel, i. q. Kal No. 1. Cant. 2: 3, 'I desire to sit down in his shadow.'

חֶמְדָּה

m. *beauty, desirableness, pleasantness*, Eze. 23: 6, 'handsome young men.' Isa. 32: 12.

חֶמְדָּה

f.—(1) *desire, regret*. 2 Ch. 21: 20, 'he departed regretted by no one.'

(2) *that which is desired, delight*. 1 Sa. 9: 20; Dan. 11: 37, 'the delight of women;' some idol, especially worshipped by women.

(3) *pleasantness*, excellence. Jer. 3: 19, the pleasant land; 2 Ch. 32: 27.

חֲמוּדוֹת and חֲמֻדוֹת

f. pl. *precious things*, Dan. 11: 38. Gen. 27: 15, handsome garments; 2 Ch. 20: 25, precious jewels. לֶחֶם חֲמוּדוֹת agreeable food, Dan. 10: 3. אִישׁ חֲמוּדוֹת verses 11, 19; and without אִישׁ 9: 23, a man beloved, delighted in (by heaven).

חֶמְדָּן

'pleasant,' *Hemdan*, Gen. 36: 26; for which, 1 Ch. 1: 41, there is חַמְרָן.

חָמָה

an unused root, *to join together*. Arab. حمأ *to guard, to surround with a wall*.

חַמָּה

f. (from חָמַם)—(1) *heat*, of the sun, Ps. 19: 7.

(2) poet. for *the sun* itself, Job 30: 28; Cant. 6: 10; Isa. 30: 26.

I. חֵמָה

f. constr. חֲמַת (for יְחֻמַת from חָמַם),—(1) *warmth* from wine, Hos. 7: 5, *anger*, Gen. 27: 44; Jer. 6: 11. Isa. 51: 17, the cup of wrath of which Jehovah makes the nations drink; Job 21: 20.

(2) *poison* (as that which burns the bowels), Deut. 32: 24; Ps. 58: 5.

II. חֵמָה

i. q. חֶמְאָה (with א omitted), f. *milk*, Job 29: 6.

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חַמּוּאֵל

'heat of God,' *Hamuel*, pr. n. m., 1 Ch. 4 : 26. [*El is a sun.* F.]

חֲמוּטַל

'whose near connection is the dew,' i. e. refreshing like dew; perhaps also for חֲמוֹת טַל, *Hamutal*, 2 Ki. 23 : 31; 24 : 18; Jer. 52 : 1, in which latter places the כתיב is חֲמִיטַל.

חָמוּל

'who has experienced mercy,' *Hamul.* Patron. חָמוּלִי.

חַמּוֹן

'warm' or 'sunny,' from חָמַם, *Hammon.*

חָמוֹץ

m. *a violent man, an oppressor.* Isa. 1 : 17; from חָמַץ. According to others, *one who has suffered violence* or *wrong;* nor do I object to its being thus taken, as the intransitive form may assume a passive signification.

חַמּוּק

m. *circuit.* Cant. 7 : 2, 'the circuit of thy thighs is like necklaces,' that is, the knobs in necklaces; from חָמַק.

חֲמֹר, חֲמוֹר

m. once f. 2 Sa. 19 : 27.—(1) *an ass,* Gen. 49 : 14; Ex. 13 : 13; so called from the reddish colour, which in southern countries belongs to the ass.

(2) i. q. חֹמֶר *a heap.* Jud. 15 : 16, 'with the jaw-bone of an ass (I have killed) a heap, (even) two heaps.' Root חָמַר.

(3) *Hamor,* Gen. 33 : 19.

חֲמוֹרָה

f. dual חֲמוֹרָתַיִם, *a heap,* (Jud. 15 : 16.)

חָמוֹת

f. *a mother-in-law,* Ruth 1 : 14; see חָם.

חָמַט

an unused root. Ch. *to lie on the ground.*

חֹמֶט

m. Lev. 11 : 30, prob. a species of *lizard.*

חֻמְטָה

perhaps 'place of lizards,' Josh. 15 : 54. [*Fortress.* F.]

חָמִיץ

m. adj. *salted.* Isa. 30 : 24, 'salted provender,' i. e. sprinkled with salt; of which flocks and herds are fond.

חֲמִישִׁי and חֲמִשִּׁי

m. ־ִית f. numeral ordinal, *fifth,* Gen. 1 : 23; Lev. 19 : 25. Fem. is often used ellipt. *a fifth part,* Gen. 47 : 24. Plur. irreg. Lev. 5 : 24.

חָמַל

inf. חֻמְלָה Eze. 16 : 5, TO BE MILD, GENTLE.

(1) *to pity, to have compassion on,* Ex. 2 : 6; 1 Sa. 23 : 21.

(2) *to spare,* 1 Sa. 15 : 3, 15; Isa. 9 : 18; also, *to be sparing of any thing, to use sparingly,* Jer. 50 : 14; Job 20 : 13; Eze. 36 : 21, 'I will be sparing of my holy name,' I will care for its honour.

חֶמְלָה

f. *mercy, gentleness,* Gen. 19 : 16; Isa. 63 : 9.

חָמַם

fut. יָחֹם; יֵחַמּוּ Hos. 7 : 7; TO BE WARM, TO BECOME WARM. Ex. 16 : 21. כְּחֹם הַיּוֹם at noon, Gen. 18 : 1. Impers. חַם לוֹ to become warm, 1 Ki. 1 : 2. Metaph. of excitement of the mind, Ps. 39 : 4; of heat arising from wine, Jer. 51 : 39; of lust, Hos. 7 : 7.

Niphal, part. Isa. 57 : 5, *made hot, burning,* sc. with lust, (comp. יָחַם).

Piel, *to make warm,* Job 39 : 14.

Hithpael, *to make oneself warm,* Job 31 : 20.

חַמָּן

plur. only, a certain kind of *images,* Lev. 26 : 30; Isa. 17 : 8; from 2 Ch. 34 : 4 it appears that חַמָּנִים stood upon the altar of Baal. In some Phœnician inscriptions בעלחמן (read בַּעַל חַמָּן) is the name of a deity to whom votive stones were inscribed. חַמָּן I consider to be an epithet of Baal, as bearing rule over the sun, חַמָּה.

חָמַס

(1) TO TREAT VIOLENTLY, TO OPPRESS VIOLENTLY, TO INJURE, properly to be eager, vehement, hence to be violent. Jer. 22 : 3; Pro. 8 : 36, 'he who sins against me, hurts (or does violence to) his own life.' Job 21 : 27, 'counsels with which you wish to oppress me'; Eze. 22 : 26, to violate the law.

(2) *to tear away violently* (a covering or shelter). Lam. 2 : 6, *to tear off from oneself.* Job 15 : 33, 'as a vine, he shall shake off from himself,' i. e. throw down his unripe grapes.

Niphal, *to be treated with violence,* Jer. 13 : 22; 'to be violently made naked.'

חָמָס

m.—(1) *violence, wrong, oppression,* Gen. 6 : 11. אִישׁ חָמָס Ps. 18 : 49; and אִישׁ חֲמָסִים 2 Sa. 22 : 49, the violent man. The genitive and suffix may refer either to him who does the wrong, or to him who suffers wrong.

(2) *that which is gained by violence*

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and wrong, Am. 3 : 10. Plural id., Pro. 4 : 17.

חָמֵץ

fut. יֶחְמַץ, inf. חָמְצָה TO BE SHARP, EAGER.

(1) *to be sour*, of leavened bread, Ex. 12 : 39, of vinegar, also *to be salted*.

(2) *to be of a bright colour*, such as dazzles the eyes; especially used of a bright red. Part. pass. Isa. 63 : 1.

(3) figuratively—(*a*) *to act violently*, part. Ps. 71 : 4.—(*b*) to be bitter, spoken of pain.

Hithpael, *to be embittered*, i. e. to be affected with anger, pain, Ps. 73 : 21.

חָמֵץ

m.—(1) *that which is leavened*, Ex. 12 : 15.

(2) probably *that which is gained by violence and wrong*, Am. 4 : 5; but the ordinary signification of something leavened is not amiss in this passage.

חֹמֶץ

m. *vinegar*, Num. 6 : 3; Ruth 2 : 14; Ps. 69 : 22.

חָמַק

(1) TO GO ROUND.

(2) *to turn oneself round*, to depart, Cant. 5 : 6.

Hithpael, *to wander about*, Jer. 31 : 22.

חָמַר

(1) TO BOIL UP, TO FERMENT. Used of the foaming or raging of the sea, Ps. 46 : 4; of wine, Ps. 75 : 9.

(2) *to be red*, from the idea of boiling, foaming, becoming inflamed. According to some, used of wine, Ps. 75 : 9.

(3) *to swell up*, also from the idea of foaming and boiling.

(4) denom. from חֵמָר *to daub with bitumen*, Ex. 2 : 3.

Poalal, *to be made to boil*, used of the bowels when much troubled, Lam. 1 : 20; of the face as inflamed with weeping, Job 16 : 16.

חֵמָר

m. *bitumen*, from its boiling up from fountains, or from redness, the best kind being of that colour; Gen. 11 : 3; 14 : 10; Ex. 2 : 3.

חֶמֶר

m. *wine*, so called from its fermenting, Deut. 32 : 14; Isa. 27 : 2.

חֲמַר

Ch. m. id., Ezr. 6 : 9; Dan. 5 : 1.

חֹמֶר

m.—(1) *boiling*, or *foaming* (of waves), Hab. 3 : 15.

(2) *clay* (so called from being red)—(*a*) of the potter, Isa. 45 : 9.—(*b*) for sealing with, Job 38 : 14;—*cement*, *mortar*, Gen. 11 : 3; *mire*, Isa. 10 : 6.

(3) *a heap*, *a mound*, Ex. 8 : 10; hence a *Homer*, a measure containing ten Baths, Lev. 27 : 16.

חֲמָדָן see חֲמַרְדָּן

I. חָמַשׁ

an unused root, *to be fat*.

II. חָמַשׁ

a root nearly allied to חָמַס and חָמַץ i. q. Arab. to be eager or manly in battle; part. pass. plur. *the eager*, *active*, *brave*, *ready prepared* for fighting, Ex. 13 : 18; Josh. 1 : 14; Jud. 7 : 11. Vulg. *armati*. Theod. πεμπταίζοντες.

III. חָמֵשׁ

constr. חֲמֵשׁ, חֲמִשָּׁה f. and חֲמִשָּׁת, חֲמִשָּׁה m., the numeral FIVE. Pl. חֲמִשִּׁים *fifty*, 2 Ki. 1 : 9—12. שַׂר חֲמִשִּׁים a captain of fifty (soldiers). Hence—

חֲמֵשׁ

Piel, as if *to fifth* any one, i. e. to exact a fifth part of produce from him, Gen. 41 : 34.

I. חֹמֶשׁ

m. *a fifth part*. Specially, the fifth part of produce, Gen. 47 : 26.

II. חֹמֶשׁ

m. *abdomen*, 2 Sa. 2 : 23; from חֲמֵשׁ No. 1.

חֲמִישִׁי see חֲמֻשִׁי

חָמַת

an unused root. Arab. to be warm, to become stagnant; whence חמית a bottle and its contents become rancid. Either from חֲמִית or from חֲמָה is—

חֲמָת

m. Gen. 21 : 15, 19; const. חֲמַת verse 14, *a bottle*.

חֲמָת

'defence,' 'citadel,' from חֲמָה, *Hamath*, a city of Syria, Num. 13 : 21; more fully Am. 6 : 2, חֲמָת רַבָּה 'Hamath the great,' and חֲמָת צוֹבָה 2 Ch. 8 : 3. The gentile noun is חֲמָתִי.

חַמַּת

'warm baths,' pr. n. of a town, Josh. 19 : 35. The same prob. is—

חַמּוֹת דֹּאר

pr. n. of a town, Josh. 21 : 32.

חֵן

with suff. חִנִּי m. (from חָנַן).

(1) *grace*, *favour*, *good-will*.—(*a*) כָּצָא חֵן to find favour in the eyes of some one, to be acceptable to him, Gen. 30 : 27, 'if now thou art favourable to me.' In the same sense נָשָׂא חֵן Est. 2 : 15.—(*b*) נָתַן חֵן to give some one favour with somebody. Ex. 3 : 21, 'and I will give this people favour with the Egyptians.'

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(2) *grace*, i. q. *gracefulness, beauty*, Pro. 22 : 11; 5 : 19, 'the beautiful wild roe.' Pro. 17 : 8, 'a beautiful (i. e. a precious) stone.'

(3) *supplication, prayer*, Zec. 12 : 10.

(4) *Hen*, Zec. 6 : 14.

חֲנַדַד

for חֶנְדָּד 'the favour of Hadad,' *Henadad*, Ezr. 3 : 9.

חָנָה

(1) TO BOW DOWN, TO INCLINE (TO DECLINE). Jud. 19 : 9, 'behold the inclining of the day,' the day already declining.

(2) *to set oneself down*, to pitch one's tent, Gen. 26 : 17; *to encamp*, Ex. 13 : 20. Num. 1 : 50, 'where the tabernacle is let down,' i. e. is pitched.—(*a*) to encamp against any person or city; hence *to besiege*, 2 Sa. 12 : 28; Ps. 53 : 6.—(*b*) to defend any thing, Zec. 9 : 8.

(3) *to inhabit*, Isa. 29 : 1.

חַנָּה

f. (from חָנַן)—(1) pl. *grace*, mercy, Ps. 77 : 10.

(2) perhaps *entreaty, prayer*, Job 19 : 17, 'and my entreaties (are loathsome) to the sons of my womb,' i. e. to my brethren. חַנּוֹתַי for חַנּוֹתָי.

(3) *Hannah*, 1 Sa. 1 : 2.

חָנוֹךְ

'initiated,' or 'initiating,' *Enoch*, Gen. 4 : 17; 5 : 18; 25 : 4; 46 : 9. Patron. חֲנֹכִי.

חָנוּן

'whom God pities,' *Hanun*.

חַנּוּן

adj. *gracious, merciful, benignant*, Ps. 111 : 4; from חָנַן.

חֲנוּת

f. *a stall, cell, dwelling*, from its being curved or arched (root חָנָה). Jer. 37 : 16, 'into the dungeon, and into the stalls (or vaults).' The exposition of Ev. Scheid, is however a little more suited to the context; *curved posts* or *crooked bars*, in which the captive sat in a distorted position.

חָנַח

an unused root, *to press upon, to make narrow*; hence *to suffocate, to strangle*, and intrans. *to be narrow*.

חָנַט

TO SPICE OR SEASON—(*a*) *to embalm*, corpses, Gen. 50 : 2.—(*b*) poet. the fig spices, i. e. fills its fruit with aromatic juice, *to mature*, Cant. 2 : 13.

חֲנָטִים

m. pl. *the embalming* of corpses; hence the time of embalming, Gen. 50 : 3.

חִנְטִין

m. pl. Ch. *wheat*, Ezr. 6 : 9; i. q. חִטִּים.

חֲנִיאֵל

'the favour of God,' *Hanniel*.

חָנִיךְ

m. properly *initiated*; hence *skilled*, of *tried* fidelity, Gen. 14 : 14. Root חָנַךְ.

חֲנִינָה

f. *grace, favour, mercy*, Jer. 16 : 13. Root חָנַן.

חֲנִית

pl. חֲנִיתִים 2 Ch. 23 : 9, חֲנִיתוֹת Isa. 2 : 4; fem. *a spear*, so called from its flexibility (see חָנָה), 1 Sa. 18 : 11.

חָנַךְ

(1) TO MAKE NARROW, and intrans. TO BE NARROW,

(2) denom. from חֵךְ, *to put something into the mouth, to give to be tasted*; then by a common metaphor—(*a*) *to imbue* some one with any thing, *to instruct, to train up*. Pro. 22 : 6, 'train up a child according to his way,' as to his manners and habits.—(*b*) *to initiate*, a house (that is *to dedicate*, or *to commence to use*). Deut. 20 : 5, the temple, 1 Ki. 8 : 63.

חֲנֻכָּה

f. *initiation* (handselling), of a house; the altar, Num. 7 : 11, *a dedicatory sacrifice*, verse 10; Ps. 30 : 1.

חֲנֻכָּה

f. Ch. id., Dan. 3 : 2; Ezr. 6 : 16.

חִנָּם

adv. (from חֵן.)

(1) *gratis, gratuitously, for nothing*, Gen. 29 : 15; without reward, Job 1 : 9.

(2) *in vain*, Pro. 1 : 17; more fully אַךְ חִנָּם, Eze. 6 : 10.

(3) *without cause, rashly, undeservedly*. Job 2 : 3; Ps. 35 : 7; 1 Ki. 2 : 31, 'innocent blood.'

חָנַם

an unused and doubtful root, whence the two following words.

חַנְמְאֵל

(perhaps i. q. חֲנַנְאֵל), *Hanameel*.

חָנְמָל

quadril. Ps. 78 : 47; the context shews that it must be something destructive to trees; *frost* can hardly be supported on etymological grounds. I prefer *ants*. Comp. Arab. نمل with ح prefixed.

חָנַן

fut. יָחֹנֵן Am. 5 : 15; יָחֹן with suffix Ps. 67 : 2; Isa. 27 : 11; 2 pers. יְחָנֶךָּ for יְחָנְךָ Gen. 43 : 29; inf. absol. חָנוֹן Isa. 30 : 19, with suff. חָנַנְכֶם Isa. 30 : 18, חָנַנָּהּ Ps. 102 : 14.

(1) *to be inclined towards*, hence *to be favourably inclined, to favour*

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some one, to be gracious to, to pity, Ex. 33:19; Lam. 4:16. חָנֵּנִי (once חָנְנֵנִי Ps. 9:14), have mercy on me.

(2) *to give* some one anything *graciously,* Gen. 33:5; Pro. 19:17; Ps. 37:21.

Niphal נֵחַן, *to be compassionated, to be an object of pity,* Jer. 22:23.

Piel, *to make acceptable,* Pro. 26:25.

Poel—(1) i. q. Kal No. 2, Pro. 14:21.

(2) *to compassionate, to lament for,* Ps. 102:15.

Hophal, *to receive favour, to be favoured,* Pro. 21:10; Isa. 26:10.

Hithpael, *to intreat for mercy,* Est. 4:8; 1 Ki. 8:33, 59.

חֲנַן

Ch. *to have mercy on,* inf. מִיחַן, Dan. 4:24.

Ithpael, *to make supplication,* Dan. 6:12.

חָנָן

'merciful,' unless rather an abbreviation of יוֹחָנָן 'whom Jehovah gave,' *Hanan.*

חֲנַנְאֵל

'which God gave,' *Hananeel,* a tower of Jerusalem. So called probably from its builder.

חֲנָנִי

'favourable,' perhaps contracted from חֲנַנְיָה, *Hanani.* [*Jah is kind.* F.]

חֲנַנְיָה

and יָהוּ 'whom Jehovah gave,' *Hananiah.*

חָנֵס

once Isa. 30:4, *Hanes.*

חָנֵף

(1) TO BE PROFANED, POLLUTED, DEFILED, Ps. 106:38; Isa. 24:5.

(2) *to be profane,* impious, Jer. 23:11.

(3) Jer. 3:9, causat. *to pollute, to make profane.*

Hiphil, *to profane* a land; Num. 35:33; men, i.e. to lead them to impiety or rebellion, Dan. 11:32.

חָנֵף

profane, impious, Job 8:13; 13:16.

חֹנֶף

m. *impiety,* Isa. 32:6.

חֲנֻפָּה

f. id. Jer. 23:15.

חָנַק

unused in Kal; properly TO BE NARROW.

Piel, *to strangle,* used of a lion, Nah. 2:13.

Niphal, *to hang,* or *strangle oneself,* 2 Sa. 17:23.

חַנָּתוֹן

'gracious,' *Hannathon.*

חָסַד

a root not used in Kal. The primary signification appears to me to be that of EAGER AND ARDENT DESIRE by which any one is led, and then it is applied—

(1) to *love, desire* towards any one.

(2) to emulation, *envy,* whence *odium* and *opprobrium.*

Piel, *to put to shame,* or *contempt,* Pro. 25:10.

Hithpael, *to shew one's self gracious,* Ps. 18:26.

חֶסֶד

prop. *desire, ardour,* whence—

(1) in a good sense, *zeal* towards any one, *love, kindness,* specially—(*a*) of men amongst themselves, *benignity, benevolence, mercy, pity,* Gen. 21:23; 2 Sa. 10:2; Job 6:14. The expression often occurs, עָשָׂה חֶסֶד to act kindly; 2 Sa. 3:8; Zec. 7:9; 1 Sa. 20:8; 2 Sa. 9:3, 'I will act kindly towards him like unto God.' נָטָה חֶסֶד to turn, or incline, kindness upon any one, Gen. 39:21; Ezr. 7:28, '(God) turned kindness upon me before the king,' Dan. 1:9, 'and God caused that Daniel should obtain favour.'—(*b*) *piety* of men towards God. אַנְשֵׁי חֶסֶד the pious saints, Isa. 57:1.—(*c*) *the grace, favour, mercy* of God towards men. Ps. 5:8; 36:6; Gen. 24:12, 14. Pl. חֲסָדִים mercies or benefits (of God), Ps. 89:2; Isa. 55:3. Figuratively, God himself is called חֶסֶד. Ps. 144:2; Jon. 2:9.—Once it seems to signify *grace* in the sense of beauty, Isa. 40:6.

(2) in a bad sense, *zeal, ardour against* any one, *envy,* hence *reproach.* Pro. 14:34; Lev. 20:17. Some would also place here Job 6:14.

(3) *Hesed,* 1 Ki. 4:10.

חֲסַדְיָה

'whom God loves,' *Hasadiah.*

חָסָה

properly TO FLEE, specially *to take refuge, to flee* somewhere *for refuge,* Jud. 9:15; Isa. 30:2; under the shadow of the wings of God, Ps. 57:2; 61:5; hence *to trust in* some one, especially in God, Ps. 2:12; 5:12. Absol. Ps. 17:7. Pro. 14:32, 'the righteous confides (in God) in his death,' i.e. when dying, or as about to die.

חֹסָה

'fleeing for refuge,' or 'a refuge,' *Hosah.*

חָסוֹן

adj. *strong, mighty,* Am. 2:9; *powerful,* collect. the rulers (of a city), Isa. 1:31. Root חָסַן.

חָסוּת

refuge, or *confidence,* Isa. 30:3; from חָסָה.

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חָסִיד

adj. (from חָסַד)—(1) *kind, excellent,* Ps. 12 : 2; 18 : 26.

(2) used of God, *merciful, gracious,* Jer. 3 : 12; Ps. 145 : 17.

(3) *pious* towards God. חֲסִידָיו יְהוָה the pious worshippers, the saints of Jehovah, Ps. 30 : 5; חָסִיד לוֹ Ps. 4 : 4.

חֲסִידָה

f. *the stork,* prop. *the pious* (bird), so called from its love towards its parents and its young; Lev. 11 : 19. Job 39 : 13, חֲסִידָה is fem. adj. *pious,* with an allusion to the stork. 'The wing of the ostrich exults, but (is her) wing and feather (also) pious?' i. e. but she is not (like the stork) pious or affectionate towards her young.

חָסִיל

m. a species of *locust;* prop. that which eats away or devours (root חָסַל), 1 Ki. 8 : 37; Ps. 78 : 46.

חַסִין

adj. *strong, mighty,* Ps. 89 : 9. Root חָסַן.

חַסִיר

Ch. adj. *wanting,* used of weight, *too light,* Dan. 5 : 27.

חָסַל

TO EAT OFF, TO DEVOUR (used of the locust), Deut. 28 : 38.

חָסַם

TO STOP UP, TO MUZZLE the mouth, Deut. 25 : 4; the nostrils, Eze. 39 : 11, '(this valley) shall stop (the nostrils) of those who pass through;' that is, because of the stench; unless the Syriac version be preferred, 'by reason of the multitude of corpses it will stop up the way against passers by.'

חָסַן

(1) TO BE STRONG. The primary idea lies in *binding together.*

(2) *to be wealthy;* whence *to heap up, to lay up* in store.

Niphal, *to be laid up,* Isa. 23 : 18.

חֲסַן

Ch. Aphel (or rather Hiph. in the Hebrew manner), *to possess,* Dan. 7 : 18, 22.

חֲסָן

Ch. *strength, power,* Dan. 2 : 37; 4 : 27.

חֹסֶן

m. *riches,* Pro. 15 : 6; Eze. 22 : 25; *treasure, abundance,* Isa. 33 : 6, 'abundance of salvation.'

חָסַף

root unused in Kal, TO STRIP OFF BARK, TO PEEL, TO SCALE.

Quadril. חַסְפַּס part. pass. Ex. 16 : 14, *something peeled off, scraped off,* i. e. like a scale.

חֶסֶף

m. Ch. *earthenware, sherds, potter's ware,* Dan. 2 : 33, seq. Root חָסַף.

חָסַר

TO DIMINISH, TO CUT SHORT—(1) TO BE DEVOID OF anything, TO LACK, TO BE WITHOUT, Deut. 2 : 7; Ps. 34 : 11. Gen. 18 : 28, 'perhaps five shall be lacking to the fifty righteous;' properly, 'perhaps the fifty righteous shall lack five.'

(2) absol. *to suffer want,* Ps. 23 : 1; Pro. 13 : 25.

(3) *to fail, to be lessened,* Gen. 8 : 3, 5.

(4) *to be wanting,* Ecc. 9 : 8; Deut. 15 : 8.

Piel, *to cause to want.* Ps. 8 : 6, 'thou hast made him to be wanting but a little of God;' that he should not be much lower than God. Ecc. 4 : 8.

Hiphil—(1) causat. *to make fail,* Isa. 32 : 6.

(2) intrans. *to be in want,* Ex. 16 : 18.

חָסֵר

verbal adj. *wanting, lacking, needing,* 1 Ki. 11 : 22; Ecc. 6 : 2. חֲסַר לֵב *wanting understanding,* Pro. 6 : 32; subst. *want of understanding,* 10 : 21.

חֶסֶר

m. *want, penury,* Pro. 28 : 22; Job 30 : 3.

חֹסֶר

m. id. Am. 4 : 6.

חַסְרָה

Hasrah, 2 Ch. 34 : 22; for which 2 Ki. 22 : 14, there is חַרְחַס.

חָסְרוֹן

m. *want,* Ecc. 1 : 15.

חַף

adj. *pure,* in a moral sense, Job 33 : 9. Root חָפַף.

חוֹף see חָפָא

חָפָא

prob. TO COVER; whence Piel, *to do secretly,* i. e. *to act perfidiously,* 2 Ki. 17 : 9.

חָפָה

(1) TO COVER, TO VEIL; as the head, 2 Sa. 15 : 30; the face, Est. 6 : 12.

(2) *to protect,* see Pual.

Piel, *to overlay* with silver, gold, wood, 2 Ch. 3 : 5, 7, 8, 9.

Pual, *to be covered, protected,* Isa. 4 : 5, 'all glorious things shall be covered over (or protected).' Others take חֻפָּה in this place as a noun; 'over all the glory (is) a covering (or defence).'

Niphal, pass. of Piel, Ps. 68 : 14.

חֻפָּה

f. (from חָפָה)—(1) properly *a cover-*

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ing; hence a bed with a canopy, *a nuptial bed.* Ps. 19 : 6; Joel 2 : 16.
(2) *Huppah,* 1 Ch. 24 : 13.

חָפַז

TO LEAP OR SPRING UP, in order to flee.—(1) TO FLEE WITH HASTE, or FRIGHT. 2 Ki. 7 : 15 (כתיב); Job 40 : 23; *to be in alarm,* Ps. 31 : 23.
(2) *to make haste,* 2 Sa. 4 : 4.
Niphal—(1) *to flee,* Ps. 48 : 6; 104 : 7.
(2) *to make haste,* 1 Sa. 23 : 26. Hence—

חִפָּזוֹן

m. *a hasty flight,* Ex. 12 : 11; Deut. 16 : 3.

חֻפִּים

'coverings,' *Huppim,* Gen. 46 : 21, otherwise called חוּפָם; 1 Ch. 7 : 12.

חָפַן

an unused root. Arab. *to take with both hands, to fill both hands.* Hence (unless the verb should rather be taken as a denominative)—

חֹפֶן

only in dual, *both fists,* Ex. 9 : 8; Pro. 30 : 4; Eze. 10 : 2, 7.

חָפְנִי

perhaps 'pugilist,' 'fighter,' *Hophni.*

I. חָפַף

TO COVER, hence TO PROTECT, Deut. 33 : 12.

II. חָפַף

an unused root—(1) *to rub off, to scrape off, to wipe off.*
(2) *to wash off, to wash.*

חָפֵץ

fut. יַחְפֹּץ and יֶחְפָּץ—(1) *to bend, to curve.* Job 40 : 17, 'he bends his tail.'
(2) intrans. and metaph. *to incline, to be favourable.*—(*a*) to do something; *to will, to desire,* Cant. 2 : 7; Deut. 25 : 8; Isa. 53 : 10; Job 33 : 32, 'I desire thy justification.'—(*b*) towards some one, i. e. *to favour him, to delight in him,* as in God, in men; *to love some one,* Gen. 34 : 19; Ps. 40 : 7. It is also applied to things, 2 Sa. 24 : 3.

חֵפֶץ

verbal adj. from the preceding; often used with personal pronouns instead of the verb, e. g. 1 Ki. 21 : 6, 'if thou art willing,' if it please thee. Mal. 3 : 1, 'you wish for,' delight in.

חֵפֶץ

m.—(1) *delight.* 1 Sa. 15 : 22; 1 Ki. 10 : 13, 'every thing in which she delighted.' דִּבְּרֵי חֵפֶץ pleasant, acceptable words. Ecc. 12 : 10.
(2) *desire, will,* Job 31 : 16.
(3) *something precious.* אַבְנֵי־חֵפֶץ precious stones, Isa. 54 : 12; plural, precious things, Pro. 3 : 15.
(4) *pursuit, ardour,* hence *affair, matter.* Ecc. 3 : 1, 'and its own time for every thing,' i. e. all things are fleeting and unenduring, nothing is stable and everlasting. 5 : 7, 'marvel not at this thing.' Isa. 53 : 10, 'the affairs of Jehovah shall prosper in his hand.'

חֶפְצִי־בָהּ

'in whom is my delight,' in whom I delight, *Hephzi-bah.*

I. חָפַר

(1) *to dig,* as a well, a pit, Gen. 21 : 30; Ecc. 10 : 8; spoken of a horse, Job 39 : 21, 'they dig in the valley.' Metaph. *to dig a pit* for, to lay snares, to plot, Ps. 35 : 7.
(2) *to search out, to explore.* Job 39 : 29, 'from thence she seeketh the prey;' *to explore* (a country), Deut. 1 : 22. As to Isa. 2 : 20, see חַפְרְפֶרָה.

II. חָפַר

fut. יֶחְפַּר once in plur. תֵּחָפַרְנָה, Isa. 1 : 29, *to blush, to be ashamed.* Mostly from disappointed hope, Ps. 35 : 4, 26; with פָּנִים Ps. 34 : 6; Job 11 : 18, '(now) thou art ashamed, (afterwards) thou shalt dwell in tranquility;' followed by מִן, Isa. 1 : 29.
Hiphil—(1) *to put to shame, to cause dishonour,* Pro. 13 : 5; 19 : 26.
(2) intrans. Isa. 33 : 9; 54 : 4.

חַפַרְפֶּרָה see חֲפֹר

חֵפֶר

'pit,' 'well,' *Hepher.* Patron. חֵפְרִי.

חֲפָרַיִם

'two pits,' *Haphraim,* Josh. 19 : 19.

חָפְרַע

Hophra, perhaps 'priest of the sun.'

חַפַרְפֶּרָה

f. some domestic reptile, *a digging animal;* perhaps rat. In Isa. 2 : 20, where now there is read separately, לְחֹפֶר עֲרֻת i. e. 'into the hole of the mice,' it would be much more suitable to the context to read לְחַפְרְפֶרוֹת *to the mice,* or *rats,* or *moles.*

חָפַשׂ

TO SEARCH FOR, TO SEEK OUT, e. g. wisdom. Pro. 2 : 4. Ps. 64 : 7, 'they devise wicked things.'
Niphal pass. *to be sought out,* Obad. 6.
Piel, *to search,* Gen. 31 : 35; 1 Sa. 23 : 23; *to search through,* 1 Ki. 20; 6; Ps. 77 : 7, 'and my spirit made diligent search.'
Pual—(1) *to be sought,* hence to let one's self be sought for; *to hide one's self,* Pro. 28 : 12.
(2) *to be devised,* Ps. 64 : 7.
Hithpael, properly to allow one's self to be sought for; *to hide one's self,* hence *to feign one's self to be*

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another, to disguise one's self. 1 Sa. 28:8. 1 Ki. 20:38, 'and he disguised himself, having a bandage over his eyes.' Job 30:18, 'by (its) great power my garment (i. e. skin) is changed.'

חֵפֶשׁ

m. *a device, a counsel,* Ps. 64:7.

חָפַשׁ

pr. TO BE LOOSED, FREE. Hence—(1) *to spread out loose things* on the ground.

(2) *to be prostrate,* hence *to be weak, infirm,* as if *with one's strength loosened.*

(3) *to set free, to liberate* (a slave).

Pual, *to be set free,* spoken of a slave, Lev. 19:20.

חֹפֶשׁ

m.—(1) *a spreading out,* Eze. 27:20, 'cloths spread out for riding.'

(2) *a bed, a couch,* place of lying down, Ps. 88:6, 'among the dead is my couch.' More commonly 'among the dead (I am) laid prostrate.'

חָפְשָׁה

f. *liberty, freedom,* Lev. 19:20.

חָפְשִׁית and חָפְשׁוּת

f. *infirmity, disease,* whence בֵּית הַחָפְשִׁית, *a sick house, hospital,* 2 Ki. 15:5.

חָפְשִׁי

adj.—(1) *prostrate, infirm,* Ps. 88:6. See חֹפֶשׁ.

(2) *free,* as opposed to a slave or captive, Job 3:19. שִׁלַּח חָפְשִׁי *to set a slave free, to make him a freedman,* Deut. 15:12; שִׁלַּח לַחָפְשִׁי id.

(3) *free* from public burdens, 1 Sa. 17:25.

חֵץ

m.—(1) *an arrow,* from בַּעֲלֵי חִצִּים archers, Gen. 49:23. *Arrows of God* are—(*a*) lightnings, as Hab. 3:11, then—(*b*) evils inflicted on men, Deut. 32:42; Eze. 5:16.—Num. 24:8, 'he will dash his arrows (into blood).'

(2) *a wound* by an arrow, Job 34:6.

(3) חֵץ הַחֲנִית 1 Sa. 17:7 (כתיב) is *the iron head of a spear;* but in קרי and in similar passages, there is found עֵץ wood, the shaft of a spear; and it is this only which suits the context.

חָצַב and חָצַב

(1) TO CUT, TO HEW OUT, especially stones, Deut. 6:11; Pro. 9:1. Part. *a stone cutter,* 2 Ki. 12:13; also *a wood cutter,* Isa. 10:15. Metaph. Ps. 29:7, 'the voice of Jehovah cutteth out flames of fire;' i. e. sends out divided flames of fire.

(2) figuratively, *to destroy, to slay.* Hos. 6:5, 'I have hewed (them) by the prophets;' i. e. I have declared to them death and destruction.

Niphal, *to be graven* (on stones), Job 19:24.

Pual, *to be hewn out,* i. e. to be formed, Isa. 51:1.

Hiphil, i. q. Kal No. 2. Isa. 51:9.

חָצָה

TO DIVIDE, especially—(*a*) into two parts, Gen. 32:8; Ps. 55:24, 'let them not halve (or divide) their days' (the days of their lives), i. e. let them not reach to half of their length of life. Isa. 30:28, '(the river) shall divide (a man) unto the neck,' i. e. reaching as high as the neck it shall, as it were, divide him into two parts.—(*b*) also used of more than two parts, Jud. 9:43.

Niphal, *to be divided, to divide one's self,* 2 Ki. 2:8, 14. Specially into two parts, Eze. 37:22.

חָצוֹר

'fence,' 'castle,' *Hazor.*

חֲצוֹר חֲדַתָּה

'new castle,' *Hazor Hadattan.*

חֲצֵרָה see חֲצֵרָה

חָצוֹת

inf. used as a noun, only in constr. f. sing. *middle,* from חָצָה, Job 34:20; Ps. 119:62.

חֲצִי and חֲצִי

m.—(1) *a half,* Ex. 24:6; Josh. 4:12; חֲצֵנוּ our half, i. e. half of us, 2 Sa. 18:3.

(2) *middle,* Jud. 16:3.

(3) *an arrow,* from חָצָה in the signification of dividing, 1 Sa. 20:36; 2 Ki. 9:24.

חֲצִי הַמְּנֻחוֹת

'the midst of the places of quiet,' pr. n. masc., 1 Ch. 2:52; whence patron. חֲצִי הַמְּנֻחֹתִי.

I. חָצִיר

prop. *a fence;* hence poetically *a habitation, dwelling.* Isa. 34:13; 35:7, 'a dwelling for reeds and rushes.' Root חָצַר.

II. חָצִיר

m.—(1) *grass,* Job 8:12; Ps. 104:14.—(2) *a leek,* Num. 11:5. Root חָצַר.

חָצַן

an unused root, whose primary power appears to have been that of strength and firmness.

חֵצֶן

m., *arm, forearm,* so called from strength, Ps. 129:7.

חֹצֶן

id., also *bosom* where any thing is carried, Isa. 49:22; Neh. 5:13.

חָצַף

Ch. TO BE SHARP, hence TO BE

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HARSH, SEVERE, and trans. *to urge, to hasten.*

Aphel part. *severe* or *hasty* (spoken of the king's edict), Dan. 2 : 15; 3 : 22.

חָצַץ

TO DIVIDE, and intrans. TO BE DIVIDED. Pro. 30 : 27, 'the locusts have no king, and yet they all go forth divided,' i. e. in a divided host (comp. Gen. 14 : 15).

Piel, denom. from חֵץ. Part. Jud. 5 : 11, *archers.*

Pual, *to be cut off,* i. e. finished, ended (spoken of the months of one's life), Job 21 : 21.

חָצָץ

m.—(1) *a small stone, gravel stone* (from being broken up), and collect. *small stones, gravel,* Pro. 20 : 17; Lam. 3 : 16.

(2) *an arrow,* poetically for lightning, Ps. 77 : 18.

חֲצַצֹן־תָּמָר, חַצְצֹן־תָּמָר

'pruning of the palm,' *Hazazon-tamar, Hazezon-tamar.*

חֲצוֹצְרָה and חֲצֹצְרָה

f. *a trumpet,* Num. 10 : 2; 2 Ki. 12 : 14. This word is onomatopoetic, imitating the clangour of the sound of a trumpet. From it is derived the verb—

חָצַצְרָ

to blow a trumpet, *to trumpet.* It occurs in part. מחצצרים (מְחַצְצְרִים), 1 Ch. 15 : 24; 2 Ch. 5 : 13; 7 : 6; 13 : 14; 29 : 28 כתיב; where in קרי it becomes מחצרים (מְחַצְּרִים or מְחַצְּרִים, part. Piel or Hiphil).—2 Ch. 5 : 12, it is מחצרים, which appears to be a transcriptural error.

I. חָצַר

an unused root. Arab. *to surround, to enclose with a wall.*

II. חָצַר

an unused root, *to be green.* Etymologists have usually assumed here two different roots. But the connection of the ideas is shewn in the Greek χόρτος, which, like חָצִיר, signifies first *an enclosure, court,* specially for cattle, and then *a pasture,* and by meton. pasturage; i. e. *grass, green herbage,* etc.

III. חָצַר

to blow with a trumpet; see חָצַצְרָ.

חָצֵר

pl. חֲצֵרִים and חֲצֵרוֹת comm. *an enclosure,* a place surrounded by a fence, specially—

(1) *a court,* an enclosure before a building, Neh. 8 : 16; Est. 5 : 2; especially before the holy tabernacle and temple, Ex. 27 : 9; 1 Ki. 6 : 36; 7 : 12.

(2) *a village, hamlet, country village,* Josh. 13 : 23; Lev. 25 : 31. Also used of *moveable villages,* consisting of tents, Gen. 25 : 16.

Hence are names of towns or villages :—

(1) 'the village of Addar,' *Hazar-addar,* Num. 34 : 4.

(2) 'village of good fortune,' *Hazar-gaddah,* Josh. 15 : 27.

(3) 'the village of horses,' *Hazar-susah, Hazar-susim,* Josh. 19 : 5; 1 Ch. 4 : 31.

(4) 'the village of fountains,' *Hazar-Enan,* Eze. 47 : 17; 48 : 1.

(5) 'the fox's village,' *Hazar-shual,* Josh. 15 : 28.

(6) 'the middle village,' *Hazar-hatticon,* Eze. 47 : 16.

(7) plur. חֲצֵרוֹת *Hazeroth,* Num. 11 : 35.

חֲצֵרִי see חָצְרוֹ

חֲצְרוֹן

'enclosed,' 'surrounded by a wall,' *Hezron.* Patron. חֶצְרֹנִי.

חֲצַרְוָת

'the court of death,' *Hazarmaveth.*

חֲצֹצְרָ see חָצַצְרָ

חֵיק see חֵק

חֹק

m. followed by Makk. חֻקּ, with suff. חֻקִּי, חֻקֵּךְ; plur. חֻקִּים, const. חֻקֵּי and חֻקְּקֵי Eze. 20 : 18, properly *that which is established* or *definite* (from חָקַק). Specially—

(*a*) *an appointed portion* of labour, *a task,* Ex. 5 : 14; of food, Pro. 30 : 8.

(*b*) *a defined limit, a bound,* Job 26 : 10; Isa. 5 : 14.

(*c*) *an appointed time,* Job 14 : 13.

(*d*) *an appointed law, a statute, an ordinance,* Gen. 47 : 26; used of the laws given by God to man, Deut. 4 : 5; *a decree* of God, Ps. 2 : 7; *a custom* observed as a law, Jud. 11 : 39; *right, privilege,* Ex. 29 : 28.

חָקָה

unused in Kal, pr. TO CUT INTO, *to hack;* hence *to engrave, to carve, to draw, to paint;* also, *to hack up the ground.*

Pual part.—(1) *something carved, engraved,* 1 Ki. 6 : 35.

(2) *drawn, painted,* Eze. 8 : 10.

Hithpael, *to dig up, to hack up* the ground. Job 13 : 27, 'around the roots of my feet thou hast dug up (the ground);' or, hast made a trench, so that I cannot go on, i. e. thou hast stopped up my way. It is commonly interpreted, around the roots of my feet thou hast deli-

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neated; i.e. hast marked out to my feet how far they shall go.

חֻקָּה

f. from חֹק, *that which is established* or *defined, ordinance;* specially—(*a*) *law,* e.g. of heaven, of nature, Job 38:33; of God, Ex. 27:22, 'an everlasting law.'—(*b*) *practice, custom,* e.g. of the Gentiles, i.e. idolatry, 2 Ki. 17:8; *right, privilege,* Ex. 29:9.

חֲקוּפָא

'bent,' *Hakupha,* from—

חָקַף

unused root. Arab. TO BEND ONE'S SELF.

חָקַק

prop. TO CUT, TO CUT INTO, TO HACK. Specially—

(1) *to carve out* a sepulchre, in a rock, Isa. 22:16; *to engrave* letters and figures on a tablet, Eze. 4:1.

(2) *to delineate, to paint,* Isa. 49:16.

(3) *to decree, to ordain,* Isa. 10:1; *to determine, to appoint, to describe,* Pro. 8:27, 29. Part. a judge, Jud. 5:9.

Pual part. *what is decreed,* Pro. 31:5.

Hophal, fut. יֻחָקוּ for יֻחָקּוּ *to engrave, to inscribe,* Job 19:23.

Poel, *to decree,* Pro. 8:15. Part.—(1) *a law-giver,* Deut. 33:21; *a leader,* Jud. 5:14.—(2) *a sceptre,* Num. 21:18.

חֵקֶק

m. only in pl. const. *decrees, things determined,* Isa. 10:1; Jud. 5:15.

חֻקֹּק

Hukkok, Josh. 19:34; called חוּקֹק 1 Ch. 6:60.

חָקַר

TO SEARCH, TO INVESTIGATE. Const. absol. Deut. 13:15; followed by acc. *to explore, search out,* as a country, Jud. 18:2; (to taste) food or drink, Pro. 23:30; wisdom, Job 28:27; the mind of any one, 1 Sa. 20:12. Pro. 28:11, 'a poor man who has understanding searches him.'

Piel, i.q. Kal. Ecc. 12:9.

Niphal, pass. of Kal. Jer. 31:37. 1 Ki. 7:47, 'the weight of the brass could not be searched out.'

חֵקֶר

(1) *searching, investigation,* Job 34:24. אֵין חֵקֶר that which cannot be sought out, Pro. 25:3; that is innumerable, Job 5:9; also *deliberation,* Jud. 5:16.

(2) *that which is known by investigation, hidden, secret.* Job 38:16, 'the most secret recesses of the sea.'

חֹר

m. only in plur. *noble, freeborn,* 1 Ki. 21:8, 11; once חוֹרִים Ecc. 10:17. Root חָרַר.

חֹר (*hole*) see חוֹר

חֻר see חוּר

חֹר הַגִּדְגָּד see גִּדְגָּד

חָרָא or חָרֵא

an unused root. Arab. חרי *to do one's easement.*

חֲרָאִים

m. plur. *dung, excrements,* Isa. 36:12. צוֹאָה קרי.

חָרַב and חָרֵב

imp. חֲרֹב, future יֶחֱרַב—(1) TO BE DRIED UP, spoken of water, rivers, earth. Gen. 8:13; Job 14:11.

(2) *to be desolate, to be laid waste,* spoken of countries or cities; Isa. 34:10; Jer. 26:9; of sanctuaries, Am. 7:9; also *to be destroyed, wasted,* spoken of a people, Isa. 60:12; and trans. *to lay waste, to destroy,* Jer. 50:21.

(3) *to be amazed, astonished,* Jer. 2:12.

Niphal—(1) *to be laid waste, desolated,* Eze. 26:19.

(2) *to destroy one another,* hence *to fight,* 2 Ki. 3:23.

Pual, *to be dried,* Jud. 16:7, 8.

Hiphil—(1) *to dry up* as water, Isa. 50:2.

(2) *to lay waste,* towns, countries, Eze. 19:7; *to destroy* a people, 2 Ki. 19:17.

Hophal pass. of Hiphil No. 2, Eze. 26:2.

חֲרַב

Ch. i.q. Heb.

Hophal, *to be destroyed, laid waste,* Ezr. 4:15.

חָרֵב

adj.—(1) *dry,* Lev. 7:10; Pro. 17:1.

(2) *laid waste, destroyed,* Jer. 33:10; Neh. 2:3.

חֶרֶב

f.—(1) *a sword,* as laying waste; Deut. 13:16; Josh. 6:21.

(2) it is applied to *other cutting instruments;* e.g. a circumcising knife, Josh. 5:2, 3; a knife, or razor, Eze. 5:1; a graving tool, Ex. 20:25; an axe, Eze. 26:9. Poet. used of the tusks of the hippopotamus, Job 40:19.

חֹרֵב and חוֹרֵב

'dry,' 'desert,' *Horeb.* Ex. 3:1.

חֹרֶב

m.—(1) *dryness, drought,* Jud. 6:37; hence, *heat,* Gen. 31:40; Job 30:30.

(2) *a desolating, laying waste.* Isa. 61:4, towns laid waste, desolated.

חָרְבָּה

f.—(1) *dryness,* pl. *dry places,* Isa. 48:21.

(2) *a desolation, a place laid waste,*

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ruins. Lev. 26:31, 'I will lay your cities waste.' Eze. 36:10, 33, to build up ruins or places laid waste. Job 3:14, 'who have built ruins for themselves,' i. e. splendid edifices, presently however to fall into ruins.

חָרָבָה

(for יַבָּשָׁה) *that which is dry, dry land,* Gen. 7:22; Ex. 14:21.

חָרְבוֹן

m. *drought, heat,* Ps. 32:4.

חַרְבוֹנָא

(probably Pers. חַרְבָּאן an ass driver), *Harbonah,* Est. 1:10, spelled חַרְבוֹנָה 7:9.

חָרַג

Ps. 18:46, TO SHAKE, TO TREMBLE, 'and they shall tremble out of their hiding places,' i. e. (they shall go out from their fortified places with trembling) and shall deliver them up to me.

חָרְגֹּל

an unused quadril. i. q. Arab. to leap, to gallop as a horse, to spring as a locust.

חַרְגֹּל

m. *a locust,* (so called from its leaping,) with wings and fit for food, Lev. 11:22.

חָרַד

(1) TO TREMBLE, TO BE FRIGHTENED. Ex. 19:16; ascribed to the heart, 1 Sa. 28:5. Gen. 42:28, 'they were afraid (i. e. afraid they turned) one to another, saying.'

(2) *to fear for any one,* i. e. to take care of him, 2 Ki. 4:13; *to follow* any one *trembling,* 1 Sa. 13:7.

(3) *to come trembling, to hasten,* Hos. 11:10; 1 Sa. 16:4.

Hiphil, *to terrify, to make afraid,* Jud. 8:12.

חָרֵד

adj.—(1) *trembling, fearful, afraid,* Jud. 7:3; 1 Sa. 4:13.

(2) applied to the fear of God and piety; *reverence,* Ezr. 10:3, 'those who fear (or reverence) the commandment of our God;' Isa. 66:2, 'who reverences my words.'

חֲרָדָה

f.—(1) *terror, fear,* Gen. 27:33, 'and Isaac feared a great fear.' A genitive after this word sometimes refers to the person who is feared, Pro. 29:25; sometimes to him who inspires fear, 1 Sa. 14:15.

(2) *care, concern,* 2 Ki. 4:13.

(3) *Haradah,* Nu. 33:24.

חָרָה

(1) TO BURN, TO BE KINDLED: always spoken of anger—(*a*) חָרָה אַפּוֹ, Ex. 22:23; Gen. 30:2; Num. 24:10.—(*b*) חָרָה לוֹ '(anger) was kindled to him;' he was angry, Gen. 31:36.—(*c*) חָרָה בְּעֵינָיו '(anger) was kindled in his eyes;' Gen. 45:5. These expressions sometimes rather denote sorrow than anger.

(2) *to be angry,* Hab. 3:8.

Niphal, *to be angry,* Isa. 41:22; 45:24.

Hiphil חֵחֲרָה fut. יַחַר—(1) *to make to burn, to kindle* anger, Job 19:11.

(2) *to do* any thing *with ardour, to be earnest;* followed by another finite verb, Neh. 3:20, 'after him Baruch earnestly repaired (the wall),' or, emulating him, repaired, etc.

Tiphil, *to emulate, to rival,* Jer. 12:5; 22:15.

Hithpael, *to fret oneself, to be angry,* Ps. 37:1; Pro. 24:19.

חַרְחַיָּה

Harhaiah, according to other copies חַרְחָיָה 'who was dried up.' Neh. 3:8.

חָרוֹד

'fear,' 'terror,' *Harod.* Gent. חֲרוֹדִי.

חֲרוּזִים

m. pl. *strings of pearls,* or other gems, or coral, Cant. 1:10; from חָרַז.

חָרוּל

m., Job 30:7; pl. Pro. 24:31, *the nettle,* so called from its burning, from חָרַל = חָרַר.

חֲרוּמָף

(contracted from חָרִים אַף flat-nosed), *Harumaph.*

חָרוֹן

m. (from חָרָה) *heat, burning,* and concr. of something burning, Ps. 58:10. חֲרוֹן אַף 'heat of anger,' Num. 25:4: and simpl. חָרוֹן is used for *wrath,* Neh. 13:18. Plur. חֲרוֹנִים *angers,* Ps. 88:17.

בֵּית חוֹרוֹן see חוֹרוֹן

חָרוּץ

part. pass. from חָרַץ.—(1) *cut in, dug,* hence *the ditch* of a fortified city, Dan. 9:25.

(2) *sharpened,* hence *a threshing wain;* more fully מוֹרַג חָרוּץ a sharpened threshing instrument, Isa. 41:15; without the substantive, Isa. 28:27. Plur. חֲרוּצוֹת Am. 1:3.

(3) *something decided,* hence *judgment.* Joel 4:14, 'in the valley of judgment,' i. e. of punishment.

(4) poet. used for *gold,* Ps. 68:14; Pro. 3:14; so called either from the sharp (bright) colour, or else from its being eagerly desired by men; or that which is dug out.

חָרִיץ

(for חַרְוִיץ)—(1) *eager,* hence *diligent, sedulous.* Pl. חָרִיצִים Pro. 10:4; 12:24.

(2) *Haruz,* 2 Ki. 21:19.

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חָרַז

an unused root, *to puncture*, hence *to perforate, to bore through*.

חַרְחַס

Harhas, 2 Ki. 22 : 14, written חַסְרָה 2 Ch. 34 : 22.

חַרְחֻר

m. (from חָרַר)—(1) *inflammation, burning fever*, Deut. 28 : 22.
(2) *Harhur*, Ezr. 2 : 51.

חָרַט

an unused root. Syriac *to cut in, to engrave*.

חֶרֶט

m.—(1) *a graving tool*, Ex. 32 : 4.
(2) *a style*, with which letters were inscribed on wood or stone; Isa. 8 : 1, 'with the style of a man' (of the common people,) i. e. with letters of the common sort, such as the common people might easily read.

חַרְטֹם

m. only in plur. חַרְטֻמִּים *sacred scribes*. Gen. 41 : 8; Ex. 7 : 11; Dan. 1 : 20. This word appears to me to be of Hebrew origin. But it is not an improbable opinion that the Hebrews imitated a similar Egyptian word, *ersjom, thaumaturgus*, or *sarestom*, guardian of secret things.

חַרְטֻמִּין

Ch. pl. i. q. Heb., Dan. 2 : 10, 27; 4 : 4, 6.

חֳרִי

m. with אַף *heat of anger*, Ex. 11 : 8. Root חָרָה.

I. חֹרִי

m. *white bread*, made of fine flour, from חוּר, Gen. 40 : 16.

II. חֹרִי

'a troglodyte,' 'cave-dweller,' from חוֹר No. II.

(1) *Horite*, Gen. 36 : 20—30.
(2) *Hori*, Gen. 36 : 22; Num. 13 : 5.

חֲרֵי יוֹנִים

for חֲרָאֵי יוֹנִים (from חָרָא) *doves' dung*, 2 Ki. 6 : 25 כתיב. This may be taken in its proper sense; but it is not less probable that this name should be applied to some vegetable, just as in Arabic the herb Kali is called *sparrows' dung*.

חָרִיט

m. pr. *something turned* or *carved* (from חָרַט); specially a conical *pouch* or *purse*, 2 Ki. 5 : 23; Isa. 3 : 22.

חָרִיף

'autumnal showers,' (from חֹרֶף), *Hariph*, Neh. 7 : 24. Instead of this, there occurs in Ezr. 2 : 18, יוֹרָה (also signifying autumnal showers).

חָרִיץ

(1) *a cutting, piece cut off*, root חָרַץ 1 Sa. 17 : 18, 'ten cuttings of (thickened) milk (or of soft cheese).'
(2) *sharpened*. Specially of a threshing instrument, 2 Sa. 12 : 31.

חָרִישׁ

(from חָרַשׁ) m. *plowing*, 1 Sa. 8 : 12, *plowing time*, Gen. 45 : 6.

חֲרִישִׁי

adj. *silent, quiet*; hence *hot*, spoken of the east wind, Jon. 4 : 8.

חָרַךְ

Pro. 12 : 27, prob. TO BURN, TO SINGE, hence *to roast* flesh. 'The slothful man will not roast his prey,' i. e. the lazy man will always be in want of wished-for gain. Ch. and Syr. *will take, will catch*; but the signification of taking is doubtful.

חַרְךְ

Ch. *to burn, to singe*.
Ithpael, *to be singed*, Dan. 3 : 27.

חֲרַכִּים

m. *lattices* of windows, properly *a net*, net-work, Cant. 2 : 9.

חָרְגֹל see חָרְגֹל

חָרַם

unused in Kal, properly TO SHUT UP.
(1) specially *to shut in, to contract the nose*. Hence part. Lev. 21 : 18, *drawn in*, or *depressed at the nose*.
(2) *to prohibit* to common use; *to consecrate* to God.
Hiphil—(1) *to consecrate, to devote* to God, so that it could not be redeemed, Lev. 27 : 28, 29; Mic. 4 : 13.
(2) *to extirpate, to destroy utterly*, cities, Deut. 2 : 34; Josh. 11 : 12; 1 Sa. 15 : 8. The phrase הַחֲרִים אַחֲרֵי ם׳ Jer. 50 : 21, seems to denote an enemy pursuing after those who are to be destroyed. Poet. God himself is said to devote any thing. Isa. 11 : 15, 'and Jehovah will devote (i. e. will dry up) the bay of the Egyptian sea.'
Hophal, *to be devoted, to be consecrated*, Ezr. 10 : 8; when used of men, i. q. *to be slain*, Ex. 22 : 19.

חֵרֶם

'devoted,' 'sacred,' *Horem*.

חָרֹם

'flat-nosed,' *Harim*.

חֵרֶם

once חָרֶם Zec. 14 : 11.
(1) *a net*, of a fisherman or fowler, so called from shutting; Hab. 1 : 16; Eze. 26 : 5. Metaph. of the blandishments of women, Ecc. 7 : 26.
(2) *the devoting* of any thing to utter destruction, Mal. 3 : 24. אִישׁ חֶרְמִי a man devoted by me, 1 Ki. 20 : 42.

חָרְמָה

'a devoting,' a place laid waste, *Hormah*.

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חָרְמוֹן

properly it seems 'the nose of a mountain;' *Hermon*, a spur of Anti-libanus, Josh. 11:3; it consists of several mountains, and is therefore spoken of in the pl. חָרְמֹנִים Ps. 42:7.

חַרְמַשׁ

quadril. prob. comp. of Arab. חרם to cut off, and חָרַשׁ to cut into. Hence—

חֶרְמֵשׁ

m. *a sickle*, reaping *hook*, Deut. 16:9.

חָרָן

i. q. Arab. a place dried up, or parched with the sun, *Haran*.

חֹרֹנַיִם

'two caverns,' dual from חוֹר=חֹרֹן, *Horonaim*. Gentile noun חֹרֹנִי.

חַרְנֶפֶר

perhaps for נַחַרְנֶפֶר from נָחַר to snore, and Syr. נפר to inhale, *Harnepher*.

חָרַשׁ and חָרַס

an unused root.

(1) *to scrape, to scratch*, and intrans. *to be rough*. Hence חָרֵשׁ a sherd.

(2) perhaps *to be dry, arid, hot*. The idea of roughness is applied to things which are *dried up, arid*, and thus to *heat*. Hence חָרֶס the sun.

חֶרֶס

m.—(1) *the itch*, Deut. 28:27; so called from scratching.

(2) *the sun*, Job 9:7; Jud. 8:13; with ה parag. Jud. 14:18. It seems properly to signify *heat*.—עִיר הַחֶרֶס, in Isa. 19:18 is found in sixteen codices, and in some editions, and must mean *the city of the sun*; i. e. Heliopolis in Egypt. From the Arab. to defend, to preserve, it may be rendered 'one shall be called a city preserved,' i. e. one of those five cities shall be preserved.

חַרְסוּת

f. *a pottery, potters'* workshop (from חָרַשׂ). Hence the pottery gate, Jer. 19:2, near the valley of Hinnom. In קרי there is חַרְסִית.

חָרַע

an uncertain root; Syr. Ethpael *to be cunning*.

חָרַף

(1) TO GATHER, TO PLUCK OFF. Hence חֹרֶף, and from this—

(2) denom. *to pass the autumn* (and winter), *to winter*. Isa. 18:6, 'and all the beasts of the field shall winter upon it,' as rightly rendered by Chald., Jerome, Luth.

(3) figuratively, *to carp at, to scorn, to reproach*. Ps. 69:10; Job 27:6, 'my heart (my conscience) shall not reproach me as to any day of my life;' i. e. I do not repent of any day.

Piel—(1) *to reproach, to scorn*, 1 Sa. 17:26; 2 Ch. 32:17; 2 Sa. 23:9.

(2) followed by נֶפֶשׁ *to scorn life, to count one's life as of little worth*, i. e. to expose one's life to very great danger, especially in battle. Jud. 5:18, 'Zebulun, the people despised their life (and cast it away) unto death.'

Niphal, *to be betrothed*, speaking of a woman; prop. *abandoned*, i. e. *given up*, or *delivered* to a husband. Lev. 19:20, 'a maid-servant who is betrothed to a husband.'

חֶרֶף

'plucking,' *Hareph*, 1 Ch. 2:51.

חֹרֶף

m. *autumn, the season in which fruits are gathered*, Gen. 8:22; Am. 3:15. Job 29:4, 'in the days of my maturity,' i. e. of my manly vigour.

חֶרְפָּה

f.—(1) *reproach, scorn, contempt*—(*a*) shewn to any one, Job 16:10. Mic. 6:16, 'the reproach of my people,' i. e. the reproach which the people cast upon me—(*b*) which rests upon any one. Josh. 5:9, 'the reproach of Egypt,' i. e. the stigma resting on Israel from the time of their departure out of Egypt.

(2) figuratively *a person* or *thing* which is *despised*, Neh. 2:17. Plural Ps. 69:10.

(3) *pudenda*, Isa. 47:3.

חָרַץ

(1) properly TO CUT, TO CUT INTO. Specially—(*a*) *to cut skin deep, to wound slightly*. Part. חָרוּץ somewhat wounded, Lev. 22:22.—(*b*) *to dig*.

(2) *to sharpen, to bring to a point*. Only occurring, Ex. 11:7, 'against all the children of Israel not even a dog shall sharpen his tongue,' i. e. no one shall oppose or provoke them however slightly.

(3) This word is also figuratively used *to decide, to determine*. 1 Ki. 20:40, 'this is thy sentence, thou thyself hast decided it.' Job 14:5, 'seeing that his days are determined.' Isa. 10:22, 'destruction is decreed.'

(4) from the idea of sharpening, *to be sharp*, as applied to taste, *to be sour*; and also—

(5) *to be eager*, i. e. strenuous, active, diligent. 2 Sa. 5:24, 'then be thou diligent,' on the alert; i. e. hasten.

Niphal, part. *something determined, decreed*, especially in the phrase כָּלָה וְנֶחֱרָצָה 'destruction and that which is decreed;' for the destruction decreed (by God). Isa.

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10 : 23.—Dan. 9 : 26, 'a decree of desolations,' i. e. 'the desolations decreed.'

חֲרַץ

Ch. *loin*, the lower part of the back, round which the girdle was bound; i. q. Heb. חֲלָצַיִם; Dan. 5 : 6, 'the bands of his loins were loosed,' i. e. the joints of his back.

חַרְצָב

an unused quadril. root, i. q. Arab. حرصب to bind a cord fast.

חַרְצֻבּ

pl.—(1) *bands tightly fastened*, Isa. 58 : 6.

(2) *pangs, griefs*, Ps. 73 : 4.

חַרְצָן

only in pl. (root חָרַץ) *grape stones*, Num. 6 : 4; so called from sourness.

חָרַק

TO GNASH with the teeth, an onomatopoetic root, Job 16 : 9; Ps. 35 : 16.

חָרַר

(1) TO BURN. The primary idea is that of the shrivelled roughness of things that are dried or scorched. Used of hot metal, Eze. 24 : 11; of bones dried up with heat, Job 30 : 30; of men destroyed by heat, Isa. 24 : 6.

(2) *to be free, to be freeborn.* The primary idea appears to be that of the brightness and purity of a man obscured by no stain.

Niphal נָחַר, and נִחַר Ps. 69 : 4; 102 : 4, *to be burned up*, Jer. 6 : 29; Eze. 15 : 5; *to be dried*, Ps. 69 : 4. Also trop. *to burn with anger*, Cant. 1 : 6.

Pilpel inf. *to kindle* (contention), Pro. 26 : 21.

חֲרָרִים

m. pl. *parched*, or *sunburnt places*, Jer. 17 : 6.

חָרַשׁ

i. q. חָתַם which see. Hence—

חֶרֶשׁ

m. *a potsherd*, Job 2 : 8; Ps. 22 : 16. חֶרֶשׁ כְּלִי חָרֶשׁ a vessel of earthenware, Lev. 6 : 21; instead of which, חָרֶשׁ, Pro. 26 : 23; *potsherd* proverbially for anything of no value, Isa. 45 : 9; also anything very dry, Ps. 22 : 16.

חָרַשׁ

fut. יַחֲרֹשׁ and יַחֲרֹשׁ—(1) TO CUT INTO, TO INSCRIBE letters on a tablet, Jer. 17 : 1.

(2) *to fabricate*, out of metal (1 Ki. 7 : 14), wood, stone. Metaph. *to devise* evil things, Pro. 6 : 14.

(3) fut. יַחֲרֹשׁ *to plow*; spoken of oxen plowing, Job 1 : 14; and of the plowman, Deut. 22 : 10; 1 Ki. 19 : 19; Ps. 129 : 3, 'the plowers plowed upon my back,' i. e. they furrowed my back with stripes. Metaph. *to plow*, or *to plow in iniquity*, to prepare it for time to come, Job 4 : 8; Hos. 10 : 13.

(4) fut. יֶחֱרַשׁ *to be deaf*, Mic. 7 : 16, also *to be dumb* (which often is the result of deafness,) *to keep silence.* Often used of God when not answering the prayers of men, i. e. not attending to them. Ps. 35 : 22, 'thou hast seen (all,) O Jehovah, keep not silence.' Ps. 28 : 1, 'be not silent from me,' do not silently turn away from me.

(5) A trace of the Chaldee signification *to be entangled*, is found in the noun חֹרֶשׁ.

Niphal, *to be plowed*, Jer. 26 : 18; Mic. 3 : 12.

Hiphil—(1) *to devise* evil, 1 Sa. 23 : 9.

(2) *to be deaf* (properly, to act as if deaf), 1 Sa. 10 : 27, *to be dumb*, properly, *to keep silence*, Gen. 34 : 5; Ps. 32 : 3; *to bear silently, to pass by*, Num. 30 : 5; Job 11 : 3; *to hear some one silently*; Isa. 41 : 1; to be silent about any thing, Job 41 : 4, *to be quiet.* Ex. 14 : 14, 'the Lord will fight for you, and you shall keep quiet,' or *be still.* Followed by מִן quietly to depart from some one, to desist from some thing, Jer. 38 : 27; 1 Sa. 7 : 8; followed by a gerund, to omit doing something, 2 Sa. 19 : 11. Used of God; to be quiet as to sin, to pardon, Zeph. 3 : 17. Causat. *to put to silence, to make one hold his peace*, Job 11 : 3.

Hithpael, *to keep oneself quiet*, Jud. 16 : 2.

חֹרֶשׁ

(1) *an engraver*, of stones, Ex. 28 : 11.

(2) *an artificer*, of iron, brass, stone, wood, Ex. 35 : 35; Deut. 27 : 15; Isa. 44 : 12, 13; 2 Sa. 5 : 11. Metaph. artificer of destruction, Eze. 21 : 36.

חֵרֵשׁ

adj. *deaf*, Ex. 4 : 11; Lev. 19 : 14.

חֲרֶשׁ

m.—(1) *work of an artificer.* Hence גֵּי חֲרָשִׁים the valley of craftsmen, 1 Ch. 4 : 14.

(2) *an artifice*, used of magic arts. Isa. 3 : 3, 'one skilled in artifices,' i. e. in magic.

(3) *silence*, and adv. *silently*, Josh. 2 : 1.

(4) *Heresh*, 1 Ch. 9 : 15.

חֹרֵשׁ

m. pr. part. of חָרַשׁ, *cutting, fabricating*, hence *a cutting instrument, edged tool.* Gen. 4 : 22, 'all kinds of tools of brass.'

חֹרֶשׁ

m. *a thick wood*, either as being cut, or from the Chaldee to be entangled, Isa. 17 : 9; Eze. 31 : 3;

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with ה parag. 1 Sa. 23 : 16, 18; pl. 2 Ch. 27 : 4.

חַרְשָׁא

Ch. 'enchanter,' 'magician,' *Harsha.*

חֲרֹשֶׁת

f.—(1) *the working* of wood, or stones, Ex. 31 : 5.

(2) ח׳ הַגּוֹיִם *Harosheth of the Gentiles,* Jud. 4 : 2.

חָרַת

TO ENGRAVE. Once, Ex. 32 : 16.

חֶרֶת

'a cutting,' hence 'a wood,' *Hereth.* 1 Sa. 22 : 5.

חֲשׂוּפָא

made naked,' *Hasupha, Hashupha,* Ezr. 2 : 43.

חָשִׂף, חָשִׂיף

m. properly *separated,* used of a little flock separated from others. 1 Ki. 20 : 27. But perhaps it may be from the idea of driving a flock; comp. Arab. חשף to drive a flock.

חָשַׂךְ

(1) TO RESTRAIN, TO HOLD IN. 2 Sa. 18 : 16, 'Joab restrained the people' from pursuing. Pro. 10 : 19, 'he who restrains his lips.' Isa. 58 : 1, 'keep not back (thy throat or mouth).' Gen. 20 : 6.

Hence—(2) *to preserve, to keep safely* from something, Pro. 24 : 11.

(3) *to withhold* something from any one, i. e. to deny it to him; Gen. 39 : 9; 22 : 16.

(4) *to spare, to be sparing of*—(*a*) things, Pro. 13 : 24.—(*b*) men, Isa. 14 : 6; to reserve for something, Job 38 : 23.

Niphal—(1) *to be restrained,* Job 16 : 6.

(2) *to be reserved* for any thing, Job 21 : 30.

חָשַׁף

(1) TO STRIP OFF THE BARK, as of a tree. Joel 1 : 7.

(2) *to strip off* a covering. Isa. 47 : 2, 'strip off the train.' *To make bare* or *naked.* Isa. 52 : 10, 'the Lord has made bare his holy arm.' *To make* a tree *bare,* i. q. to strip off its leaves, Ps. 29 : 9.

(3) *to draw* (as water), properly from the surface, Isa. 30 : 4. Hag. 2 : 16.

חָשִׂף see חָשִׂיף

חָשַׁב

(1) TO THINK, TO MEDITATE. The primary idea seems to be that of *computing, reckoning;* unless perhaps it be that of *mixing,* like Arab. Isa. 10 : 7; Gen. 50 : 20. Followed by an acc. i. q. *to think out, to invent, to compose,* as songs, Am. 6 : 5; artificial work, Ex. 31 : 4; whence חֹשֵׁב *an artificer,* 2 Ch. 26 : 15; a weaver of damask, Ex. 26 : 1. More frequently used in a bad sense; to devise evil, *to plot,* Ps. 10 : 2; Gen. 50 : 20; Jer. 11 : 19; 49 : 20; *to purpose* to do something, Ps. 140 : 5; 1 Sa. 18 : 25.

(2) *to think, to take* to be so and so. Gen. 38 : 15, 'and he thought her (or, took her for) a harlot.' Job 19 : 11. Absol. *to make much account of, to esteem, to prize.* Isa. 13 : 17, 'who do not regard silver.'

(3) *to impute* something to some one, Ps. 32 : 2; Gen. 15 : 6.

Niphal—(1) *to be computed, reckoned,* 2 Ki. 22 : 7; *to be accounted,* Josh. 13 : 3; 2 Sa. 4 : 2.

(2) *to be taken for,*—Pro. 17 : 28, 'even a fool while he is silent is counted wise.' *To be reckoned equal* to some one, Job 18 : 3; hence *to be like,* Isa. 5 : 28. Isa. 2 : 22, 'to what shall he be made equal,' i. e. at how much is he to be estimated? Ps. 88 : 5.

(3) *to be imputed* to some one, Lev. 7 : 18; Num. 18 : 27.

Piel—(1) *to compute, to reckon;* Lev. 25 : 27; 2 Ki. 12 : 16.

(2) *to consider, to think upon,* Ps. 77 : 6.

(3) *to think, to meditate,* Ps. 73 : 16; *to think out,* Pro. 16 : 9; *to devise, to plot,* Dan. 11 : 24; Nah. 1 : 9. Metaph. *to be as though it were*—Jon. 1 : 4, 'the ship was as though it would be broken.'

Hithpael, *to reckon one's self with.* Num. 23 : 9.

חֲשַׁב

Ch. *to reckon, to take for* any thing, Dan. 4 : 32.

חֵשֶׁב

m. *the girdle* of the high priest, Ex. 29 : 5; 39 : 20. So called from its woven work.

חַשְׁבַּדָּנָה

(for חֵשֶׁב בַּדָּנָה 'reason,' 'thought in judging,' perhaps 'wise judge'), *Hashbadana.*

חֲשֻׁבָה

'estimated,' *Hashubah,* 1 Ch. 3 : 20.

חֶשְׁבּוֹן

m.—(1) *reason, understanding,* Ecc. 7 : 25.

(2) *Heshbon.* Num. 21 : 26.

חִשָּׁבוֹן

m. plur. חִשְּׁבֹנוֹת prop. *inventions.*

(1) *warlike engines,* specially for casting darts or stones, 2 Ch. 26 : 15.

(2) *arts, devices.* Ecc. 7 : 29.

חֲשַׁבְיָהוּ, חֲשַׁבְיָה

'whom Jehovah esteems,' *Hashabiah.*

חֲשַׁבְנָה

i. q. the preceding, י being changed into נ, *Hashabnah,* Neh. 10 : 26.

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חַשַׁבְנְיָה
id. *Hashabniah*, Neh. 3 : 10; 9 : 5.

חָשָׂה
(1) TO KEEP SILENCE, TO BE STILL. Ecc. 3 : 7; Ps. 107 : 29.
(2) *to be still, quiet, to rest*, often used of God refusing the looked for aid, Isa. 62 : 1. To turn oneself silently away from any one, Ps. 28 : 1.
Hiphil הֶחֱשָׂה—(1) trans. *to make still, to quiet*, Neh. 8 : 11.
(2) intrans. *to be silent* (properly, to act silently), Jud. 18 : 9.
(3) *to be quiet*, Isa. 57 : 11; 1 Ki. 22 : 3. As to וַהֲחַשׁ Job 31 : 5, see Analyt. Ind.

חֲשׁוּב
'considerate,' *Hashub*, *Hasshub*.

חֲשׁוֹךְ
Ch. *darkness*, Dan. 2 : 22. Root חֲשַׁךְ.

חֲשׁוּקִים see חֲשֻׁקִים

חָשַׁח
Ch.—(1) *to be needful*. Ezr. 6 : 9, 'what things are needful.'
(2) *to reckon needful*, Dan. 3 : 16.

חֲשַׁחוּת
f. *need*, what is needful, Ezr. 7 : 20.

חֲשֵׂכָה see חֲשֵׁיכָה

חוּשָׁם see חֲשָׁיִם

חָשַׁךְ
TO BE DARK, TO BE DARKENED, TO BE SURROUNDED WITH DARKNESS. Used of the sun, Job 18 : 6; of the earth, Ex. 10 : 15; of eyes becoming dim, Lam. 5 : 17.
Hiphil—(1) *to darken, to make dark*. Am. 5 : 8, 'he makes the day dark (even unto) night.' Metaph. Job 38 : 2, 'who is this, who darkens (my) counsel with unwise words;' i. e. strives to hinder it.
(2) intrans. *to be dark*, Ps. 139 : 12.

חָשׁךְ
pl. חֲשָׁכִים adj. *dark*, metaph. *obscure, mean, ignoble*, Pro. 22 : 29.

חֹשֶׁךְ
m.—(1) *darkness*, Gen. 1 : 2; Ex. 10 : 21; hence a dark place, as Hades, Ps. 88 : 13; an underground prison, Isa. 42 : 7; treasures of darkness; i. e. hid in darkness, in underground cells, Isa. 45 : 3.
(2) metaph.—(*a*) *misery, adversity*. Isa. 9 : 1; Job 15 : 22, 'he does not hope to return out of darkness (or destruction).' Also used of *death*, Ecc. 11 : 8.—(*b*) *ignorance*, Job 37 : 19.—(*c*) *sadness*, Ecc. 5 : 16.—(*d*) *wickedness*, Pro. 2 : 13.

חֲשֵׁכָה
fem. id. Gen. 15 : 12; also חֲשֵׂכָה Ps. 139 : 12. Plur. Isa. 50 : 10.

חֲשֵׁכָה or חֲשֵׂכָה
const. חֲשֵׁכַת f. id. Ps. 18 : 12.

חֲשֵׁכָה
f. *darkness*. Mic. 3 : 6, 'and darkness shall surround you, so that ye shall not divine.'

חָשַׁל
unused in Kal, *to prostrate, to weaken*.
Niphal, part. *the weakened, the wearied*, Deut. 25 : 18.

חַשֵּׁל
Ch. *to make thin*, hence *to crush, to beat fine*, Dan. 2 : 40.

חָשַׁם
an unused root. Arab.—(1) *to be fat*.—(2) *to have many servants* (prop. to be rich, wealthy).

חָשָׁם
'rich,' wealthy,' *Hashum*.

חוּשָׁם see חָשָׁם

חֶשְׁמוֹן
'fatness,' 'fat soil,' *Heshmon*.

חַשְׁמוֹנָה
id. *Hashmonah*, Num. 33 : 29.

חַשְׁמַל
m. *brass made smooth*, i. e. *polished*, Eze. 1 : 4, 27; 8 : 2; as from חָמַשׁ (ח being rejected by aphæresis), and מל, a syllable which is shewn to have the signification of *smoothness* and *brightness*, by many roots which commence with it.

חַשְׁמַנִּים
m. pl. Ps. 68 : 32, 'those who are fat,' i. e. rich, nobles; comp. Arab. חשים a great man with a large retinue.

חָשַׁן
an unused root, i. q. Arab. *to be fair*, Conj. II. IV. to adorn.

חֹשֶׁן
m. *ornament*, used of the breastplate of the high priest, Ex. 28 : 15; Lev. 8 : 8.

חָשַׁק
(1) properly TO JOIN TOGETHER, and intrans. *to be joined together, to adhere*. In Kal always metaph.—
(2) *to cleave* to any one, i. e. to be attached with very great love, Gen. 34 : 8; Deut. 7 : 7. Isa. 38 : 17, 'and thou hast loved my life (and hast drawn it up) from the pit of destruction.'
(3) *to like* to do something, 1 Ki. 9 : 19; 2 Ch. 8 : 6.
Piel, *to join together*, Ex. 38 : 28.
Pual, pass. of Piel, ibid. 27 : 17.

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חֵשֶׁק

m. *desire, delight*, 1 Ki. 9 : 1. Isa. 21 : 4, 'the night of my pleasure.'

חֻשׁוּקִים, חֲשֻׁקִים

m. plur. *joinings*, i. e. poles or rods, used to join together the tops of the columns of the court of the holy tabernacle, Ex. 27 : 10; 38 : 10.

חִשֻּׁקִים

m. pl. *the spokes* of a wheel, by which the nave and the rim *are joined*, 1 Ki. 7 : 33.

חָשַׁר

an unused root. Arab. to gather together.

חֲשָׂרָה or חֲשֵׂרָה

f. *the gathering together, collection* of waters, poet. used of the clouds, 2 Sa. 22 : 12.

חִשֻּׁרִים

masc. plur. *nave* of a wheel, at which the spokes are *gathered together*, 1 Ki. 7 : 33.

חָשַׁשׁ

an unused root. The primary signification is in Arab. Conj. IV. to be dried up, to be dry.

חָשִׁישׁ

m. *dry grass, hay*. Isa. 5 : 24, 'dry grass of flame,' i. e. burning. Isa. 33 : 11.

חַת

(from חָתַת)—(1) adj. *broken* (as a bow), 1 Sa. 2 : 4; *confounded, fearful*, Jer. 46 : 5.

(2) subst. *fear, alarm*, Gen. 9 : 2; Job 41 : 25.

חֵת

'fear,' 'terror,' *Heth*, Gen. 10 : 15, progenitor of the nation bearing the same name, *Hittites*; sometimes חִתִּי plur. חִתִּים.

Fem. חִתִּית Ezc. 16 : 3, plur. חִתִּיּוֹת 1 Ki. 11 : 1.

חָתָה

TO TAKE, TO TAKE HOLD OF, TO SEIZE. It is once applied to a man, Ps. 52 : 7; elsewhere always, to fire or burning coals. Isa. 30 : 14, 'to take away fire from a hearth.' Pro. 6 : 27; 25 : 22, 'for thou wilt take coals of fire (and heap them) on his head.'

חִתָּה

(from חָתַת) f. *terror, fear*, Gen. 35 : 5.

חִתּוּל

(from חָתַל) m. *a bandage* for binding up a wound, Eze. 30 : 21.

חַתְחַת

adj. *timid, fearful*, Ecc. 12 : 5. Root חָתַת.

חֵת see חִתִּי

חִתִּית

(from חָתַת) f. *terror, alarm*, Eze. 32 : 23; 26 : 17, 'their alarm,' i. e. that which they cause.

חָתַךְ

properly TO CUT, TO DIVIDE, hence *to decree, to determine*.

Niphal, pass. Dan. 9 : 24, 'seventy weeks are determined (and shall come) upon thy people.'

חָתַל

TO WRAP UP WITH BANDAGES, TO SWADDLE a new-born child, Arab. properly, to cover, hence, to hide, to deceive.

Pual and Hophal, pass. Eze. 16 : 4.

חִתְלָה

f. *a bandage, a swaddling band*, Job 38 : 9.

חֶתְלֹן

'a hiding-place,' 'a place wrapped up,' *Hethlon*.

חָתַם

(1) TO SEAL, TO SEAL UP, TO SET A SEAL UPON. Jer. 32 : 10; Isa. 8 : 16; Job 37 : 7, 'he seals up the hand of every man,' i. e. restrains them from from labour, hinders them from using their hands. Job 33 : 16, properly 'he seals up their instruction,' i. e. instructs them privately. From a roll or letter when completed receiving a seal, the signification arises—

(2) *to complete* (like Arab. to mark with a sign of conclusion). Dan. 9 : 24.

Niphal, *to be sealed*, Est. 3 : 12; 8 : 8.

Piel, *to shut*. Job 24 : 16, 'in the day they hide themselves,' properly 'they shut up an enclosure around themselves.'

Hiphil, i. q. Piel, Lev. 15 : 3, 'whether he stop his flesh from flowing,' i. e. the passage be so stopped that the issue cannot run freely.

חָתַם

Ch. i. q. Heb. *to seal*, Dan. 6 : 18.

חוֹתָם see חֹתָם

חוֹתָמֶת

f. id. *a seal*, Gen. 38 : 25.

חָתַן

(1) TO GIVE ONE'S DAUGHTER IN MARRIAGE. Hence part. *a father-in-law, the wife's father*, Ex. 18 : 1. Fem. *a mother-in-law*, wife's mother. Deut. 27 : 23.

(2) *to take in marriage*.

Hithpael, *to give or receive a daughter in marriage; to join affinity*, Gen. 34 : 9; Deut. 7 : 3; 2 Ch. 18 : 1. Arab. further signifies, to circumcise an infant; also to provide a nuptial feast, or a feast at the circumcision of an infant. The

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primary and genuine meaning may be *to cut off, to circumcise;* and then the word used for the festival of circumcision was applied to that of a marriage.

חָתָן

m.—(1) *a bridegroom,* Ps. 19 : 6; Isa. 62 : 5. Ex. 4 : 25, 'bridegroom of blood.' Aben Ezra says, 'It is customary for women to call a son when he is circumcised, bridegroom.' Those who apply these words to Moses, seem to have made a great mistake.

(2) *a son-in-law,* Gen. 19 : 12; Jud. 15 : 6.

(3) *a connection by marriage,* 2 Ki. 8 : 27.

חֲתֻנָּה

f. *marriage, nuptials,* Cant. 3 : 11.

חָתַף

TO SEIZE, TO RAVIN, as a lion, Job 9 : 12.

חֶתֶף

m. *prey,* used poet. for אִישׁ חֶתֶף *a robber,* Pro. 23 : 28.

חָתַר

TO BREAK or DIG THROUGH a wall, Eze. 8 : 8; Job 24 : 16; *to break through into,* Am. 9 : 2, 'if they break through into Hades.' Metaph. *to break through* the waves in rowing, *to row.* Jon. 1 : 13.

חָתַת

(1) prop. TO BREAK. In Kal only—

(2) intrans. *to be broken,* specially *to be broken down with fear, to be confounded.* Job 32 : 15; Isa. 20 : 5.

Niphal נִחַת (identical in form with Piel and Niphal of נָחַת), fut. יֵחַת, pl. יֵחַתּוּ—(1) *to be broken,* of a dominion, Isa. 7 : 8; of justice, or the salvation of God, Isa. 51 : 6.

(2) *to be broken down with fear, to be confounded.* Deut. 31 : 8, 'fear not, neither be confounded;' Jer. 1 : 17; Isa. 30 : 31; Mal. 2 : 5, 'and he feared my name,' stood in awe of it.

Piel—(1) *to be broken* (as a bow), Jer. 51 : 56.

(2) *to frighten,* Job 7 : 14.

Hiphil הֵחֵת, fut. יָחֵת, with suff. יְחִתֵּנִי, once יְחִיתֵן Hab. 2 : 17, for יְחִתֵּן, rarely like regular verbs הַחְתַּתִּי Jer. 49 : 37.—(1) *to break, to break to pieces,* Isa. 9 : 3.

(2) *to frighten, to put to shame,* Jer. 1 : 17; Job 31 : 34.

חֲתַת

m.—(1) *terror,* Job 6 : 21.

(2) *Hathath,* 1 Ch. 4 : 13.

ט

Teth, טֵית, the ninth letter of the alphabet; as a numeral, *nine.* The name of this letter is commonly explained to mean *a serpent* (Arab. טיט). Others make it *something rolled* or *twisted together,* from טיה Arab.; or perhaps it is Egypt. *tôt,* hand.

As to *the pronunciation,* ט is *t* uttered with a certain roughness of the throat; different from ת whether aspirated (th, θ) or smooth (t, τ).

The LXX. with very few exceptions, constantly render ט by τ; and by converse usage in the Syriac, for the Greek τ is always found ט, and for θ, ת.

It is changed—(*a*) with צ, see that letter.—(*b*) ת, as חָתַף, חָטַף.—(*c*) with ד, which see.

טְאֵב

Ch. TO BE GLAD, Dan. 6 : 24. See טוֹב.

טְאטֵא see טוּט

טָב

Ch. *good.* Dan. 2 : 32; Ezr. 5 : 17, 'if it seem good to the king,' i. e. if pleasing. Comp. טוֹב.

טָבְאַל

in pause טָבְאַל 'the goodness of God,' or, 'God is good.' Syriac form for טוֹבְאֵל, *Tabeal, Tabeel,* Isa. 7 : 6. Ezr. 4 : 7.

טָבַב

an unused root. Syriac טב Aph. to spread a good report.

טְבוּלִים

m. plur. *head-bands, tiaras, turbans,* Eze. 23 : 15. I take it from Æthiop. טבלל to twist round, to twist round with bands.

טַבּוּר

m. *lofty place, summit,* from טָבַר. Jud. 9 : 37, 'they come down from the height of the land.' Eze. 38 : 12, 'who dwell in the height of the earth,' the Holy Land; considered to be more lofty than other countries.

טָבַח

(1) TO KILL (cattle), Ex. 21 : 37; specially for food, 1 Sa. 25 : 11; Pro. 9 : 2.

(2) *to kill, to slay* men, Ps. 37 : 14; Lam. 2 : 21.

טַבָּח

m. *a slayer,* hence—

(1) *a cook,* 1 Sa. 9 23, 24.

(2) *an executioner,* hence *one of the king's guard,* 2 Ki. 25 : 8; Gen. 37 : 36, 'the captain of the executioners,' i. e. of the body guard.

טַבָּח

Ch. *an executioner,* hence *one of the king's guard,* Dan. 2 : 14.

טֶבַח

m.—(1) *a slaying* of cattle, Pro. 7 : 22; also *slaughter* of men, Isa. 34 : 2, 6.

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(2) *slain beasts, banquets* so prepared, Pro. 9 : 2; Gen. 43 : 16.
(3) *Tebah*, Gen. 22 : 24.

טַבָּחָה

f. *a cook*, 1 Sa. 8 : 13.

טִבְחָה

f.—(1) *a slaying* of cattle, *slaughter-house*, Ps. 44 : 23; Jer. 12 : 3.
(2) *slain beasts*, and banquets prepared from their flesh, 1 Sa. 25 : 11.

טִבְחַת

Tibhath, 1 Ch. 18 : 8, which in 2 Sa. 8 : 8, is בְּטִבְחַת.

טָבַל

TO DIP, TO DIP IN, TO IMMERSE, Gen. 37 : 31; Ex. 12 : 22. Intrans. *to immerse oneself.* 2 Ki. 5 : 14, 'he dipped himself in the Jordan seven times.'
Niphal, pass. Josh. 3 : 15.

טְבַלְיָהוּ

'whom Jehovah has immersed,' i. e. 'purified,' *Tebaliah*, 1 Ch. 26 : 11.

טָבַע

(1) properly TO SINK, TO PRESS IN to any soft material, hence *to impress a seal, to seal.*
(2) intrans. *to sink, to be dipped, plunged*, as in clay, a ditch. Ps. 9 : 16; Lam. 2 : 9, 'her gates are sunk into the earth.' Figuratively, 1 Sa. 17 : 49, 'and the stone sank (i. e. was infixed) in his forehead.'
Pual i. q. Kal No. 2, Ex. 15 : 4.
Hophal id., Jer. 38 : 22; used of foundations of the earth, the mountains, Job 38 : 6.

טַבַּעַת

f.—(1) *a seal, a seal-ring*, Gen. 41 : 42; Est. 3 : 10.
(2) *a ring* of any sort, although without a seal, Ex. 35 : 22; 37 : 3.

טַבָּעוֹת

'rings,' *Tabaoth*, Ezr. 2 : 43.

טָבַר

an unused root, prob. i. q. צָבַר *to heap up.*

טַבְרִמּוֹן

for טָב רִמּוֹן 'Rimmon is good,' *Tabrimmon*, 1 Ki. 15 : 18.

טַבָּת

pernaps 'renowned,' root טָבַב, *Tabbath*, Jud. 7 : 22.

טֵבֵת

the tenth Hebrew month; from the new moon in January to that in February, Est. 2 : 16. Called by the Egyptians Τῦβι.

טָהוֹר

adj. *pure*, specially—(*a*) *clean*, as to a garment, Zech. 3 : 5.—(*b*) *unmixed, unalloyed*, e. g. as of gold, Ex. 25 : 11.—(*c*) in a Levitical sense, Lev. 13 : 17; applied to animals, Gen. 7 : 2.—(*d*) in a moral sense, Ps. 12 : 7; Job 14 : 4.
Subst. *purity*, Pro. 22 : 11.

טָהֵר

(1) TO SHINE, TO BE BRIGHT,
(2) *to be*, or *to become clean*, or *pure*—(*a*) in a physical sense, 2 Ki. 5 : 12.—(*b*) in a Levitical sense, Lev. 11 : 32.—(*c*) in a moral sense, Job 4 : 17.
Piel—(1) *to purify, to cleanse*, as a land from dead bodies, Eze. 39 : 12; from the pollution of idols, Eze. 37 : 23; the temple from filth, 2 Ch. 29 : 15; the sky from clouds, Job 37 : 21; men from sins, Mal. 3 : 3.
(2) *to declare* some one or something *clean*—(*a*) in a Levitical sense, Lev. 13 : 6.—(*b*) in a moral sense, Ps. 51 : 4.
Pual, *to be cleansed*, part. fem., Eze. 22 : 24.
Hithpael הִטַּהֵר and הִתְטַהֵר *to cleanse one's self*, Gen. 35 : 2; Lev. 14 : 4.

טֹהַר

m.—(1) *brightness, purity* of the air, or heaven, Ex. 24 : 10.
(2) *purification*, Lev. 12 : 4, 6.

טֹהַר

m. *purity*, Job 17 : 9; Pro. 22 : 11, ק'.

טָהָר

m. *splendour, brightness*, majesty. Ps. 89 : 45, 'thou hast made his brightness (or majesty) to cease;' or, 'thou hast made to cease (and takest away) from his brightness.'

טָהֳרָה

fem.—(1) *purity* of heart, 2 Ch. 30 : 19.
(2) *purification, cleansing*, Lev. 12 : 4; 13 : 35.

טוּא or טוֹא see טוּט

טוֹב

for the future, יִטַּב from יָטַב is used.
(1) TO BE GOOD—(*a*) טוֹב לְ *it is good for me*, it goes well with me, Deut. 5 : 30; also, to be in good health, 1 Sa. 16 : 16; 20 : 12. Job 13 : 9, *is it well* for you *that.*—(*b*) טוֹב בְּעֵינֵי it is good in my eyes, i. e. 'it pleases me,' Num. 24 : 1. Est. 1 : 19, 'if it please the king.' Job 10 : 3, 'does it please thee?'
(2) *to be beautiful, pleasant*, Num. 24 : 5.
(3) *to be cheerful, merry*, 1 Sa. 25 : 36.
Hiphil—(1) *to do well, to do* something *rightly*, 1 Ki. 8 : 18; 2 Ki. 10 : 30.
(2) *to do good* to some one, *to confer benefits*, Eze. 36 : 11.
(3) *to make fair, to adorn*, Hos. 10 : 1.
(4) *to make cheerful*, Ecc. 11 : 9.

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טוֹב

adj.—(1) *good*, in various senses—(*a*) physically, as a *good* (i. e. fertile) *land*, Ex. 3:8; *a good tree*, 2 Ki. 3:19; *good gold*, i. e. pure, Gen. 2:12.

(*b*) *good, kind, upright*, Isa. 5:20; and neutr. goodness, uprightness, kindness. עָשָׂה טוֹב to act well, live honestly, Ps. 34:15; to shew kindness, Gen. 26:29. טוֹב לְ to be kind towards some one, Lam. 3:25. טוֹב עַיִן a man of a kind eye, i. e. merciful, Pro. 22:9. Often used—(*aa*) of *a good*, i. e. *a happy lot*, Ecc. 8:12; Deut. 6:24; Ps. 119:71.—(*bb*) טוֹב בְּעֵינֵי פ׳ good in the eyes of some one, *what pleases* some one. Gen. 16:6, 'do to her that which seems good to thee'=as thou wilt, Ecc. 2:26.—Adv. *well, very good*, 2 Sa. 3:13; Ruth 3:13, and subst. *something good*, Job 7:7; Pro. 24:25.

(2) *goodly, fair, beautiful*, used of persons, Ex. 2:2; and of things, Isa. 5:9; Gen. 24:16.

(3) *pleasant, agreeable*, Gen. 3:6; Cant. 1:2. Especially used of smell, Ps. 133:2; Jer. 6:20.

(4) *well off, prosperous, happy*, Isa. 3:10. Ps. 112:5, 'O happy man.'

(5) *distinguished, great, excelling*. Ps. 69:17, 'for great is thy loving-kindness.'

(6) *cheerful, merry*, Est. 8:17. Ecc. 9:7.

(7) *Tob*, Jud. 11:3; 2 Sa. 10:6.

טוֹב אֲדֹנִיָּהוּ

Tob-adonijah, 2 Ch. 17:8.

טוּב

m.—(1) *goodness*. Ps. 119:66, 'goodness of intelligence,' good understanding; *the goodness*, i. e. *the kindness* of God, Ps. 25:7.

(2) concr. *that which is good*, or *best* of any thing, i. e. the best part, Gen. 45:18, 23, the best gifts of the land.

(3) *goods*, i. e. *wealth, property*, Deut. 6:11; precious things, Gen. 24:10.

(4) *beauty*. Hos. 10:11; Zec. 9:17.

(5) *welfare, happiness*, Job 20:21; 21:16.

(6) with לֵב *gladness, cheerfulness*. Deut. 28:47; Isa. 65:14.

טוֹבָה

f.—(1) *that which is good*. Neh. 5:19, 'remember me, O my God, לְטוֹבָה for good,' i. e. that thou also wilt do good to me. Ps. 86:17.

(2) *the goodness, kindness* of God, Ps. 65:12.

(3) *goods, wealth*, Ecc. 5:10.

(4) *welfare, happiness*, Ps. 16:2; 106:5.

טוֹבִיָּה and טוֹבִיָּהוּ

i. q. טוֹב לַיהוָה 'pleasing to Jehovah,' *Tobiah, Tobijah*.

טָוָה

(1) i. q. Arab. טוי TO ROLL TOGETHER, TO TWIST, hence TO SPIN. Ex. 35:25, 26.

(2) *to suffer hunger, to fast*. Properly, *to be twisted*, i. e. in the bowels. Hence טְוָת.

טוּחַ

TO SPREAD OVER, TO DAUB, as a wall with plaster, Lev. 14:42; Eze. 13:10—15; as eyes that they may not see, Isa. 44:18, טַח for טָח (as if from טָחַח).

Niphal, pass. Lev. 14:43, 48.

טוּט

Kal unused. Arab. צוט to collect. Hence טִיט and—

Pilpel טִאטֵא *to take away clay* (comp. דִּשֵּׁן to take away ashes). Isa. 14:23, 'I will sweep her (Babylon) away with the besom of destruction;' i. e. I will altogether destroy, as though her site had been swept clean. From this is derived טַטְאֲטֵא.

טוֹטָפוֹת

pl. f. *bands, fillets*, i. e. scrolls of parchment with sentences written on them out of the law of Moses, Ex. 13:16; Deut. 6:8. This word is for טָפְטָפָה. Root טוּף.

טוּל

unused in Kal. Arab. טאל Med. Waw, TO BE LONG.

Hiphil, *to throw down at length, to prostrate; to throw, to cast*, as a spear, 1 Sa. 18:11; *to cast out* as from a country, Jer. 16:13; from a ship, Jon. 1:5, 12; *to send forth* a wind, Jon. 1:4.

Hophal, *to be prostrated*, Ps. 37:24; *to be cast* as a lot, Pro. 16:33; *to be cast out*, Jer. 22:28.

Pilpel, *to prostrate, to cast forth*, Isa. 22:17.

טוּף

an unused root. Arab. טאף Med. Waw, *to surround*.

טוּר

an unused root, like דּוּר, *to surround*.

טוּר

m.—(1) *a wall* around about, *a fence, an inclosure*. Eze. 46:23.

(2) *a row*, as of precious stones, Ex. 28:17; or of hewn stone, 1 Ki. 7:12; also applied to *a row* of other things.

טוּר

Ch. m. *a mountain, a rock*. Dan. 2:35; i. q. Heb. צוּר.

טוּשׂ

TO FLY VIOLENTLY, TO SEEK FOR PREY, as an eagle, properly to dash upon. Job 9:26.

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טָוֹת

Ch. f. *a fast*, adv. fasting, not having taken food, Dan. 6 : 19. Root תָּוָא i. q. Heb. תָּוָה.

טָחָה

unused in Kal, TO STRETCH OUT, TO EXTEND.

Pilel part. 'those who draw' the bow, i. e. *archers*, Gen. 21 : 16.

טְחוֹן

masc. *a mill*, worked by hand, Lam. 5 : 13. Root טָחַן.

טְחוֹרִים

m. pl. *tumours of the anus*, hæmorrhoidal *mariscæ* (see תְּחֹר), protruding through tenesmus in voiding. 1 Sa. 6 : 11, 17; Deut. 28 : 27, in קרי.

טְחוֹת

pl. f. according to the Hebrew interpreters *reins*, because of their being covered over with fat; from טוּחַ. Used as the seat of the mind and thoughts. Ps. 51 : 8, 'behold thou delightest in truth in the reins (of a man).' Job 38 : 36, 'who taught the reins (this) wisdom,' sc. so that thou knowest and understandest all these things.

טָחַח see טָוַח

טָחַן

TO CRUSH SMALL, Ex. 32 : 20; specially *to grind* in a hand-mill, Jud. 16 : 21; 'to grind the person of the poor,' i. e. to oppress him; Isa. 3 : 15. Job 31 : 10, 'let my wife grind for another,' be his mill-woman, i. e. his most abject slave and concubine.

טְחֵנָה

f. *a mill* worked by hand, Ecc. 12 : 4.

טְחֹנוֹת

pl. f. *those that grind, the grinders*, or *molar* teeth. Ecc. 12 : 3.

טָחַר

an unused root. Syr. *to pant* under a load, also used of alvine straining.

טִיחַ

m. *covering over*, *plaister*, Eze. 13 : 12. Root טוּחַ.

טִיט

masc.—(1) *clay*, *loam*, Isa. 41 : 25; Nah. 3 : 14.

(2) *mud*, mire, Ps. 18 : 43. Arab. طِيْنَة clay collected in the bottom of a pond. Root טִוַּח.

טִין

Ch. m. CLAY, POTTERS' CLAY. Dan. 2 : 41, 43, 'earthenware.' Arab. id.

טִירָה

fem.—(1) *a wall*, *a fence*, round about, from טוּר.

(2) *a place fenced off by a wall* or hedge; hence—*a fortress*, Cant. 8 : 9; *an enclosure*, a country village, an encampment, Gen. 25 : 16; Num. 31 : 10.

טַל

m. *dew*, Gen. 27 : 28; Isa. 26 : 19. Root טָלַל.

טַל

Ch. id., Dan. 4 : 12.

טָלָא

TO PATCH, TO SEW UP. (Ch. id.)

Part. pass. *spotted*, having large spots like patches on a garment. Gen. 30 : 32; Eze. 16 : 16.

Pual part. Josh. 9 : 5, 'patched up shoes.'

טְלָאִים see טְלִי and טָלֶה

טָלָה

an unused root, Syr. טלא *to be fresh*. Hence—

טֶלֶה

m. *a young lamb*, 1 Sa. 7 : 9; Isa. 65 : 25.

טַלְטֵלָה

fem. *a casting forth*, Isa. 22 : 17. Root טוּל.

טְלִי

i. q. טֶלֶה, only in plur. masc. טְלָאִים for טְלָיִם *young lambs*, Isa. 40 : 11.

I. טָלַל

Arab. *to moisten gently*, as the earth with dew or showers.

II. טָלַל

i. q. צָלַל Arab. II. TO OVERSHADOW, hence *to cover over*.

Piel, *to cover*, especially with beams or planks, Neh. 3 : 15.

טַלַּל

Ch. i. q. Heb. No. II.

Aphel, *to take shelter*, Dan. 4 : 9.

טָלַם

an unused root. Aram. Arab. Æth. to oppress : *to do wrong* to.

טֶלֶם

'oppression,' *Telem*, Josh. 15 : 24; in the opinion of Kimchi and others, the same as is called in 1 Sa. 15 : 4, טְלָאִים (young lambs).

טַלְמוֹן

'oppressed,' *Talmon*, Ezr. 2 : 42.

טָמֵא

(1) TO BE OR TO BECOME UNCLEAN, TO BE POLLUTED. Especially used of uncleanness in a Levitical sense, Lev. 11 : 1—31; 15 : 32. Also *to defile oneself* with any thing. Ps. 106 : 39.

Niphal, *to pollute one's self*, as a woman by adultery, Num. 5 : 13; a people by whoredom or idolatry, Hos. 5 : 3. Eze. 20 : 43.

Piel—(1) *to pollute*, *to defile*, Lev. 15 : 31, hence—(*a*) *to profane* a land

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with wickedness, Lev. 18:28; the temple, Ps. 79:1; the high places i. e. to destroy them, to take them away, 2 Ki. 23:8.—(*b*) *to violate* a woman, Gen. 34:5.

(2) *to declare* any one *unclean*, Lev. 13:3.

(3) *to make be polluted, to cause to pollute one's self*, Eze. 20:26.

Pual part. *polluted*, Eze. 4:14.

Hithpael, *to pollute one's self*, Lev. 11:43; 21:11.

Hothpael id. Deut. 24:4.

טָמֵא

adj. *impure, unclean*—(*a*) in a Levitical sense, Lev. 5:2; Deut. 14:19.—(*b*) in a moral sense, Job 14:4. Eze. 22:5, polluted of name, infamous.

טָמְאָה

f. Mic. 2:10, and—

טֻמְאָה

f. *uncleanness, pollution*, Lev. 5:3; also an unclean thing, Jud. 13:7. Plur. const. Lev. 16:19.

טָמָה

i. q. טָמֵא; at least some of the forms of this verb follow the analogy of verbs לה. So—

Niphal, Lev. 11:43; Job 18:3, 'we are unclean in your eyes,' i. e. impious.

טָמַן

TO HIDE, Josh. 2:6; specially under the earth, *to bury*, Gen. 35:4. טָמַן לְ פַּח Ps. 140:6, to hide a snare for any one, i. e. to plot against him. Job 3:16, a hidden abortion. Job 20:26, 'all darkness (or calamity) is hid (reserved) in his treasuries.' Pro. 19:24, 'the slothful man hides his hand in the dish;' the hand being dipped slowly and deeply in the dish.

Niphal, *to hide one's self* underground, Isa. 2:10.

Hiphil i. q. Kal, 2 Ki. 7:8.

טָנָא

an unused root, perhaps i. q. Arab. وَنَى to twine, to weave.

טֶנֶא

m. *a basket*. Deut. 26:2, 4.

טָנַף

unused in Kal. Aram. to be soiled, to be dirtied.

Piel, *to dirty, to soil*, Cant. 5:3.

טָעָה

i. q. תָּעָה TO GO ASTRAY, Aram. id.

Hiphil, *to lead astray*, Eze. 13:10.

טָעַם

(1) TO TASTE—(*a*) *to try the flavour*, Job 12:11.—(*b*) *to taste, to eat* a little, 1 Sa. 14:24.—(*c*) *to perceive by the taste* or *flavour*, 2 Sa. 19:36.

(2) *to perceive mentally*, Pro. 31:18. Ps. 34:9, 'taste (perceive) and see that Jehovah is good.'

טְעַם

Ch. id.

Pael, *to give to taste*, i. e. to eat, Dan. 4:22.

טַעַם

m.—(1) *taste, flavour* of food, Num. 11:8; Jer. 48:11; Job 6:6.

(2) metaph. *taste* for *judgment, discernment, reason*, 1 Sa. 25:33; Ps. 119:66. Pro. 11:22, 'a woman without discernment.' שִׁנָּה טַעַם *to change one's reason*, i. e. to feign one's self mad, Ps. 43:1. מְשַׁנֵּי טַעַם who give an answer intelligently. Pro. 26:16.

(3) *the sentence of a king*; hence *a royal decree*, Jon. 3:7.

טַעַם

m. Ch. *a decree, mandate*, Ezr. 6:14.

טְעַם

m. Ch.—(1) *taste, flavour*; specially, pleasant. Dan. 5:2, 'in the taste of wine,' i. e. in his cups, whilst drinking.

(2) *intelligence, reason*, Dan. 2:14. יְהַב טְעֵמָא to give account, Dan. 6:3. שִׂים טְעֵם עַל to regard any thing, make account of it, Dan. 3:12.

(3) *sentence, royal edict*, Dan. 3:10. שִׂים טְעֵם to give forth a mandate, Ezr. 4:19. Used of a cause to be judged, Ezr. 5:5. בַּעַל טְעֵם holder of judicial authority, or rule, a royal prefect, Ezr. 4:8.

I. טָעַן

TO PIERCE THROUGH with a sword.

Pual, pass. Isa. 14:19.

II. טָעַן

TO LOAD beasts of burden, Gen. 45:17.

טַף

m. collect. *little children, boys and girls*, so called from their brisk and tripping gait (from טָפַף), Gen. 34:29; Eze. 9:6; Ex. 12:37. Sometimes it extends to the *whole family*. 2 Ch. 20:13, 'also their families, (to wit) their wives and children.' Gen. 47:12, 'according to their family.'

טָפַח

unused in Kal. Syr. to spread out.

Piel—(1) TO SPREAD OUT, TO EXPAND, as the heaven, Isa. 48:13.

(2) *to carry* little children *on the palms*; denom. from טֶפַח, Lam. 2:22.

טֶפַח

m.—(1) properly, the open hand, *the palm*, used as the measure of four fingers, 1 Ki. 7:26. Ps. 39:6, 'behold, thou hast made my days as handbreadths,' i. e. very short.

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(2) in architecture, *mutuli;* i. e. projecting stones, on the tops of which beams rest, 1 Ki. 7 : 9.

טֹפַח

m. *a palm, a handbreadth,* Ex. 25 : 25; Eze. 40 : 5.

טְפָחִים

m. plur. *bearing in the arms, carrying* children, Lam. 2 : 20.

טָפַל

prop. TO PATCH, TO SEW TOGETHER; figuratively, *to frame lies,* Ps. 119 : 69; Job 13 : 4. Elliptically, Job 14 : 17, 'and thou devisest (false things) upon my iniquity,' i. e. thou increasest my sins with false charges.

טִפְסָר

m. Jer. 51 : 27; Nah. 3 : 17, *a satrap, a governor* amongst the Assyrians and Medes. Bohlen compares Sanscr. *adhipaćara,* king's legate.

טָפַף

Arab. TO BE BRISK OR NIMBLE in walking, TO TRIP ALONG, to walk with short steps, used of children, also of women loving display. It once occurs Isa. 3 : 16, to wag, to waddle.

טְפַר

Ch. m.—(1) THE NAIL of a man, Dan. 4 : 30.

(2) *the claw* or *hoof* of beasts, Dan. 7 : 19.

טָפַשׁ

TO BE FAT; metaph. *to be inert, stupid.* Ps. 199 : 70.

טָפַת

'a drop' = נִטְפָּה, root נָטַף, *Taphath.*

טָרַד

TO THRUST; hence *to follow on continually* one after another, Pro. 19 : 13; 27 : 15, 'a thrusting dropping,' i. e. dropping continually.

טָרַד

Ch. *to thrust out, to drive out, to cast out,* Dan. 4 : 22, 29, 30.

טָרָה

an unused root, *to be fresh.* The primary idea is perhaps that of plucking off, i. q. טָרַף.

טָרוֹם

i. q. טֶרֶם *not yet,* Ruth 3 : 14 כתיב.

טָרַח

unused in Kal. Arab. I. IV. VIII. TO CAST DOWN, TO THROW.

Hiphil, Job 37 : 11, 'also upon the showers (God) casts down a thick cloud;' the clouds themselves seeming to be cast down by the weight of the rain in them. But it may be translated, 'he loads the cloud with a shower.'

טֹרַח

m. *burthen, trouble,* Deut. 1 : 12; Isa. 1 : 14.

טָרִי

adj. *fresh,* used of a wound, Isa. 1 : 6; of a jaw-bone of an ass, Jud. 15 : 15. Root טָרָה.

טָרַם

an unused root, prob. i. q. טָרַף to pluck off.

טֶרֶם

pr. a cutting off, a part cut off; hence *beginning,* although I do not lay this derivation down as certain.

(1) בְּטֶרֶם prop. in the beginning, before the beginning, i. e. *before that, previously,* Ps. 90 : 2. Job 10 : 21, 'before I shall go;' Jer. 1 : 5, 'I sanctified thee before thou camest forth.' Zeph. 2 : 2.

(2) מִטֶּרֶם properly, from the beginning, for *before the beginning,* Hag. 2 : 15.

(3) טֶרֶם—(*a*) *not yet.* 1 Sa. 3 : 7; Gen. 2 5; Ex. 10 : 7.—(*b*) *before that,* Josh. 3 : 1; Isa. 65 : 24.

טָרַף

(1) TO PLUCK OFF.

(2) *to pull, tear, in pieces,* as a wild beast, Gen. 37 : 33; Deut. 33 : 20. Metaph. used of anger, Job 16 : 9; and thus even of God, Ps. 50 : 22, 'lest I tear' like wild beasts.

Niphal, pass. of No. 2. Ex. 22 : 12; Jer. 5 : 6.

Pual id. Gen. 37 : 33; 44 : 28.

Hiphil, *to tear up food,* i. e. to make some one eat, *to feed,* Pro. 30 : 8.

טָרָף

adj. *fresh, newly plucked,* of a leaf, Gen. 8 : 11.

טֶרֶף

m.—(1) *a green leaf, a leaf newly plucked,* so called from tearing off. Eze. 17 : 9.

(2) *an animal torn in pieces, the prey of a wild beast.* Job 4 : 11. הָרֵי טֶרֶף 'mountains of prey,' i. e. of depredators, thieves, whence they come forth for booty, Ps. 76 : 5.

(3) *food,* Pro. 31 : 15; Mal. 3 : 10.

טְרֵפָה

f. coll. *that which is torn in pieces, cattle torn* (by wild beasts), Gen. 31 : 39; Ex. 22 : 12.

טַרְפְּלָיֵא

Ch. *Tarpelites,* Ezr. 4 : 9.

י

Yod, the tenth letter of the alphabet; when used as a numeral denoting *ten.* There can be no doubt that the *name* יוֹד signifies *hand;* and in the Phœnician and Samaritan writing, as well as on the coins of the Maccabees, this letter presents the figure of a hand rudely drawn.

A large portion of the roots whose

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first radical is Yod, are in Arab. and Æth. ܝܐܒ.

יָאַב

TO DESIRE, TO LONG. Ps. 119:131.

יָאָה

TO BE SEEMLY, BECOMING, (Ps. 33:1; Pro. 17:7). Impers. *to become* some one. Jer. 10:7, 'for it becometh thee.'

יְאוֹר see **יְאֹר**

יַאֲזַנְיָה

'whom Jehovah hears,' *Jaazaniah.*

יַאֲזַנְיָהוּ

id. 2 Ki. 25:23; contr. יַזַנְיָהוּ Jer. 40:8; יַזַנְיָה Jer. 42:1.

יָאִיר

'whom he (sc. God) enlightens' from אוּר, *Jair.* Patron. יָאִירִי 2 Sa. 20:26.

I. יָאַל

prop. וָאַל unused in Kal, TO BE FOOLISH. The primary idea appears to be that of perverseness, i. q. עָוַל.

Niphal, *to be foolish,* Num. 12:11; Jer. 5:4; *to act as a fool,* Isa. 19:13. Jer. 50:36, 'the sword (is) upon the lying (prophets), and they shall act as fools.'

II. יָאַל

unused in Kal, properly *to will, to wish.*

Hiphil, *to wish, to will,* Hos. 5:11; Josh. 17:12. Jud. 1:27. Sometimes it is used with a more emphatic sense, *to undertake, to endeavour,* Gen. 18:27, 31; also of him who yields to the prayers of others, and does something, *to be willing, to be pleased* to do something, Jud. 17:11; 19:6, 'be content now, and lodge.' Construed with a gerund, Josh. 17:12; Jud. 1:35; or with a finite verb Jud. 19:6; Deut. 1:5.

יְאֹר and יְאוֹר

masc. A RIVER, an Egyptian word, used almost exclusively of *the Nile.* Gen. 41:1; Ex. 1:22.

Plural, *rivers, channels,* Job 28:10; Isa. 33:21; specially the arms and channels of the Nile, Eze. 29:3; Isa. 7:18.

יָאַשׁ

unused in Kal. Arab. יאשׁ *to despair, to be cast down in spirit.*

Niphal id., *to desist from any person* or *thing.* 1 Sa. 27:1, 'Saul will desist from me to seek me any more.' Part. *void of hope,* Job 6:26. Neutr. *to be without hope, to be in vain,* Isa. 57:10; Jer. 2:25.

Piel, *to give over to despair,* Ecc. 2:20.

יֹאשִׁיָּה

see the following word, *Josiah,* pr. n. m., Zech. 6:10.

יֹאשִׁיָּהוּ

pr. n. 'whom Jehovah heals,' Arab. אשׂי to heal, *Josiah.*

יְאַתְרַי

Jeaterai, 1 Ch. 6:6; for which there is in verse 26, אֶתְנִי.

יָבַב

unused in Kal.

Piel, *to exclaim, to cry out,* Jud. 5:28.

יְבוּל

m. *produce* of the earth, from יָבַל. Lev. 26:4; Job 20:28, 'the produce of his house shall rejoice,' i. e. riches laid up in his house.

יְבוּס

a place trodden down, as a threshing floor, from בּוּס, *Jebus,* Jud. 19:10. The gent. noun is יְבוּסִי *Jebusite,* collect. *Jebusites,* Gen. 10:16; sometimes put for the city itself; Josh. 15:8; and poetically for Jerusalem, Zech. 9:7.

יִבְחָר

'whom he (sc. God) chooses,' *Ibhar.*

יָבִין

'whom he (sc. God) considered,' *Jabin.*

יָבֵישׁ see **יָבֵשׁ.**

I. יָבַל

(1) TO FLOW, especially copiously.

(2) *to run* as a sore.

(3) poetically *to go, to walk.*

Hiphil—(1) *to lead, to bring,* e. g. persons, Ps. 60:11.

(2) *to bear, to carry,* as gifts, Ps. 68:30.

(3) *to produce, to bring forth,* as the earth.

Hophal—(1) *to be brought, led,* Ps. 45:15.

(2) *to be brought, carried,* Isa. 18:7; *to be borne,* as to the grave, Job 10:19.

II. יָבַל

to rejoice, an onomatopoetic root, unused.

יְבַל

Ch. i. q. Heb.

Aphel הֵיבַל *to carry,* Ezr. 5:14; 6:5.

יָבָל

m.—(1) *river, stream.* Isa. 30:25; 44:4.

(2) *Jabal,* Gen. 4:20.

יַבֶּל

fem. יַבֶּלֶת adj. *flowing out,* sc. with matter, suffering from ulcers; used of cattle, Lev. 22:22.

יִבְלְעָם

from יִבְלֶה and עָם 'devouring the people,' *Ibleam,* Josh. 17:11; written 1 Ch. 6:55, בִּלְעָם.

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יָבָם

m. LEVIR, a husband's brother, who was required to marry the wife of his brother who had died without children, Deut. 25 : 5—9. Hence—

יִבֵּם

Piel, *to act as the levir*, to perform his duty, *to marry the wife of a* deceased *brother*, Gen. 38 : 8.

יְבִמֶת

f. *a sister-in-law, a brother's wife*, Deut. 25 : 7; also, the wife of a brother-in-law, Ruth 1 : 15.

יַבְנְאֵל

'which God caused to be built,' *Jabneel*, Josh. 15 : 11.

יַבְנֶה

'which God caused to be built,' *Jabneh*.

יִבְנְיָה

'whom Jehovah will build up,' i. e. cause to prosper, *Ibneiah*.

יִבְנְיָה

id., *Ibnijah*. 1 Ch. 9 : 8.

יָבִין

an unused root; Arab. ובן to shine.

יַבֹּק

Jabbok. Simonis is not amiss in deriving יַבֹּק from בָּקַק to empty; hence *pouring out, emptying*; Gen. 32 : 25, this name is however so alluded to as if it were for יַאֲבוֹק from אָבַק.

יְבָרְכְיָהוּ

'whom Jehovah blesses,' *Jebrechiah*. [*Jah the blesser*. F.]

יִבְשָׂם

'pleasant, *Jibsam*.

I. יָבֵשׁ

TO BE DRIED UP, TO BE OR BECOME DRY; used of plants, trees, grass, Isa. 15 : 6; of tilled fields, Jer. 23 : 10; of the earth, Gen. 8 : 14; of bones void of marrow, Eze. 37 : 11; of a withered hand, 1 Ki. 13 : 4; hence, of vital strength, Ps. 22 : 16, 'my strength is dried up like a potsherd.' Of rivers and the sea, Job 14 : 11; Gen. 8 : 14.

Piel, *to dry, to make dry*, Job 15 : 30; Nah. 1 : 4 (where וַיְבַשְּׁדֵהוּ is for וַיְיַבְּשֵׁהוּ).

Hiphil—(1) *to dry, to make dry*, Josh. 2 : 10.

(2) intransit. *to become dry*, used of plants, fruits, the harvest, Joel 1 : 10; and metaph. ver. 12, 'joy is dried up (i. e. has perished) from the children of men.'

II. יָבֵשׁ

Hiphil, with a signification taken from that of בּוּשׁ—(1) *to put to shame*, 2 Sa. 19 : 6.

(2) intrans. *to be ashamed, to be put to shame, made to blush*, Jer. 2 : 26; 6 : 15; especially used of a person whose hope has failed, Joel 1 : 11; poet. of cities overthrown, Jer. 48 : 1.

(3) *to do shameful things, to act basely*, Hos. 2 : 7.

יָבֵשׁ

adj. fem. יְבֵשָׁה—(1) *dry, dried up*, Job 13 : 25.

(2) *Jabesh*, also written יָבִישׁ.

יַבָּשׁ

only in fem. יַבָּשָׁה *that which is dry*. בַּיַּבָּשָׁה *on the dry, dry footed*, Ex. 14 : 16. Hence used for *dry land*, as opposed to sea, Gen. 1 : 9; Ex. 4 : 9.

יַבֹּשֶׁת

f. id. Ex. 4 : 9; Ch. emphat. st. יַבָּשְׁתָּא Dan. 2 : 10.

יִגְאָל

'whom God will avenge,' *Igeal*.

יָגַב

TO CUT, specially, TO PLOW. Part. pl. *plowmen*, husbandmen, 2 Ki. 25 : 12 קרי; Jer. 52 : 16.

יָגָב

m. *a field*, pl. Jer. 39 : 10.

יָגְבְּהָה

'lofty,' *Jogbethah*, with ה parag. Num. 32 : 35; Jud. 8 : 11.

יִגְדַּלְיָהוּ

'whom Jehovah shall make great,' *Igdaliah*.

I. יָגָה

unused in Kal, TO BE PAINED in mind, TO BE SAD.

Piel, *to grieve, to make sad*. Fut. וַיְגֹּה for וַיְיַגֶּה Lam. 3 : 33.

Hiphil, *to grieve, to make sad, to afflict*, Job 19 : 2; Lam. 1 : 5.

Niphal נִגֶּה (for נִוְגֶּה), part. *afflicted, grieved, sad*, Lam. 1 : 4. Zeph. 3 : 18, 'grieved (and excluded) from the holy convocation.'

II. יָגָה

to be removed.

Hiphil, *to remove*, 2 Sa. 20 : 13. 'when he had removed (him).'

יָגוֹן

m. *grief, sorrow*, Gen. 42 : 38; Ps. 13 : 3.

יָגוּר

'lodging,' from גּוּר, *Jagur*, Josh. 15 : 21.

יָגֵעַ

adj. *wearied, exhausted*, Job 3 : 17. Root יָגַע.

יְגִיעַ

m.—(1) *labour, toil*, especially that which is wearisome, and thus *grief*, Job 39 : 11. Gen. 31 : 42, 'the labour of my hands.'

(2) *product of labour*, hence *work*

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done, Job 10 : 3; more often *riches, wealth*. Isa. 45 : 14; Jer. 3 : 24; especially from agriculture, Ps. 78 : 46; Hag. 1 : 11.

יְגְלִי

'led into exile,' *Jogli*, Num. 34 : 22.

יָגַע

(1) TO LABOUR, especially so as to become weary.—(*a*) absol. Job 9 : 29, 'why then do I labour in vain?' —(*b*) followed by בְּ, Josh. 24 : 13; once by an acc. Isa. 47 : 15.

(2) *to be fatigued, wearied out*, 2 Sa. 23 : 10. Ps. 6 : 7, 'I am weary with groaning;' Isa. 43 : 22, 'for thou art wearied of me, O Israel.'

Piel, *to weary*. Josh. 7 : 3; Ecc. 10 : 15.

Hiphil, *to weary* some one, *to be wearisome to* some one. Isa. 43 : 23, 'I have not wearied thee with incense' (which I might have demanded). Mal. 2 : 17.

יְגַע

m. *fruit of labour, what is earned by labour*. Job 20 : 18.

יָגֵעַ

adj. *one who is wearied, tired, exhausted*. Deut. 25 : 18; Ecc. 1 : 8, 'all words are wearied,' i. e. he is wearied who would declare all these things in words.

יְגִיעָה

f. *labour, weariness*. Ecc. 12 : 12.

יָגַר

an unused root. Æth. וגר to cast, to throw, to stone.

יְגַר

m. Ch. *a hill, a heap of stones*, Gen. 31 : 47.

יָגֹר

to fear, to be afraid of, Job 3 : 25; Deut. 28 : 60.

יָגֹר

part. or verbal adj. *fearing*, Jer. 22 : 25; 39 : 17.

יָד

const. יַד with suff. יָדִי, יָדְכֶם, dual יָדַיִם, plur. יָדוֹת; fem. (see however Eze. 2 : 9). Root יָדָה.

(1) THE human HAND, once used of the feet of a lizard, Pro. 30 : 28. The principal phrases in which the proper signification of *hand* is retained are the following :—

(*a*) יָדִי עִם־אִישׁ 'my hand (is) with some one;' i. e. I help him, I take his part. 1 Sa. 22 : 17; 2 Ki. 15 : 19.

(*b*) יָדִי נְגַף 'my hand is upon some one,' i. e. against him, Gen. 16 : 12. I do violence and harm to him, Gen. 37 : 27. So used of the hand of God in punishing and afflicting, Ex. 9 : 3; rarely (in a good sense) aiding, favouring, 2 Ch. 30 : 12.

(*c*) In either sense (but more often in a good one) is used יַד יְהוָה עַל אִישׁ 'the hand of God is upon some one,' i. e. as bringing aid. Ezr. 7 : 6. Also in a good sense, Isa. 1 : 25; but in a bad, Am. 1 : 8.

(*d*) The phrase, *the hand of God is upon* (עַל) any one, is also used in this sense, *the Spirit of God is upon* a prophet, *begins to move him*, inasmuch as the Spirit of God was communicated to men with laying on a hand. Eze. 1 : 3; 2 Ki. 3 : 15. Thus Jer. 15 : 17, 'because of thy hand,' i. e. because of the Spirit of God by which I am moved.

(*e*) נָתַן יָד *to give the hand*, i. e. to pledge the fidelity of the giver, 2 Ki. 10 : 15; specially the vanquished giving the hand to the victor. Jer. 50 : 15; 2 Ch. 30 : 8, 'give the hand (submit) to Jehovah.'

(*f*) *the hand*, κατ' ἐξοχήν is sometimes used (*a*) of *the hand of God*. So Isa. 8 : 11, יָדוֹ for יַד יְיָ and Job 23 : 2, יָדִי for יַד יְהוָה אֲשֶׁר בְּ 'the hand of God (inflicting punishment) which is against me is heavy;' (β) of *the hand*, i. e. the aid of *man, human aid*. Job 34 : 20; Dan. 8 : 25, without any human power.

(*g*) יָד בְּיָד from *hand to hand*, i. e. through all ages and generations, and, when accompanied by a negative particle, *never*. Pro. 11 : 21, 'through all generations the wicked shall not be unpunished.'

(*h*) יָד לְפֶה *hand to the mouth*, sc. place, i. e. be silent, remain silent, Pro. 30 : 32.

(*i*) שׂוּם יָד עַל רֹאשׁ 2 Sa. 13 : 19, an action of one deeply bewailing.

It is so used with prepositions as sometimes to lose altogether its force as a noun.

(*aa*) בְּיָדִי (α) *in my hand*, often for *with me*, after verbs of carrying or leading, as, to *bring with oneself*. 1 Sa. 14 : 34, 'and all the people brought each one his ox with him.' Jer. 38 : 10, 'take with thee from hence thirty men.' Hence it is applied to possession. Ecc. 5 : 13, 'he begets a son who has nothing.'—(β) 'into my hand,' i. e. into my power, after words of delivering, Gen. 9 : 2; Ex. 4 : 21. Isa. 20 : 2, בְּיַד יְשַׁעְיָהוּ. Being about to deliver a revelation to him.—(γ) *through my hand*, often for *through me, by means of me*, Num. 15 : 23, 'whatsoever God commanded you through Moses;' 2 Ch. 29 : 25. Often thus after verbs of sending, 1 Ki. 2 : 25. Ex. 4 : 13.—(δ) *at my hand*, i. e. *before me, in my sight*. 1 Sa. 21 : 14, 'he feigned himself mad in their sight.' Job 15 : 23, 'he knows that the day of darkness is ready at hand to him.'

(*bb*) בֵּין יָדַיִם *between the hands*, on

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the breast, the front of the body, Zech. 13:6. Comp. בֵּין עֵינַיִם on the forehead.

(*cc*) בְּיַד *according to the hand*, in the phrase בְּיַד הַמֶּלֶךְ according to the hand of the king, 1 Ki. 10:13; Est. 1:7, i.e. according to the bounty of the king.

(*dd*) מִיַּד *out of the hand*, i.e. out of the power of any one, Gen. 9:5; 33:19; whence it is said of the lion and the bear, 1 Sa. 17:37; of dogs, Ps. 22:21; of the sword, Job 5:20; the flame, Isa. 47:14.

(*ee*) עַל יַד, עַל יְדֵי—(*α*) *upon the hand*, or *hands*, of any one, after verbs of delivering, commanding, Gen. 42:37; Ezr. 1:8. So, into the hands of the sword, Ps. 63:11. But in the same sense is also said, תַּחַת יַד Gen. 16:9; 41:35.—(*β*) *on* or *at the hands of any one*, i.e. some one *taking* the matter *in hand*, or *under his guidance*. 1 Ch. 25:3, 'under the guidance (or superintendence) of their father.' 2 Ch. 23:18, 'by the guidance of David;' i.e. as following the institution of David. Used of things, 2 Ch. 29:27, 'the sounding of trumpets began according to the (musical) instruments of David;' i.e. followed the measures appointed by David.

(*ff*) לְיַד see No. 1, let. *g*, and No. 5.

Dual יָדַיִם a person's *two hands*, also used for the plural, Job 4:3; Pro. 6:17.

(2) Plur. יָדוֹת *artificial hands*, or *handles*, also used of *things which resemble handles*.—(*a*) *tenons* of boards, Ex. 26:17.—(*b*) *the axles* of a wheel, 1 Ki. 7:32.

(3) The hand being the seat of strength, metaph. *power, strength*, Isa. 28:2. Ps. 76:6, 'and all the men of might have not found their hands,' i.e. have found themselves devoid of strength. Applied to one remarkable and wonderful work, Ex. 14:31. Specially *aid, assistance*, Deut. 32:36, 'help is departed.'

(4) The hand being used for smiting with, hence *a stroke*. Job 20:22, 'every stroke of the wretched comes upon him;' whatever usually falls upon the wretched.

(5) *a side*, properly used of the sides of a person. Hence the dual יָדַיִם properly both sides, especially in the phrase *broad of both sides*, i.e. long and broad, widely extending, Gen. 34:21; Ps. 104:25. Used in the sing. of the *side* or *bank* of a river, Ex. 2:5; Deut. 2:37. With prepositions, לְיַד, בְּצַד יַד, עַל יַד *by the side of, near*. 1 Ch. 6:16, 'whom David constituted for (by the side of) the singing of the temple.'—Plur. יָדוֹת sides—(*α*) of a royal throne, *arms* as of a chair, lateral supports, 1 Ki. 10:19.—(*b*) *lateral projections* on bases, 1 Ki. 7:35, 36.

(6) *a place*, Deut. 23:13; Num. 2:17, 'each one in his own place.' Isa. 57:8, 'thou didst look thee out a place.' Dual id. Josh. 8:20, 'they had no place to flee.'

(7) *a part* (perhaps properly a handful, taken up whilst dividing). Jer. 6:3; Dan. 12:7. Plur. יָדוֹת 2 Ki. 11:7, 'and two parts of you.' Gen. 47:24, 'four parts.' Dan. 1:20, 'and he found them ten parts (i.e. ten times) wiser than all the magicians.'

(8) *a monument, trophy* (*a hand* being that which points and marks),—of victory, 1 Sa. 15:12;—sepulchral, 2 Sa. 18:18. Isa. 56:5, 'I will give to them in my house a memorial (or a portion) and a name.'

יָד

Ch. emph. יָדָא Dan. 5:5, 24; with suff. יְדֵהּ, יְדֵהוֹם, יְדָךְ, Ezr. 5:8; dual יְדַיִן Dan. 2:34; *hand*. מִן יַד *from the hand*, i.e. the power, e.g. from the hand of the lions, Dan. 6:28.

יְדָא

Ch. i.q. Heb. יָדָה.

Aphel, *to praise* (God). Part. מְהוֹדֵא Dan. 2:23; contr. מוֹדֵא Dan. 6:11.

יְדַאֲלָה

perhaps from a doubtful root דָּאַל i.q. Arab. to go softly and secretly. *Idalah*, Josh. 19:15.

יִדְבָּשׁ

perhaps 'honied,' *Idbash*, 1 Ch. 4:3.

I. יָדַד

TO THROW, TO CAST, as a lot. Pret. pl. Joel 4:3; Nah. 3:10; Obad. 11.

II. יָדַד

i.q. דּוּד *to love*. Hence יְדִידוֹת.

יְדִידוֹת see יְדוּתוֹן

יָדָה

TO THROW, TO CAST. mp. Jer. 50:14.

Piel, *to throw*, as stones. Fut. וַיְיַדּוּ for וַיְיַדּוּ Lam. 3:53. Inf. Zech. 2:4.

Hiphil, fut. יוֹדֶה, sometimes יְהוֹדֶה Ps. 28:7; Neh. 11:17.

(1) *to profess, to confess*; perhaps properly, *to show* or *point out* with the hand extended; from the idea of the hand being *cast forth*, i.e. extended. Pro. 28:13; Ps. 32:5.

(2) *to give thanks, to praise, to celebrate*, since thanksgiving and praise naturally follow the acknowledgment of benefits; Gen. 29:35; Ps. 75:2; 54:8; 106:47.

Hithpael—(1) *to confess*, prop. to confess *concerning one's self*, to shew one's self as guilty. Dan. 9:4; Lev. 5:5; Neh. 1:6.

(2) *to praise, to celebrate*, 2 Ch. 30:22.

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יְדוֹ

for יְדוֹן, 'loving,' 'given to love,' *Iddo.*

יְדוֹן

'a judge,' or, 'whom God *has judged*,' *Jadon.*

יַדּוּעַ

'known,' *Jaddua*, Neh. 10:22; 12:11.

יְדִיתוּן, יְדוּתוּן

and יְדִתוּן 1 Ch. 16:38, 'praising,' 'celebrating,' from the obsolete noun יְדוּת praise, praisings; root יָדָה, *Jeduthun.*

יַדַּי

Jadau, Ezr. 10:43 קרי.

יְדִיד

(from יָדַד), m.—(1) *beloved, a friend*, Isa. 5:1. יְדִיד יְהוָה beloved by the Lord, Ps. 127:2; Deut. 33:12; Ps. 60:7.

(2) *pleasant, lovely*, Ps. 84:2. Plur. יְדִידוֹת charms. Ps. 45:1, 'a pleasant song.' Others, 'a song of loves,' i. e. an epithalamium.

יְדִידָה

'beloved,' *Jedidah*, 2 Ki. 22:1.

יְדִידוּת

fem. *delight, that which is loved*, Jer. 12:7.

יְדִידְיָה

'the delight ('friend') of Jehovah,' *Jedidiah.*

יְדָיָה

'who praises God,' *Jedaiah.*

יְדִיעֲאֵל

'known by God,' *Jediael.*

יְדוּתוּן see יְדִיתוּן

יִדְלָף

'weeping,' *Jidlaph*, Gen. 22:22.

יָדַע

TO SEE; and hence, *to perceive, to acquire knowledge, to know, to be acquainted.* Ex. 2:4, 'and his sister stood afar off to see what would happen to him.' 1 Sa. 22:3. Also, Isa. 6:9, 'seeing ye shall see, and not perceive.' Deut. 34:10; Ecc. 6:5; Est. 2:11.

(1) *to know, to perceive, to be aware of*, whether by the eyes (Isa. 6:9), or by the touch, Gen. 19:33; often by the mind, and hence *to understand*, Jud. 13:21; Deut. 8:5. Gen. 15:8, 'whence shall I understand?'

(2) *to get to know, to discover*, Ex. 2:4; Gen. 9:24; or, *to know by experience, to experience*, Ecc. 8:5. Hos. 9:7, 'Israel shall see.' Job 21:19, '(God) recompenses him that he may see.'

(3) *to know, to become acquainted with* any one, Deut. 9:24; any thing (as a country), Num. 14:31. Often put by a euphemism for sexual intercourse.—(*a*) of a man; to know a woman, i. e. *to lie* with her, Gen. 4:17.—(*b*) of a woman, יְדָעָה אִישׁ 'to have lain with man,' Gen. 19:8; Num. 31:17.

(4) *to know, to be acquainted with* any one, Gen. 29:5; 30:29; Ex. 33:12. Part. act. plur. 'those who know me,' my acquaintances, Job 19:13. Part. pass. *known*, Deut. 1:13, 'men who are known to your tribes.' Isa. 53:3, יְדוּעַ חֹלִי 'known to sickness,' according to others, *known by sickness*, as being remarkable for suffering sicknesses and calamities.

(5) *to know, to have a knowledge of* any thing, with an acc. Pro. 17:27; followed by בְּ, Gen. 19:33; עִם Job 37:16; by the inf. Jer. 1:6; by a gerund, Ecc. 4:13, 17, 'they know not that they do evil;' by a finite verb, Job 32:22, 'I know not how to flatter;' conj. כִּי Gen. 3:5; by a whole sentence, Gen. 43:22. Also the acc. may be omitted. Cant. 1:8; גָּךְ is here redundant. Specially are to be noticed—(*a*) מִי יוֹדֵעַ 'who knows?' 2 Sa. 12:22; Est. 4:14.—(*b*) יָדַע טוֹב וָרָע 'to know good and evil;' Gen. 3:5; Deut. 1:39; 2 Sa. 19:36.

(6) *to foresee, to expect* any thing. Ps. 35:8, 'let destruction come upon him not expecting it,' i.e. unexpected. Job 9:5, '(God) removes mountains, they expect it not,' unexpectedly, suddenly. Cant. 6:12, 'I knew not,' i. e. 'when I did not expect, my soul made me, etc.' So מִי יֵדַע who foresees? i. e. no one knows, or foresees, for *suddenly, unexpectedly*, Pro. 24:22.

(7) Often used of the will, *to turn the mind to something, to care for, to see about.* Gen. 39:6, 'he took care of none of his things.' Job 34:4, 'let us see to it amongst ourselves what is good?' i. e. let us attend to it, let us investigate. Job 35:15, 'he does not regard iniquity.' Specially used—(*a*) of God as caring for men; Ps. 144:3; Am. 3:2, 'you only have I known (especially cared for) of all the nations of the earth.' Gen. 18:19, 'him (Abraham) have I known (cared for, chosen) that he may command,' etc. —(*b*) of men regarding or worshipping God. Hos. 8:2; Ps. 9:11, 'those who know (regard or worship) thy name.' Job 18:21, 'who regards not God,' an atheist.

(8) absol. *to be knowing*, or *wise*, Ps. 73:22; Isa. 44:9. Part. Job 34:2.

Niphal—(1) *to be*, or *to become known*, of persons, Ps. 76:2; of things, Ex. 2:14; 1 Sa. 6:3. Gen. 41:21, 'nor was it known (did it

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appear) that they had entered (been swallowed) into their bowels (belly).'

(2) *to be taught by experience*, i. e. *to be punished*. Pro. 10 : 9, 'he who perverts his ways (acts perverseiy) shall be made to know,' be taught, i. e. be punished. Jer. 31 : 19, 'after I was instructed.'

Piel, *to make to know, to shew* anything to any one; Job 38 : 12.

Pual, part. *known*, acquaintance, Ps. 31 : 12. Fem. *something known*. Isa. 12 : 5 כתיב.

Poel, *to shew*, 1 Sa. 21 : 3. But should it not be read הוֹדַעְתִּי instead of יוֹדַעְתִּי?

Hiphil—(1) *to cause* some one *to know* something, *to shew* something to some one,—(*a*) followed by two acc. Gen. 41 : 39. Used in threatening, 1 Sa. 14 : 12, 'we will shew you this thing.'—(*b*) by acc. of the thing, and dat. of pers. Ex. 18 : 20.—(*c*) by acc. of pers. and an entire sentence, Josh. 4 : 22.—(*d*) by acc. of the thing, Ps. 77 : 15.

(2) *to teach, to acquaint*, Job 38 : 3; Pro. 9 : 9; specially, by experience, to teach any one by punishing, to punish. Jud. 8 : 16, '(he took) the thorns of the wilderness and threshing instruments, and with them he taught the men of Succoth;' i. e. crushed them with iron threshing instruments laid upon thorns.

Hophal, *to be made known*. Lev. 4 : 23, 28. Part. Isa. 12 : 5 מֻדָּע.

Hithpael, *to make one's self known*, Gen. 45 : 1; *to reveal one's self*, Num. 12 : 6.

יָדַע

Ch. fut. יְדַע Dan. 2 : 9, 30; i. q. Heb.; specially—

(1) *to perceive, to understand*, Dan. 2 : 8.

(2) *to get to know, to learn*, Dan. 4 : 6.

(3) *to know, to have knowledge of*, Dan. 5 : 22. Part. pass. Ezr. 4 : 12, 'be it known to the king.'

Aphel, *to make known, to shew*, Dan. 2 : 15, 23, 29.

יָדַע

'wise,' *Jada*, 1 Ch. 2 : 28, 32.

יְדַעְיָה

'for whom Jehovah cares,' *edaiah*.

יִדְּעֹנִי

m.—(1) properly knowing, wise, hence *a prophet, a wizard*, always used in a bad sense. Lev. 19 : 31; 1 Sa. 28 : 3.

(2) *a spirit of divination, a spirit of python* with which these soothsayers were believed to be in communication. Lev. 20 : 27.

יָהּ

Jah, a word abbreviated from יְהוָה *Jehovah*, or from the pronunciation יַהְוֶה or יַהְוֶה, whence by apocope יָהּ, then by the omission of the unaccented יָ, יָהּ. (Either of these forms is used at the end of many proper names, the final ה being always without Mappik). Ps. 104 : 35; 89 : 9; Ex. 15 : 2, 'my strength and my song is Jehovah.' Ps. 68 : 5, 'Jah is his name.'

יָהַב

TO GIVE, TO PLACE, Ps. 55 : 23, 'commit to God (that which) he has given thee (or) laid on thee,' i. e. thy lot.

Found besides only in imper. הַב (Pro. 30 : 15); often with ה parag. הָבָה, f. הָבִי (Ruth 3 : 15) pl. הָבוּ—(1) *give, give here*. Gen. 29 : 21; 2 Sa. 16 : 20, 'give counsel!'

(2) *place, put, set*. 2 Sa. 11 : 15; Deut. 1 : 13, 'set for yourselves men.'

(3) adv. of exhorting, *come! come on! come now, go to*. Gen. 11 : 3; Ex. 1 : 10.

יְהַב

imp. הַב Dan. 5 : 17. Ch. i. q. Heb.

(1) *to give*, Dan. 2 : 37, to deliver, to give over, Dan. 3 : 28.

(2) *to place, to lay* (a foundation), Ezr. 5 : 16.

Ithpeal, *to be given*, or *delivered*, Dan. 4 : 13; 7 : 25.

יָהַד

a secondary verb, denom. from יְהוּד.

Hithpael, pr. *to make one's self a Jew*, i. e. to embrace the Jewish religion, Est. 8 : 17.

יְהֹדִי

for יְהוּדִיָּה 'whom Jehovah directs,' from יְהַדָּה, *Jahdai*. [*Jah is guide*. F.]

יְהוּא

Jehu, perhaps for יְהֹוָה הוּא 'Jehovah is He.'

יְהוֹאָחָז

'whom Jehovah holds fast,' *Jehoahaz*. Also spelled יוֹאָחָז.

יְהוֹאָשׁ

'whom Jehovah gave' (Arab. אתי to give), *Jehoash*. Also spelled יוֹאָשׁ *Joash*.

יְהוּד

Ch. *the land of Judah, Judæa*. Dan. 2 : 25, 'the captives of Judæa;' Ezr. 5 : 1, 8.

יְהֻד

Jehud, Josh. 19 : 45.

יְהוּדָה

from יָדָה 'praised,' *Judah*, Gen. 29 : 35; and the tribe springing from him. After the carrying away of the ten tribes, this name is applied to the whole land of Israel, Hag. 1 : 1, 14; 2 : 2. Where it signifies the land (Judæa) יְהוּדָה is fem. Ps. 114 : 2; where the people masc. Isa 3 : 8.

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יְהוּדִי

pl. יְהוּדִים, sometimes יְהוּדִיִּים Est. 4: 7; 8: 1; 9: 15, כתיב—

(1) gent. noun, *a Jew*—(*a*) one who belonged to the kingdom of Judah, 2 Ki. 16: 6.—(*b*) after the carrying away of the ten tribes, any Israelite, Jer. 32: 12; 34: 9. Neh. 1: 2; Est. 2: 5. Fem. יְהוּדִיָּה 1 Ch. 4: 18.

(2) *Jehudi*, Jer. 36: 14, 21.

יְהוּדִי

Ch. *a Jew*, only pl. emphat. Dan. 3: 8; Ezr. 4: 12.

יְהוּדִית

(1) f. of gent. n. יְהוּדִי adv. *Jewishly, in the Jewish tongue*, 2 Ki. 18: 26; Neh. 13: 24.

(2) *Judith*, Gen. 26: 34.

יְהוָה

Jehovah, pr. name of the supreme God. The later Hebrews regarded this name as so very holy, that it might not even be pronounced. They were accustomed to substitute for it אֲדֹנָי, and thus the vowels of אֲדֹנָי are placed under the four letters יהוה, but the Yod receives a simple and not a compound Sh'va; prefixes, however, receive the same points as if they were followed by אֲדֹנָי. Thus it is that the LXX. every where translate יהוה by ὁ Κύριος. Where the text has אדני יהוה, the Jews read אֲדֹנָי אֱלֹהִים, and they write אֲדֹנָי יְהוִה.

As thus יְהוָה stands with vowels of another word, the inquiry arises, what are its true and genuine vowels? Several consider that יַהְוֶה is the true pronunciation (according to the analogy of יַעֲקֹב, פַּרְעֹה), appealing to the authority of certain ancient writers, who have stated that the God of the Hebrews was called IAΩ. Others suppose that יַהֲוֶה was anciently the true pronunciation, and they have ground for the opinion in the abbreviated forms יָהּ and יָהוּ. Also those who consider that יְהוָה was the actual pronunciation, are not without ground on which to defend their opinion: in this way can the abbreviated syllables יְהוֹ and יְ, with which many proper names begin, be more satisfactorily explained.

The name יהוה being derived from the verb הָיָה to be, was to signify God as *eternal* and immutable, who will never be other than the same. Ex. 3: 14; אֶהְיֶה אֲשֶׁר אֶהְיֶה, 'I (ever) shall be (the same) that I am (today).' Hos. 12: 6, יְהוָה וִכְרוֹ 'Jehovah (i. e. the eternal, the immutable) is his name.'

(*a*) יְהוָה אֱלֹהִים i. e. *Jehovah God*, the customary appellation of Jehovah in Gen. 2 and 3, elsewhere less frequent; also יְהוָה הָאֱלֹהִים. Very frequent, on the contrary, is the compound form followed by a gen., as יְהוָה אֱלֹהֵי יִשְׂרָאֵל; יְהוָה אֱלֹהֵי.

(*b*) יְהוָה צְבָאוֹת 'Jehovah (the God) of the (heavenly) hosts.'

(*c*) אֲדֹנָי יְהוִה 2 Sa. 7: 18; Isa. 50: 4; Jer. 32: 17; and continually in Ezekiel.

יְהוֹזָבָד

'whom Jehovah gave,' *Jehozabad*, also יוֹזָבָד. [*Yeho the giver*. F.]

יְהוֹחָנָן

'whom Jehovah gave,' *Jehohanan, Johanan*. [*Yeho is good*. F.]

יְהוֹיָדָע

'whom Jehovah cared for,' *Jehoiada*, also יְהוֹיָדָע. [*Yeho is knowing*. F.]

יְהוֹיָכִין

'whom Jehovah has established,' *Jehoiachin*, 2 Ki. 24: 8—17. יְכָנְיָה Eze. 1: 2; יְכָנְיָהוּ Est. 2: 6; Jer. 27: 20; 28: 4; יְכָנְיָה (for יְכָנְיָהוּ) Jer. 24: 1 כתיב; and גָּנְיָהוּ Jer. 22: 24, 28; 37: 1.

יְהוֹיָקִים

'whom Jehovah has set up,' *Jehoiakim*, previously called אֶלְיָקִים.

יְהוֹיָרִיב and יְוָרִיב

'whom Jehovah will defend,' or 'contend for,' *Jehoiarib*

יְהוּכָל

from יָכַל, 'able,' *Jehuchal*, Jer. 37: 3; written יוּכַל 38: 1.

יְהוֹנָדָב and יוֹנָדָב

'whom Jehovah impels,' *Jonadal, Jehonadab*.

יְהוֹנָתָן and יוֹנָתָן

'whom Jehovah gave,' *Jonathan*.

יְהוֹסֵף

i. q. יוֹסֵף; (this form is Chaldaic, and the other is not to be regarded as contracted), *Joseph*.

יְהוֹעַדָּה

'whom Jehovah adorned,' *Jehoadah*, 1 Ch. 8: 36; for which there is 9: 42, יַעְדָּה.

יְהוֹעַדָּן

Jehoaddan, f. 2 Ki. 14: 2 כתיב ון) יהועדין); 2 Ch. 25: 1.

יְהוֹצָדָק

'whom Jehovah has made just,' *Jozadak, Josedech*, also יוֹצָדָק.

יְהוֹרָם

'whom Jehovah upholds,' *Jehoram* or *Joram*, also spelled יוֹרָם.

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יְהוֹשֶׁבַע
whose oath is Jehovah,' i. e. she who swears by Jehovah, hence worships him, *Jehosheba*, 2 Ki. 11 : 2; written יְהוֹשַׁבְעַת in 2 Ch. 22 : 11.

יְהוֹשֻׁעַ and יְהוֹשֻׁעַ
'whose help is Jehovah;' *Joshua, Jehoshua*, called also הוֹשֵׁעַ Num. 13 : 16. (See יְהוֹשׁוּעַ).

יְהוֹשָׁפָט
'whom Jehovah judges,' i. e. whose cause he pleads, *Jehoshaphat*.

יָהִי
lofty, swelling, proud (root יָהַר, akin, perhaps, to זָהַר), Pro. 21 : 24; Hab. 2 : 5. (Chaldee and Talmud, אִתְיְהַר to be proud.)

יְהַלְלְאֵל
'who praised God,' *Jehalelel*.

יַהֲלֹם
m. a kind of *hard gem*, so called from the idea of striking (root הָלַם), Ex. 28 : 18; Eze. 28 : 13.

יָהִין
an unused root. Arab. هتن *to trample, to tread down*. Hence—

יַהֲצָה and יַהַץ
a place trampled down, perhaps a threshing floor, *Jahaz*.

יְהֵר see יְחִיר

יוֹאָב
'whose father is Jehovah,' *Joab*. (See under אָב).

יוֹאָח
'whose brother (i. e. helper) is Jehovah,' *Joah*.

יְהוֹאָחָז see יוֹאָחָז

יוֹאֵל
'to whom Jehovah is God,' i. e. worshipper of Jehovah, *Joel*.

יוֹאָשׁ
Joash, Jud. 6 : 11, (see יְהוֹאָשׁ).

יוֹב
Job, Gen. 46 : 13; perhaps for יָשׁוּב Num. 26 : 24; 1 Ch. 7 : 1 קרי.

יוֹבָב
probably 'a desert,' properly a crying out, a place where wild beasts cry out; from יָבַב, *Jobab*.

יוֹבֵל
comm. an onomatopoetic word, signifying, *a joyful sound*, then applied to the *sound of a trumpet, trumpet signal*.

(1) קֶרֶן הַיּוֹבֵל *the horn of jubilee*, i. e. with which a signal is sounded, Josh. 6 : 5; and ellipt. יוֹבֵל Ex. 19 : 13; pl. שׁוֹפְרוֹת יוֹבְלִים Josh. 6 : 6; with art. שׁוֹפְרוֹת הַיּוֹבְלִים Josh. 6 : 4, 8, 13, 'trumpets of jubilee.'

(2) שְׁנַת הַיּוֹבֵל Lev. 25 : 13, and ellipt. יוֹבֵל Lev. 25 : 28, *the year of jubilee*, so called from *the sound of the trumpets* by which it was announced. This year was the *fiftieth*, and then lands which had been sold reverted to their first owner, and slaves were to be set free.

יוּבָל
m.—(1) *a river, a moist country*, Jer. 17 : 8. Root יָבַל.

(2) *Jubal*, Gen. 4 : 21.

יוֹזָבָד
'whom Jehovah gave,' *Jozabad*.

יוֹזָכָר
'whom Jehovah has remembered,' *Jozachar*, 2 Ki. 12 : 22; which in 2 Ch. 24 : 26 is זָבָד.

יוֹחָא
perhaps contracted from יְהוֹחָה

יוֹחָנָן
'whom Jehovah called back to life,' *Joha*. [*Yeho is living*. F.]

יוֹחָנָן
'whom Jehovah bestowed,' *Johanan*, see יְהוֹחָנָן.

יוֹיָדָע
'whom Jehovah cares for,' *Jehoiada, Joiada*, see יְהוֹיָדָע.

יְהוֹיָכִין see יוֹיָכִין

יוֹיָקִים
'whom Jehovah sets up,' *Joiakim*.

יוֹיָרִיב
Joiarib, see יְהוֹיָרִיב.

יוֹכֶבֶד
'whose glory is Jehovah,' *Jochebed*.

יוּכַל
Juchal, see יְהוּכַל.

יוֹם
an unused root, apparently signifying *heat*, compare חָמַם, חוּם, חָמָם; the ח being by degrees softened into (ה and) י. [יום *to shine*. F.]

יוֹם
pl. יָמִים (as if from sing. יָם), m.—

(1) *the day*. Gen. 7 : 4; 8 : 22. Adv. *by day, in the day time*, Ps. 88 : 2. יוֹם יוֹם Gen. 39 : 10; יוֹם יָמִים Est. 3 : 4; יוֹם בְּיוֹם Neh. 8 : 18; לְיוֹם בְּיוֹם 1 Sa. 18 : 10; לְיוֹם בְּיוֹם 2 Ch. 24 : 11, *daily*.

The day of any one is specially—(*a*) in a good sense, *the festival day of any one*. Hos. 7 : 5, 'the day of our king,' i. e. his birth-day, or that of his inauguration; 2 : 15, 'the festival days of idols;' 2 : 2, 'the day of Jezreel,' i. e. the day when the people shall be assembled at Jezreel. Used of a birth-day, Job 3 : 1.—(*b*) in a bad sense, *a fatal day, the day* of one's *destruction*. Obad. 12, 'the day of thy brother's

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(*destruction*).' Job 18:20, 'at his *destruction* shall posterity be astonished.' Hence—(*c*) day of battle and slaughter. Isa. 9:3, 'the day of the defeat of Midian.'—(*d*) 'the day of Jehovah,' i. e. the day of the judgment which God will hold upon the wicked, Joel 1:15. Plur. Job 24:1.

(2) *time*. See under *a. b. d. e. f. g.* More frequently in pl.

With the article and prepositions prefixed—(*a*) הַיּוֹם *in this day, to-day*, Gen. 4:14; *by day, in the day time*, Neh. 4:16; *at this time*, Deut. 1:39; also, *at that time, then*, 1 Sa. 1:4; Job 1:6.

(*b*) בַּיּוֹם followed by inf. *in the day in which*, as Gen. 2:17, 'in the day in which thou eatest;' *at that time in which*, i. e. *when*. Gen. 2:4, 'when Jehovah God had made the earth and the heaven.' Followed by a pret. Lev. 7:35.

(*c*) בְּיוֹם *by day, in the day time*, Jer. 36:30; 'in this very day,' i. e. *at once, presently*, Pro. 12:16; *in that day*, i. e. *lately*, Jud. 13:10.

(*d*) כַּיּוֹם *in this day, at this time, now*, Gen. 25:31; where it refers to a future action: *before that*, 1 Sa. 2:16. Often also כַּיּוֹם הַזֶּה *at this time, now*, 1 Sa. 22:8, 13; *at that time, then*, of something past, Deut. 8:18; of something future, Deut. 2:30.

Not greatly different is—(*e*) כְּהַיּוֹם הַזֶּה i. e. *to-day*, 1 Sa. 9:13; בָּהַיּוֹם הַזֶּה *at this time, now*, Ezr. 9:7, 15; *at that time, then*, Gen. 39:11, also *as at this time*, Deut. 6:24.

(*f*) מִיּוֹם *from the time when*—Ex. 10:6.

(*g*) כָּל־הַיּוֹם—(*α*) *in all days*, every day, *daily*, Ps. 42:4, 11.—(*β*) *all the day*, Isa. 62:6; Ps. 32:3.—(*γ*) *in all time, perpetually*. Ps. 52:3, 'the mercy of God (is exercised) continually.' Pro. 21:26, '(the wicked man) covets greedily continually;' Isa. 28:24, 'does the ploughman plough continually?' 65:5, 'a fire continually burning.'

Dual יוֹמָיִם *two days*, Ex. 16:29; Hos. 6:2, 'after two days, on the third day.'

Plural יָמִים, in the Chaldee form יְמִין Dan. 12:13; constr. יְמֵי, poetically יְמוֹת Deut. 32:7; Ps. 90:15. —(1) *days*, e. g. שִׁבְעַת יָמִים seven days, Gen. 8:10, 12. יָמִים אֲחָדִים some days, i. e. *some time, for a while*, Gen. 27:44. יָמִים put absolutely has the same power; Gen. 40:4, 'and they were for a while in custody.' Num. 9:22, 'for two days or a month or a greater length of time.' 1 Sa. 29:3, 'he has been with me now for several (or many) days, or rather years.' כַּיָּמִים some while after, Jud. 11:4. כִּמְעַט יָמִים id., Gen. 4:3; 1 Ki. 17:7.

(2) *time*, without any reference to days, Gen. 47:8, 'the time (period) of the years of thy life.' 2 Sa. 21:1, *in the time*, or age, of David; i. e. during the reign of David. Ex. 2:11, 'it came to pass at that time.' כָּל־הַיָּמִים in all time, perpetually, for ever, always. Deut. 6:24; 11:1. Often—(*a*) specially it is *the time of life, life-time*. בָּא בַיָּמִים advanced in life, Gen. 24:1; Job 32:7, 'let days (of life) speak,' i. e. let the old speak. Gen. 43:9; 1 Sa. 25:28. הֶאֱרִיךְ יָמִים to live long, to be long-lived. Metaph. Gen. 8:22, all the time of the earth, as long as the earth lasts.—(*b*) יָמִים is often put pleonastically, as שְׁנָתַיִם יָמִים two years of time, Gen. 41:1; חֹדֶשׁ שִׁלְשָׁה שָׁבְעִים יָמִים Gen. 29:14; יָמִים Dan. 10:2, 3.

(3) The signification of *time* is limited to *a certain space of time*, namely *a year*, Lev. 25:29; Jud. 17:10. זֶבַח הַיָּמִים an anniversary sacrifice, 1 Sa. 2:19. מִיָּמִים יָמִימָה yearly, Ex. 13:10. Also used in a plural sense for *years*, with the addition of numerals. 2 Ch. 21:19, 'at the end of two years.'

יוֹם

m. Ch. *a day*. יוֹם בְּיוֹם every day, Ezr. 6:9. Emphat. Dan. 6:11.

Plur. יוֹמִין const. יוֹמֵי, יוֹמָת denotes *time*, especially *life-time*, Dan. 5:11.

יוֹמָם

adv.—(1) *by day*. Lev. 8:35, by day and by night, i. e. continually. Like substantives—(*a*) it receives prepositions. Neh. 9:19.—(*b*) it is put in the genit. Eze. 30:16.

(2) *daily*, Eze. 30:16, 'daily enemies.'

יָן

an unused root, which appears to have had the sense of *boiling up*, or *bubbling up, being in a ferment*.

יָוָן

Javan,—(1) *Ionia*; being more to the east, and better known to the Orientals, its name became applied to *the whole of Greece*. Gen. 10:2; Dan. 8:21. The patron. is יְוָנִי Joel 4:6.

(2) Eze. 27:13, perhaps a city of Arabia Felix.

יְוָן

m. const. יְוַן *mire, clay*. Ps. 69:3; 40:3, 'mire of clay.' Root יָוַן.

יְהוֹנָדָב see יְוֹנָדָב

יוֹנָה

f. pl. יוֹנִים—(1) *a dove*, Gen. 8:8; יוֹנָתִי my dove, a gentle term of endearment, Cant. 2:14; 1:15, 'thy eyes (are) doves,' i. e. like to doves' eyes. בְּנֵי יוֹנָה young doves,

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Lev. 5 : 7. Some derive it from Arab. וני to be weak, gentle.

(2) *Jonah.* Another יוֹנָה see under יָנָה.

יוֹנִי see יוֹנַי

יוֹנֵק and יוֹנָק

m. Isa. 53 : 2, and f. properly sucking, figuratively *a sucker* of a tree. Job 8 : 16; Eze. 17 : 22; Hos. 14 : 7.

יוֹנָתָן

Jonathan, see יְהוֹנָתָן. 1 Ch. 2 : 32.

יוֹסֵף

Joseph. Gen. 30 : 23, 24, allusion is made to a double etymology, as though it were—(*a*) =אָסַף *he takes away*, and—(*b*) fut. Hiph. apoc. from יָסַף *he shall add*, which latter is confirmed by the Chaldaic form יְוֹסֵי Ps. 81 : 6.

יוֹסַפְיָה

'whom Jehovah will increase,' *Josiphiah.*

יוֹעֵאלָה

perhaps for יוֹאֵלָה 'Jehovah aids him,' *Joelah.*

יוֹעֵד

'for whom Jehovah is witness,' *Joed.*

יוֹעֶזֶר

'whose help is Jehovah,' *Joezer.*

יוֹעָשׁ

Joash (i. q. יוֹאָשׁ), 1 Ch. 7 : 8.

יְהוֹצָדָק see יְהוֹצָדָק

יוֹצֵר

a potter, see יָצַר.

יוֹקִים

(contr. from יְהוֹיָקִים), *Jokim.*

יוֹרֶה

m. part. of יָרָה, pr. *watering, sprinkling* (Hos. 6 : 3), hence the *former rain* which falls from the middle of October to the middle of December. Deut. 11 : 14; Jer. 5 : 24.

יוֹרָה

Jorah, Ezr. 2 : 18.

יוֹרַי

for יְהוֹרָה 'whom Jehovah teaches,' *Jorai.*

יוֹרָם

'Jehovah is exalted,' *Joram.* 2 Sa. 8 : 10, for which 1 Ch. 18 : 10 is הֲדוֹרָם.

יוּשַׁב חֶסֶד

'whose love is returned,' *Jushab-hesed.*

יוֹשִׁבְיָה

'to whom Jehovah gives a dwelling,' *Josibiah.*

יוֹשָׁה

Joshah, 1 Ch. 4 : 34.

יוֹשַׁוְיָה

'whom Jehovah raises up,' root שָׁוָה, *Joshaviah*, 1 Ch. 11 : 46.

יוֹתָם

'Jehovah is upright,' *Jotham.*

יֶתֶר and יִתְרָ

(1) pr. part. of יָתַר: *remainder*, hence *gain, emolument.* Ecc. 6 : 8.

(2) adv.—(*a*) *more, farther.* Ecc. 2 : 15.—(*b*) *too much, over.* Ecc. 7 : 16.—(*c*) *besides*, Est. 6 : 6; 'besides me.' יִתְרַ שֶׁ conj. *inasmuch as.* Ecc. 12 : 9; 'and inasmuch as Koheleth was wise.'

יֹתֶרֶת

(only defect. יִתְרֶת), f. of the preceding word, *that which is redundant, hanging over*, specially 'the greater lobe of the liver,' Ex. 29 : 22; Lev. 9 : 10, as though it were the redundant part of the liver.

יָזֶה

an unused root. Arab. وزى to gather selves together. Hence—

יְזִיאֵל

'the assembly of God,' *Jeziel.*

יְזִיָּה

contracted from יָזַי and יָהּ, 'whom Jehovah *sprinkles*, expiates,' see נָזָה, *Jeziah.*

יְזִיז

'whom God moves,' 'to whom God gives life and motion,' *Jaziz.*

יְזַלְיָאָה

'whom God draws out,' i. e. 'will preserve,' *Jezliah*, from נָזָא.

יִזְרָח

with art. 1 Ch. 27 : 8, *Izrahite*, for אֶזְרָחִי.

יִזְרַחְיָה

'whom Jehovah brought to light,' root זָרַח, *Izrahiah*, see יִזְרַחְיָה.

יָזָם

a fictitious root, which some have adopted on account of יָזְמוּ Gen. 11 : 6, from זָמַם.

יָזָן

an uncertain root, see זון Hophal.

יַזַנְיָה see יַאֲזַנְיָה

יָזַע

an unused root, Arab. وذع, *to flow to run.* Hence—

יָזַע

m. *sweat.* Eze. 44 : 18.

יִזְרְעֶאל and יִזְרַעְאל

'that which God planted,' *Jezreel.* The gentile noun is יִזְרְעֵאלִי, f. יִזְרְעֵאלִית, יִזְרַעְאלִית.

יְחֻבָּה

'hidden,' i. e. protected, *Jehubbah.* Root חָבָה.

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יָחַד

fut. יֵחַד, TO BE JOINED, UNITED TOGETHER, TO JOIN ONESELF; Gen. 49 : 6; Isa. 14 : 20.

Piel, *to unite, to join together*, Ps. 86 : 11.

יַחַד

m.—(1) *union, junction*, 1 Ch. 12 : 17.—(2) elsewhere adv.—(*a*) *together*, in one place, 1 Sa. 11 : 11; *at once*, 2 Sa. 21 : 9; כֹּל יַחַד all together, all at once; Job 34 : 15, 'all are alike flesh,' i. e. mortal; without כֹּל id.; Job 38 : 7, 'when all the morning stars sang together;' without a noun, Job 16 : 10, 'they have together (i. e. all) assembled against me.' With a negative, *no one*, Hos. 11 : 7.—(*b*) *wholly, altogether*, Job 10 : 8; Ps. 141 : 10.

יַחְדָּו, יַחְדָּיו

prop. *those joined together, they together.*—(1) *together*, in one place, Gen. 13 : 6; Deut. 25 : 5.

(2) *together* at one time, Ps. 4 : 9.

(3) with כֹּל *all together, all at once*, Ps. 14 : 3; also without כֹּל Job 24 : 17.

(4) i.q. *mutually, with one another*, Deut. 25 : 11.

יַחְדּוֹ

'his union,' *Jahdo.*

יַחְדִּיאֵל

'whom God makes glad, root יָחַד, *Jahdiel.*

יְחַדְיָהוּ

'whom Jehovah makes glad,' root יָחַד, *Jedeiah.*

יְחוּאֵל

'whom God preserves alive,' for יְחַיֶּה אֵל, from חָיָה, *Jehiel.* כתיב.

יַחֲזִיאֵל

'whom God watches over,' *Jahaziel, Jahziel.*

יַחְזְיָה

'whom Jehovah watches over,' *Jahaziah.*

יְחִזְקֵאל

'whom God will strengthen,' *Ezekiel, Jehezekel.*

חִזְקִיָּה see יְחִזְקִיָּה

יְחִזְקִיָּהוּ

Hezekiah, 2 Ch. 28 : 12.

יַחְזְרָה

'whom God brings back,' from Ch. חָזַר to return, *Jahzerah.*

יְחִיאֵל

probably for יְחַיֶּה אֵל 'whom God preserves alive,' *Jehiel.* Patron. יְחִיאֵלִי.

יְחִיד

m. (from יָחַד).—(1) *only*, especially *only begotten, only child*, Gen. 22 : 2; Jer. 6 : 26; fem. יְחִידָה Jud. 11 : 34.

(2) *solitary;* hence forsaken, wretched, Ps. 25 : 16; 68 : 7.

(3) f. יְחִידָה *only one*, hence that which is most dear, poet. for *life*, Ps. 22 : 21; 35 : 17.

יְחִיָּה

'Jehovah lives,' *Jehiah.*

יָחִיל

m. *expecting, waiting, hoping*, Lam. 3 : 26. Root יָחַל.

יָחַל

unused in Kal, TO REMAIN, TO DELAY.

Piel—(1) causat. *to cause to hope* for something; Ps. 119 : 49; Eze. 13 : 6.

(2) *to expect, to hope, to wait*, Job 6 : 11; 29 : 23; Isa. 51 : 5; Ps. 31 : 25.

Hiphil, *to expect, to wait for*, 1 Sa. 10 : 8; Job 32 : 11; Ps. 42 : 6.

Niphal i. q. Piel and Hiphil, but properly to be caused to hope, Gen. 8 : 12; Eze. 19 : 5.

יַחְלְאֵל

'hoping in God,' *Jahleel.* Patron. יַחְלְאֵלִי.

יָחַם

unused in pret., fut. יֶחֱמַם, and יֵחַם; plur. יֶחֱמוּ for יֶחֱמוּ; 3 plural fem. יֶחֱמְנָה; *to be hot.* Eze. 24 : 11; specially with wrath, Deut. 19 : 6, and with sexual desire, hence *to conceive* (speaking of sheep), Gen. 30 : 38, 39. Impers. Ecc. 4 : 11; 1 Ki. 1 : 1, to become hot.

Piel, *to be warm*, with sexual desire, as cattle; *to have sexual intercourse*, Gen. 30 : 41; 31 : 10. Hence *to conceive*, used also of a woman. Ps. 51 : 7, 'and in sin did my mother conceive me.'

יַחְמוּר

Deut. 14 : 5; 1 Ki. 5 : 3. Arab. a kind of deer, of a reddish colour (see יָחַם.)

יַחְמַי

for יַחְמָיָה 'whom Jehovah guards,' *Jahmai.*

יָחֵף

an unused root, *to be barefoot.* The primary idea is that of rubbing off, as if peeling.

יָחֵף

m. *unshod, barefoot*, 2 Sa. 15 : 30; Isa. 20 : 2.

יַחְצְאֵל

'whom God allots,' *Jahzeel.* Gen. 46 : 24; in 1 Ch. 7 : 13 it is יַחְצִיאֵל. Gent. noun יַחְצְאֵלִי.

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יָחַר

TO DELAY, TO TARRY. Found once 2 Sa. 20 : 5 כתיב, (read וַיִּיחַר). קרי, וַיּוֹחַר is Hiph. in a Chaldee form from אֲחַר.

יַחַשׂ

m. A RACE, A FAMILY. Found once Neh. 7 : 5, סֵפֶר הַיַּחַשׂ *pedigree, genealogy.* Hence there is formed a denom. verb in—

Hithpael הִתְיַחֵשׂ *to cause one's name to be recorded in genealogical tables, to be enrolled,* 1 Ch. 5 : 1; 9 : 1; Neh. 7 : 5. Inf. is often used as a noun, and signifies *register, table of genealogy,* 1 Ch. 7 : 5; 2 Ch. 12 : 15, 'in the manner of a genealogical table.'

יַחַת

perhaps 'union,' contr. from יַחֲדַת *Jahath.*

יָטַב

(1) *to be good,* Nah. 3 : 8. Mostly used impers.—(*a*) יִיטַב לִי 'it will be well for me.' Gen. 12 : 13; 40 : 14. —(*b*) וַיִּיטַב בְּעֵינַי 'it was good in my eyes,' i. e. 'I was pleased.' Gen. 41 : 37; Est. 5 : 14; Ps. 69 : 32.

(2) *to be merry, joyful.* Jud. 19 : 6; Ruth 3 : 7.

Hiphil—(1) *to do well,* or *rightly,* Deut. 5 : 25, 'they have done well (as to) whatever they have said,' i. e. they have well spoken. Deut. 18 : 17. Jer. 1 : 12, 'thou hast seen rightly.' 1 Sa. 16 : 17, 'who can play well,' i. e. skilfully; Isa. 23 : 16. Inf. absol. *in doing well,* or *rightly,* adv. *well, accurately, fitly.* Deut. 9 : 21; 13 : 15. הֵיטִיב דְּרָכָיו Jer. 2 : 33; *to act,* or *live, well,* or *honestly,* Jer. 4 : 22, 'they know not to do well.' Inf. adv. *honestly, rightly.* Jon. 4 : 9.

(2) *to do good* to any one, Gen. 12 : 16; Deut. 8 : 16; Gen. 32 : 10.

(3) *to make merry,* Jud. 19 : 22.

(4) *to fit, to adjust* (*to trim*), as lamps, Ex. 30 : 7; to adorn the head, i. e. to put the locks in order, 2 Ki. 9 : 30.

(5) intrans. *to be good,* Mic. 2 : 7; *to please,* 1 Sa. 20 : 13.

יְטַב

Ch. id., followed by עַל *to seem good* to any one. Ezr. 7 : 18.

יָטְבָתָה

'goodness,' *Jotbath, Jotbathah,* Num. 33 : 33. יָטְבָה *Jotbah,* 2 Ki. 21 : 19, seems to be a different place.

יֻטָּה and יוּטָּה

'stretched out,' or 'inclined,' from נָטָה, *Juttah.* Josh. 15 : 55.

יְטוּר

prob. 'an enclosure,' 'an encampment of Nomades,' from טוּר *Jetûr,* a son of Ishmael, Gen. 25 : 15; and his descendants the *Ituræans,* 1 Ch. 5 : 19.

יַיִן

const. יֵין, once יַיִן Cant. 8 : 2; with suff. יֵינִי m.

(1) *wine,* perhaps so called from bubbling up and fermenting, see יָוַן, unless it be deemed better to regard it as a primitive. Cant. 2 : 4, 'house of wine,' convivial room.

(2) meton. effect of wine, *intoxication,* Gen. 9 : 24; 1 Sa. 1 : 14.

יַךְ

1 Sa. 14 : 13 כתיב, for יַד (a side).

יָכַח

unused in Kal, prob. i. q. נָכַח TO BE IN THE FRONT, IN THE FOREPART; hence figuratively, *to be in the sunshine, to be clear, manifest, to appear.*

Hiphil—(1) *to argue, to shew, to prove* anything. Job 13 : 15, 'yet my ways I will argue before him;' I will declare, I will defend. Job 19 : 5, 'prove against me my reproach,' i. e. shew that I have acted basely.

(2) *to argue down* any one, *to confute, to convict,* Job 32 : 12. Pro. 9 : 7, 8; Eze. 3 : 26; Am. 5 : 10; Isa. 29 : 21. Especially with the idea of censure; hence *to reprove, to rebuke* any one. Job 6 : 25, 'what does your reproving prove?' i. e. your censure. Gen. 21 : 25, 'and Abraham reproved Abimelech;' also, *to upbraid,* 2 Ki. 19 : 4; Isa. 37 : 4; and thus—

(3) *to correct* by punishment, *to punish;* especially used of God dealing with men in discipline, Job 5 : 17; Pro. 3 : 12.

(4) *to judge, to decide,* Isa. 11 : 3; also, *to do justice* to any one, 11 : 4; *to be arbiter* between, Gen. 31 : 37; *to adjudge for* any one, Gen. 24 : 14.

(5) *to dispute, to altercate* with any one; prop. to argue down, to try to convince; Job 22 : 4; 13 : 3.

Hophal pass. of No. 3, Job 33 : 19.

Niphal—(1) *to be argued down, to be convicted.* Gen. 20 : 16, 'and she (Sarah) was convicted.'

(2) *to dispute* with any one, Job 23 : 7; Isa. 1 : 18.

Hithpael i. q. Niph. No. 2, Mic. 6 : 2.

יְכִילְיָה

Jecoliah, 2 Ch. 26 : 3 כתיב for יְכָלְיָה.

יָכִין

'whom God strengthens,' 'founds,' *Jachin,* Gen. 46 : 10; for which there is 1 Ch. 4 : 24, יָרִיב.

Patron. is יָכִינִי Num. 26 : 12.

יָכֹל

rarely יָכֹל 2 Ch. 7 : 7; 32 : 14; fut. יוּכַל properly fut. Hophal, *to be made able.*

(1) TO BE ABLE, CAN. Job 42 : 2; followed by a gerund, Gen. 13 : 6;

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by a naked inf. Ex. 2:3; by a finite verb, Est. 8:6, 'how shall I be able to see,' etc. Specially it is—(*a*) *to be able to bear*, Isa. 1:13; Ps. 101:5.—(*b*) *to be able to bring oneself* to do anything. Gen. 37:4, 'they could not (bring themselves to speak) friendly to him.' Job 4:2. Hos. 8:5, ellipt. 'how long will not they be able (to practise) innocency?' i. e. are they not able to resolve to act uprightly?—(*c*) to be able lawfully, i. e. *to be lawful*, or *permitted* to any one. Gen. 43:32.

(2) *to be powerful, to prevail*, Hos. 12:5; Jer. 3:5. Followed by ל to prevail over any one in fighting, Gen. 32:29. With a suffix, Jer. 20:10. Metaph. *to be master* of anything difficult, i. e. to comprehend it, Ps. 139:6.

יָכֹל יָכֵל

Ch. fut. יְכַל Dan. 3:29; and יִכֵּל 2:10—(1) *to be able, to be powerful*, Dan. 2:47.

(2) *to prevail, to overcome*, Dan. 7:21.

יְכָלְיָה and יְכָלְיָהוּ

'strong by means of Jehovah,' *Jecoliah, Jecholiah.*

יְהוֹיָכִין see יְכָנְיָה

יָלַד

1 pers. יָלַדְתִּי, but with suff. יְלִדְתִּיךָ inf. לֶדֶת const. לֶדֶת, once לַת 1 Sa. 4:19; with suff. לִדְתָּהּ.

(1) *to bring forth, to bear*, as a mother, Gen. 4:1, 22; used of animals as well as persons, Gen. 30:39; also *to lay* eggs, as a bird, Jer. 17:11. Part. fem. *one who brings forth*, poetically for *a mother*, Pro. 17:25. Sometimes the accusative *children* is omitted; Gen. 6:4, 'and they bare (children) to them;' 16:1, 'and Sarai Abraham's wife bare him no (children).' Metaph. to bring forth fraud, iniquity, Job 15:35; by a similar metaphor, Pro. 27:1, 'thou knowest not what a day may bring forth.'

(2) *to beget*, as a father, Gen. 4:18; 10:8, 13. Used of God, *to create*. Deut. 32:18, 'thou hast forgotten the rock that begat (created) thee.' Jer. 2:27, '(idolaters) say to a stock, Thou art my father, thou hast begotten (i. e. hast created) me.'

Niphal, *to be born*. Gen. 4:18, 'and unto Enoch was born Irad.' Gen. 17:17, 'shall (a child) be born to him that is an hundred years old?' 1 Ch. 3:5; 20:8, for נוֹלַד is נִלְּדוּ.

Piel, *to aid a woman who brings forth*, Ex. 1:16. Part. f. *a midwife*, Ex. 1:15.

Pual—(1) *to be born*, Gen. 4:26; 6:1. Impers. e. g. 10:21, 'and to Shem even to him was born,' i. e. children were born.

(2) *to be created*, Ps. 90:2.

Hiphil—(1) *to cause a woman to bring forth* (spoken of God), Isa. 66:9; *to beget* children by any one, 1 Ch. 2:18; 8:8; *to make* (the earth) *fruitful* (as showers), Isa. 55:10.

(2) *to beget*, as a father, Gen. 5:4; 11:11. Metaphorically *to beget* wickedness, Isa. 59:4.

(3) *to create*. Job 38:28, 'who hath begotten (created) the storehouses of dew?'

Hophal, properly to be caused to be born, hence *to be born*. Inf. Eze. 16:4, 5, *birth*. Gen. 40:20, 'Pharaoh's birth day,' prop. the day of Pharaoh's being born.

Hithpael, *to declare one's self to be born*, to cause one's name to be inscribed in the genealogical tables, Num. 1:18.

יֶלֶד

m.—(1) *one born, a son.* יְלִידֵי נֵכָר *sons of strangers*, poet. for strangers, *sons of wickedness*, for the wicked, Isa. 57:4. Plur. comm. *children*, 1 Sa. 1:2; also of the young of animals, Isa. 11:7.

(2) *a child*, sometimes one recently born, Gen. 21:8; Ex. 1:17; sometimes one older, *a young man*, Gen. 4:23.

יַלְדָּה

f. *a girl*, Gen. 34:4; Joel 4:3.

יַלְדוּת

f.—(1) *youth*, as a period of life, Ecc. 11:9.

(2) *youth, young men*, Ps. 110:3.

יָלוּד

verbal adj. *born*, Ex. 1:22; Josh. 5:5.

יָלוֹן

'passing the night,' 'tarrying,' from לוּן, *Jalon.*

יָלִיד

(1) verbal adj. *born*, especially in the phrase יְלִיד בַּיִת '(a slave) born in the house of his owner,' Gen. 14:14; Lev. 22:11.

(2) subst. *a son*; Num. 13:22; 2 Sa. 21:16, 'the sons of Raphah.'

יָלַךְ

TO GO, TO WALK; see הָלַךְ.

יָלַל

an onomatopoetic root, unused in Kal, TO YELL, TO WAIL.

Hiphil—(1) *to cry out, to lament, to howl*, Isa. 13:6; Jer. 25:34; Am. 8:3, 'the songs of palaces shall howl' (shall become sad, shall be mournful).

(2) once used of the joyful voices of proud conquerors, Isa. 52:5.

יֶלֶל

m. *yelling* or *howling* of wild beasts, Deut. 32:10.

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יְלָלָה

f. *howling, yelling,* Isa. 15:8; Jer. 25:36.

יָלַע

Arab. לעי TO UTTER anything RASHLY, Pro. 20:25.

יָלַף

an unused root. Arab. ולף Conj. III. to adhere firmly. Hence—

יַלֶּפֶת

f. *a scab, an* itching *scab,* so called from sticking fast, Lev. 21:20.

יָלַק

an unused root, *to lick, to lap,* to browse upon, like cattle. Hence—

יֶלֶק

m. a species of *locust,* with wings (Nah. 3:16) and hairy (Jer. 51:27), Ps. 105:34; Joel 1:4.

יַלְקוּט

a bag, a purse, so called from collecting (root לָקַט), 1 Sa. 17:40.

יָם

const. יַם, יַמּ; with suff. יַמִּי; with ה parag. יָמָּה; pl. יַמִּים m.—

(1) THE SEA, root יָמַם. Used either of the ocean or any of its parts, or of inland lakes. Num. 34:11; Gen. 14:3; Isa. 11:15, the Red Sea; Num. 34:6, the great sea, and Deut. 11:24, the western sea, for the Mediterranean Sea; Job 7:12, 'am I a sea, or a seamonster,' i. e. am I untamed like the sea? Figuratively, *the sea of brass* was the name of the great laver, 2 Ki. 25:13. The name of *sea* is also applied to—

(2) *a great river,* Isa. 19:5; 27:1.

(3) *the west, the western quarter,* from the Mediterranean Sea being situated to the west of Palestine; the west wind, Ex. 10:19; westward, Gen. 28:14; from the west, Gen. 12:8.

יָם

emphat. יַמָּא Ch. *the sea.* Dan. 7:2, 3.

יָמָה

an unused root, which appears to have signified *heat, warmth;* Arab. ומה to be hot (as the day).

יְמוּאֵל

'the day of God,' יוֹם = יָמוּ, *Jemuel,* Gen. 46:10, called נְמוּאֵל Num. 26:12. [*El is light.* F.]

יוֹם, יָמִים, יָמוֹת see

יְמִים

m. pl. Gen. 36:24, prob. *hot springs,* such as are actually found in the country spoken of in the passage. By a very unhappy conjecture, some understand it to mean *mules.*

יְמִימָה

(Arab. יمامة 'dove,') *Jemimah,* Job 42:14. (See יָמַם).

יָמִין

com.—(1) *the right side,* the right quarter. When put in the genitive it has the force of the adj.; the right eye, 1 Sa. 11:2; my right hand, Ps. 73:23. Also—(*a*) *on the right* is עַל יָמִין Job 30:12; מִיָּמִין 1 Ki. 7:39; יָמִין (acc.) Job 23:9.—(*b*) *on the right of any* person, עַל יָמִין פ Neh. 8:4; אֶל יָמִין 1 Sa. 23:24; לִימִין Ps. 109:31; מִימִין Gen. 48:13; מִימִין לְ 2 Ki. 23:13; יָמִין 2 Sa. 24:5.—(*c*) *on* or *at the right* (after verbs of motion) לַיָּמִין Neh. 12:31; of some one לִימִין פ Ps. 110:1.—(*d*) *towards the right* is עַל הַיָּמִין 2 Sa. 2:19; אֶל הַיָּמִין Eze. 1:10; הַיָּמִין Gen. 13:9, and יָמִין 1 Sa. 6:12.

(2) *the right* sc. hand, Gen. 48:18; Ex. 15:6.

(3) *the southern quarter, the south,* comp. אָחוֹר. 1 Sa. 23:19, 'from the south of the desert.'

(4) The right hand in Hebrew, is connected with the idea of success, and thus denotes *prosperity,* Gen. 35:18.

(5) *Jamin,* Gen. 46:10. Patron. יְמִינִי *Jaminites,* Num. 26:12.

יְמִינִי

(1) *right* (opposite to left), only found 2 Ch. 3:17; Eze. 4:6 כתיב.

(2) בֶּן־יְמִינִי and ellipt. יְמִינִי *a Benjaminite.*

יִמְלָא and יִמְלָה

'whom he, sc. God, will fill up,' *Imla, Imlah.*

יַמְלֵךְ

'whom God makes to reign,' *Jamlech.*

יָמַם

an unused root—(1) *to make a noise;* hence יָם.

(2) *to be hot,* applied to love, whence יְמִימָה.

יָמַן

unused in Kal.

Hiphil הֵימִין and denom. from יָמִין.

(1) *to go to the right, to turn to the right.* Gen. 13:9; Eze. 21:21.

(2) *to use the right hand.* Part. 1 Ch. 12:2.

יִמְנָה

'prosperity,' *Jimna, Imna.*

יְמָנִי

adj. *right* (opposite of left), Ex. 29:20; Lev. 8:23.

יִמְנָע

'whom God retains,' i. e. preserves, *Imnah.*

יָמַר

unused in Kal.

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Hiphil, *to change*, to exchange, Jer. 2 : 11.

Hithpael, *to exchange oneself* with any one, i. e. *to change places with any one*. Isa. 61 : 6, 'for their brightness be ye substituted.' Others, 'in their brightness ye shall glory,' as though it were the same as יִתְאַמְּרוּ.

יְמָרָה

'stubborn,' from יָמַר, *Imrah*.

יְמַשׁ

i. q. מָשַׁשׁ, unused in Kal.

Hiphil, Jud. 16 : 26 in כתיב (הַמִישֵׁנִי) *let me feel*.

יָנָה

(1) TO ACT VIOLENTLY, TO OPPRESS. The primary idea is that of heat. Part. Zeph. 3 : 1, 'the oppressing city.' Jer. 46 : 16, the oppressing or violent sword; 25 : 38, 'the wrath of the oppressing,' i. e. sword. Ps. 74 : 8, 'let us oppress (i. e. let us destroy) them all.'

Hiphil i. q. Kal, used specially of civil commotions, Ex. 22 : 20; Lev. 19 : 33; used of fraud and cheating in buying and selling, Lev. 25 : 14; followed by מִן *to cast out*, from possession, Eze. 46 : 18.

יְנוֹחַ

'rest,' *Janoah*, 2 Ki. 15 : 29.

יְנוּם

'sleep,' Josh. 15 : 53 כתיב, for which in קרי there is יָסֵם, 'flight,' *Janum*.

יָנַח

a spurious root, whence the Hiphil הֵנִיחַ is commonly derived. See נוּחַ.

יְנִיקָה

f. *a sucker, a shoot*, Eze. 17 : 4. Properly, sucking, from יָנַק, pass. form, but with active power.

יָנַק

TO SUCK, Job 3 : 12; properly a mother's breast, Joel 2 : 16; but used also of other things, as Job 20 : 16, 'he sucked the poison of asps.' Figuratively Isa. 60 : 16, 'thou shalt also suck the milk of the Gentiles and the breasts of kings,' i. e. be enriched with the wealth of nations and kings. Deut. 33 : 19, 'for they shall suck the abundance of the seas,' i. e. of transmarine nations. Part. — (*a*) *suckling*, Deut. 32 : 25.—(*b*) *a shoot, a sucker*.

Hiphil, *to give suck, to suckle*, as a mother a child, Gen. 21 : 7; also used of cattle, Gen. 32 : 16. Part. 2 Ki. 11 : 2. Isa. 49 : 23 (a woman), *giving suck*, subst. *a nurse*. As things pleasant to the taste are sucked, hence *to cause to taste, to give to eat*, any thing sweet, Deut. 32 : 13.

יַנְשׁוּף

m. and once יָנְשׁוּף, an unclean bird, probably aquatic or living in marshes; Lev. 11 : 17; Deut. 14 : 16; an inhabitant of deserts or marshes, Isa. 34 : 11. It seems to me to be a kind of *heron* or *crane*, such a one as utters a sound like the *blowing* of a horn, from נָשַׁף *to blow*.

יָסַד

(1) *to place* a building, hence to found, Ezr. 3 : 12; Isa. 54 : 11. Ps. 24 : 2. Also *to place* a heap, *appoint, ordain*, 2 Ch. 31 : 17.

(2) metaphorically *to constitute, to establish*, as laws. Ps. 119 : 152; Hab. 1 : 12, 'thou hast ordained it (the Chaldean people) for punishment,' i. e. hast sent, hast called for it. Ps. 104 : 8, 'unto the place which thou hast appointed for them,' hast assigned. Isa. 23 : 13, 'Assyria appointed it for the inhabitants of the desert,' i. e. for the Chaldees.

Niphal—(1) *to sit down, settle* as men in any country, Ex. 9 : 18; Isa. 44 : 28.

(2) *to sit together in council*, hence *to take counsel together*, Ps. 2 : 2; 31 : 14.

Piel—(1) *to place* a foundation stone, Josh. 6 : 26. 1 Ki. 5 : 31, 'to lay the foundation of the house with hewn stone.' Figuratively, Ps. 8 : 3, 'thou hast founded glory' for thyself.

(2) *to appoint, to ordain*, 1 Ch. 9 : 22; Est. 1 : 8.

Pual, *to be founded*, 1 Ki. 6 : 37; 7 : 10.

Hophal inf. subst. *a foundation, being founded*, Ezr. 3 : 11; 2 Ch. 3 : 3. Part. *founded*. Isa. 28 : 16, *a founded foundation*, i. e. firm.

יְסַד

m. *foundation*, metaph. *beginning*. Ezr. 7 : 9.

יְסוֹד

m. *a foundation, base*, as of the altar, Ex. 29 : 12; of a building, Hab. 3 : 13. Pl. יְסוֹדִים Mic. 1 : 6, and יְסוֹת Lam. 4 : 11. Metaph. used of princes. Eze. 30 : 4.

יְסוּדָה

f. *foundation*, Ps. 87 : 1.

יְסוֹר

m. *a corrector, a reprover*, from יָסַר Job 40 : 2, 'shall the reprover (of God contend) in contending with the Almighty?' לֵב is inf. absol. from ריב used instead of the finite verb.

יְסוּר

m. *drawing back, withdrawing*, from סוּר. Jer. 17 : 13 כתיב, יְסוֹרַי, 'those who depart from me,' for יְסוּרַי מִמֶּנִּי.

יָסַךְ

an uncertain root, i. q. נָסַךְ *to pour out*, but intrans. *to be poured*. Ex.

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30:32, 'shall be poured.' But perhaps the reading should be יִסַּךְ.

יְסֹכָה

'one who beholds, looks out,' from סָכָה, *Isaah.*

יְסַמַּכְיָהוּ

'whom Jehovah props up,' *Ismachiah.*

יָסַף

in Kal and Hiph.

(1) *to add.* Lev. 5:16, 'and he shall add a fifth part thereto.' 2 Sa. 24:3. The accusative is often omitted, Deut. 13:1, 'neither add thereto nor take therefrom (any thing whatever).'

Hence—(2) *to add* (something) to, i. e. *to increase* any thing. Ps. 71:14, 'and I will add to (increase) all thy praise.' Eze. 23:14; Isa. 26:15. Job 42:10, 'and Jehovah increased twofold all things which Job had.' *To increase* any thing *to any one* sometimes means i. q. *to give more, plentifully.* Ps. 120:3, 'what shall one give to thee, or what shall one increase to thee, O deceitful tongue?' Elsewhere *to increase,* is i. q. to surpass. 2 Ch. 9:6, 'thou hast increased the fame,' i. e. thou hast surpassed the fame.

(3) *to add to do anything,* followed by an inf., more rarely with a finite verb, is—(*a*) *to do again.* Gen. 4:2, 'and she bare again.' Gen. 18:29, 'and he spoke yet again.'—(*b*) *to do something afterwards, to continue to do any thing, to do it any longer.* Gen. 4:12, '(the earth) shall no more yield to thee her strength.'—(*c*) *to do more.* Gen. 37:5, 'and they hated him yet more.'—Sometimes the action to be repeated or continued, is omitted. Job 20:9, 'the eye has seen him, but it shall not add,' i. e. shall see no more. Job 34:32, 'if I have sinned, I will not continue,' sc. to sin. Ex. 11:6, 'such as never was before, neither afterwards will there be.' Num. 11:25, 'and when the Spirit came upon them they prophesied, but (from that day) never any more.'

In the future for יֹסֵף there is sometimes written יֹאסֵף; and on the contrary יוֹסֵף, for יֹאסֵף from אָסַף.

Niphal—(1) *to be added,* Num. 36:3, 4, reflect. *to join one's self,* Ex. 1:10.

(2) *to be increased,* sc. in wealth. Pro. 11:24. Part. Isa. 15:9, *additions, increases,* sc. of calamities, i. e. new calamities.

יָסַף

Ch. unused in Peal.

Hophal, *to be added,* Dan. 4:33.

יָסַר

rarely occurring in Kal, fut. Hos. 10:10; part. Pro. 9:7; Ps. 94:10. Elsewhere in—

Piel—(1) TO CORRECT by blows or stripes, TO CHASTISE, Deut. 22:18. 1 Ki. 12:11, 'my father chastised you with whips;' especially used of children corrected by their parents, Pro. 19:18; of men corrected by God, Lev. 26:18.

(2) *to correct* by words; hence—(*a*) *to admonish, to exhort,* Pro. 9:7. Ps. 16:7, 'also by night my reins admonish me,' to praise God. Followed by מִן *to dissuade from* anything, Isa. 8:11. Often used of the discipline which children receive from their parents, Deut. 21:18; or men from God, Deut. 4:36.—(*b*) *to instruct, to teach.* Isa. 28:26, 'he will instruct him according to the right, his God will teach him.' Pro. 31:1.

Hiphil i. q. Kal and Piel. Once אַיְסִרֵם Hos. 7:12.

Niphal, *to be corrected, to be admonished, to receive discipline,* Ps. 2:10; Jer. 6:8.—נִוָּסְרִי Eze. 23:48 is Nithpael for נִתְוַסְּרִי. The common analogy is however preserved, if the word be written with other vowels, נִוָּסְרִי.

יַע

m. *a shovel* for taking away ashes, from יָעָה, Ex. 27:3; Num. 4:14; 1 Ki. 7:40.

יַעְבֵּץ

Jabez, 1 Ch. 4:9; where it is so stated as if it were put for יְעַצֵּב (he causes pains).

יָעַד

(1) TO POINT OUT, TO DEFINE, TO APPOINT, especially a place, Jer. 47:7, and time, 2 Sa. 20:5; also, a punishment, Mic. 6:9.

(2) *to espouse,* a wife or concubine, Ex. 21:8, 9.

Niphal—(1) *to meet with any one at an appointed place, to come with him to such a place;* Ex. 25:22; Num. 10:4.

(2) recipr. *to come together at an appointed time* or *place,* Neh. 6:2; Job 2:11; also generally, *to come together,* Josh. 11:5; Num. 14:35.

Hiphil, *to appoint any one to meet* at a certain time or place, specially for judgment; *to summon to a court, to call on to plead.* Job 9:19, 'who shall cite me?' Jer. 49:19.

Hophal—(1) *to be appointed, set,* Jer. 24:1.

(2) *to be turned* as the face, Eze. 21:21.

יְעַדְיָה

Iddo, 2 Ch. 9:29 in קרי (for which יְעַדִּי כתיב); elsewhere עִדּוֹ.

יָעָה

Isa. 28:17, TO SNATCH AWAY, TO REMOVE, TO TAKE AWAY.

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יְעִיאֵל and יְעוּאֵל
perhaps 'treasure of God,' *Jeuel, Jeiel, Jehiel.*

יְעוּץ
'counsellor,' from יָעַץ, *Jeus.*

יְעוּרִים
pl. *woods*, i. q. יְעָרִים Eze. 34 : 25 כתיב.

יְעוּשׁ
from יָשַׁשׁ, 'whom God hastens,' *Jeush, Jehush*, Gen. 36 : 18; for which there is יָעִישׁ, verse 5, 14 כתיב.

יָעֻז
unused in Kal, prob. i. q. עָזַז to be hard, firm, robust.
Niphal, Isa. 33 : 19, 'a hard (or obstinate) people.'

יַעֲזִיאֵל
'whom God comforts,' from Arab. עזי to comfort, *Jaaziel*, 1 Ch. 15 : 18; for which there is, verse 20, עַזִּיאֵל.

יַעֲזִיָהוּ
'which Jehovah comforts,' *Jaaziah.*

יַעְזִיר and יַעְזֵר
'which Jehovah aids,' *Jaazer, Jazer.*

יָעַט
i. q. עָטָה TO CLOTHE, Isa. 61 : 10.

יְעַט
Ch. TO COUNSEL. Part. יַעֲטִ (for יָעֲטִ), A COUNSELLOR of a king, Ezr. 7 : 14.
Ithpael, *to consult* together, Dan. 6 : 8.

יְעִיאֵל
Jeiel, Jehiel, see יְחִיאֵל. 1 Ch. 5 : 7.

יָעִיר
'whom God stirs up,' *Jair*, 1 Ch. 20 : 5 קרי, in כתיב there is יָאִר. In 2 Sa. 21 : 19, there is instead of it יַעְרֵי אֹרְגִים, but אֹרְגִים appears to be spurious.

יַעְכָּן
'troubled,' see עָכַן, *Jachan.*

יָעַל
unused in Kal—(1) TO ASCEND ON HIGH, TO RISE ABOVE.
(2) *to excel, to be useful.*
Hiphil—(1) *to be useful, to profit, to aid*, absol. Pro. 10 : 2; Jer. 2 : 8, 'they follow those who profit (or are worth) nothing,' (i. e. false gods). Isa. 30 : 5. Job 30 : 13, 'they help my fall.'
(2) intrans. *to be benefited*, to receive help from any thing. Job 21 : 15, 'what should we be benefited (in this thing)?' 15 : 3, 'words in which there is no profit.' Hence—

יָעֵל
m.—(1) *the ibex*, perhaps also *the chamois.* Ps. 104 : 18; Job 39 : 1. 1 Sa. 24 : 3, the rocks of the wild goats, near the desert of Engedi.
(2) *Jael*, Jud. 5 : 6, 24.

יַעֲלָה
(1) f. *the female ibex*, or *chamois.* Pro. 5 : 19, 'the graceful chamois;' an epithet applied to a beautiful woman.
(2) *Jaalah, Jahala*, Ezr. 2 : 56; Neh. 7 : 58 (יַעְלָא).

יַעְלָם
'whom God hides,' *Jaalam.*

יָעַן
an unused root. Syr. Ethpa. to be greedy, voracious.

יַעַן
(for יַעְנָה) prop. subst. purpose, intent (from עָנָה) :—
(1) as a prep., *on account of*, Eze. 5 : 9; Isa. 37 : 29.
(2) as a conj., *because, in that*, Num. 20 : 12; more fully יַעַן אֲשֶׁר Gen. 22 : 16; more rarely יַעַן כִּי Num. 11 : 20. Followed by a fut. יַעַן אֲשֶׁר it is, *that*, Eze. 12 : 12. יַעַן יוּבַיַּן *because and because*, because that; Eze. 13 : 10; and without the copulative, 36 : 3.

יָעֵן
an ostrich, so called from its greediness and gluttony; see יַעֲנָה. Once found in plur. יְעֵנִים Lam. 4 : 3 in קרי; and there used of the female ostrich.

יַעֲנָה
f. of the preceding, everywhere joined with בַּת : בַּת הַיַּעֲנָה the daughter of the female ostrich, i. e. the female ostrich herself. In the plural, however, בְּנוֹת יַעֲנָה is, without doubt, used for either sex, Isa. 13 : 21; Mic. 1 : 8.

יַעֲנַי
'whom Jehovah answers,' *Jaanai.*

יָעַף
(1) *to go swiftly, to run.* See Hophal.
(2) *to be fatigued, wearied out*, whether in running, Jer. 2 : 24, 'those who seek her will not be weary;' Isa. 40 : 30; or with heavy labour, Isa. 40 : 28.
Hophal, part. *wearied.* Dan. 9 : 21, 'wearied in flight.'

יָעֵף
m. *fatigued, wearied*, tired, Isa. 40 : 29, of a people; 50 : 4.

יְעַף
masc. *weariness*, arising from swiftness of course, Dan. 9 : 21.

יָעַץ
perhaps primarily *to command.* Jud. 19 : 30; Isa. 8 : 10.—(1) TO GIVE COUNSEL, 2 Sa. 17 : 11. Job 26 : 3; Ex. 18 : 19. Part. subst. *a counsellor, adviser*, Pro. 11 : 14; especially *the counsellor*, or *minister* of a king, 1 Ch. 27 : 32; Ezr. 7 : 28. Plural,

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chiefs, leaders of a land and state, Job 3:14.

(2) *to take counsel, to decree.* Ps. 62:5, 'they have decreed to cast (him) down from his height;' Isa. 7:5; Jer. 49:20.

(3) *to consult for any one,* i.e. *to provide for.* With suff. Ps. 16:7; 32:8, pregn. for 'I will care for thee, and will set my eye upon thee,' i.e. I will favour thee.

(4) *to predict, to declare* future things, Num. 24:14; Isa. 41:28.

Niphal—(1) reflect. *to let oneself be counselled, to receive advice,* Pro. 13:10.

(2) recipr. *to consult one another,* i.e. *to hold a consultation, to deliberate,* Ps. 71:10; 83:6; 1 Ch. 13:1; Isa. 40:14.

(3) *to consider with oneself;* also *to decree, command,* or *advise, as the result of deliberation.* 2 Ki. 6:8, 'and he commanded his servants, saying.' 1 Ki. 12:6, 9, 'what do ye advise?'

Hithpael, i.q. Niphal No. 2, Ps. 83:4.

יַעֲקֹב

'taking hold of the heel, supplanter, layer of snares,' Gen. 25:26; 27:36, *Jacob;* used of the people of Israel, of the *land of Israel,* Gen. 49:7; of the whole people regarded as one person, e.g. Isa. 41:43.

יַעֲקֹבָה

Jaakobah, 1 Ch. 4:36.

יַעֲקָן see **עֲקָן**

יָעַר

an unused root, prop. *to boil, to boil up, to boil over;* the idea of which is applied to any sort of redundancy or abundance.

יַעַר

masc.—(1) *redundancy* of honey; honey spontaneously and freely flowing from the combs, Cant. 5:1; more fully יַעֲרַת הַדְּבַשׁ 1 Sa. 14:27.

(2) *a thicket of trees,* so called from the luxuriant growth of trees and shrubs, Isa. 21:13; hence any *wood* or *forest,* Deut. 19:5. בֵּית הַיַּעַר the house of the forest, Isa. 22:8; 1 Ki. 7:2; its name arose from the cedar wood, of which it was built. Used of *a rugged rough country,* Hos. 2:14. Metaph. of a troop of enemies, Isa. 32:19.

(3) pr. n. probably i.q. קִרְיַת יְעָרִים Ps. 132:6.

יַעְרָה

Jarah, 1 Ch. 9:42; see יְהוֹעַדָּה.

יַעֲרָה see **יַעַר**

יַעֲרֵי אֹרְגִים see **יָעִיר**

יַעֲרֶשְׁיָה

'whom Jehovah nourishes,' from the unused root עָרַשׁ, Syr. to fatten, *Jaresiah.*

יַעֲשָׂי

abbreviated from יַעֲשַׂיָּה 'whom Jehovah made,' Ezr. 10:37 קרי. *Jaasau.*

יַעֲשִׂיאֵל

'whom God made,' *Jaasiel, Jasiel.*

יִפְדְּיָה

'whom Jehovah frees,' *Iphedeiah.*

יָפָה

(1) properly TO SHINE, TO BE BRIGHT.

(2) *to be beautiful,* used of a woman, Cant. 4:10; of a tree, Eze. 31:7.

Piel, *to make beautiful, to adorn, to deck* (with gold), Jer. 10:4.

Pual, with the two first radicals doubled יָפְיָפָה *to be very beautiful,* Ps. 45:3. I think that an error may exist in this word, and that the letters יפ at the beginning may be spurious.

Hithpael, *to adorn oneself* (of a woman), Jer. 4:30.

יָפֶה

adj. m., const. יְפֵה; f. יָפָה const. יְפַת—

(1) *fair, beautiful,* used of persons, Gen. 12:14; 2 Sa. 13:1; often with מַרְאֶה 1 Sa. 17:42; or תֹּאַר Gen. 29:17; of animals, 41:2, seq.; of pleasant countries, Ps. 48:3; of a pleasant tuneful voice, Eze. 33:32.

(2) *good, excellent.* Ecc. 3:11, 'God made all things beautiful.'

יְפֵה־פִיָּה

adj. f., Jer. 46:20, *fairish;* from masc. יְפֵהֹפִי. This word in very many MSS. and editions is found divided into two.

יָפוֹ

'beauty,' *Japho, Joppa,* Jon. 1:3; and יָפוֹא Ezr. 3:7.

יָפַח

TO BLOW, TO BREATHE, TO PUFF, unused in Kal.

Hithpael, *to pant, to sigh deeply,* Jer. 4:31.

יָפֵחַ

adj. *breathing out;* Ps. 27:12, 'and breathing out wickedness.'

יְפִי

Eze. 28:7, and יָפִי in pause יֹפִי; with suff. יָפְיוֹ m.

(1) *splendour, brightness* (root יָפָה), of a king, Isa. 33:17; of a city, Ps. 50:2.

(2) *beauty, gracefulness,* of a woman, Ps. 45:12.

יָפִיעַ

'splendid,' *Japhia,* Josh. 19:12.

יַפְלֵט

'whom God frees,' *Japhlet.* Patron. with ־ִי.

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יְפַנֶּה
perhaps 'for whom a way is prepared,' *Jephunneh.*

יָפַע
unused in Kal, TO SHINE, TO BE BRIGHT.
Hiphil—(1) *to cause to shine,* used of God, Job 37 : 15.
(2) *to give light, to be bright,* (prop. to scatter, or bestow light), Job 3 : 4; especially used of Jehovah as appearing in very bright light, Deut. 33 : 2.

יְפָעָה
fem. *beauty, splendour* of a city, Eze. 28 : 7.

יָפַת
a spurious root, invented on account of מִיֶּפֶת. But this comes from יָפָה.

יֶפֶת
Japheth, 'widely-extending,' from פָּתָה.

יִפְתָּח
prob. 'whom, or what God sets free,' see פָּתָה.—(1) *Jiphtah,* Josh. 15 : 43.—(2) *Jephthah,* Jud. 11 : 12.

יִפְתַּח־אֵל
'which God opens,' *Jiphthahel,* Josh. 19 : 14.

יָצָא
pret. once יָצְתִי Job 1 : 21; imp. pl. once צֵאֶינָה Cant. 3 : 11; inf. const. צֵאת, part. f. יֹצְאָה for יֹצֵאת, יֹצֵאת and יוֹצֵת.
TO GO OUT, TO GO FORTH.
Const. followed by מִן of the place, whence any one goes out, Gen. 8 : 19; by an accus.; Gen. 44 : 4; Deut. 14 : 22, יֹצֵא הַשָּׂדֶה 'that which goes out from the field,' its produce; Jer. 10 : 20, 'my children have gone out from me,' i. e. have forsaken me; Am 4 : 3, 'go out through the breaches.' Part. Am. 5 : 3, 'the city which poured forth thousands.'
Specially *to go out, to go forth,* is used—(*a*) of soldiers—(*α*) to war, 1 Sa. 8 : 20.—(*β*) out of a city to surrender it, Isa. 36 : 16.—(*b*) merchants and sailors for trade, Deut. 33 : 18.—(*c*) slaves manumitted, Ex. 21 : 3, 5.—(*d*) children, descendants; Gen. 17 : 6, 'kings shall come forth from thee,' shall be amongst thy descendants.—(*e*) those who are delivered from danger are said *to come forth;* Ecc. 7 : 18, 'he who fears God shall come forth from all these.'
It is applied to inanimate things. So—(*f*) the sun is said *to go forth,* i. e. *to rise,* Gen. 19 : 23; the stars, Neh. 4 : 15; the morning, Hos. 6 : 5.—(*g*) to plants which spring forth, 1 Ki. 5 : 13; flowers, Job 14 : 2.—(*h*) water flowing forth from a fountain, Gen. 2 : 10. It is used also—(*i*) of a boundary, terminus, *running on, running through,* Josh. 15 : 3.—(*k*) of money which is *laid out, expended,* 2 Ki. 12 : 13.—(*l*) of things which go forth to the people, *are promulgated;* of an edict, Hab. 1 : 4; of the sentence of a judge, Ps. 17 : 2.—(*m*) of *the outgoing,* i. e. the end of a period of time; Ex. 23 : 16, 'at the end of the year;' hence of the destruction of a city, Eze. 26 : 18.
Hiphil causat. *to cause to go out,* or *come forth,* hence of animate beings, *to lead out,* e. g. the people from Egypt, Ex. 12 : 51; of inanimate beings, *to carry out,* Gen. 14 : 18; *to draw out, to take out,* Ex. 4 : 6, 7; *to take out* as from a case, Gen. 24 : 53. Specially it is—(*a*) *to put forth* plants (as the earth), Gen. 1 : 12.—(*b*) *to cause to lay out, to exact* money, 2 Ki. 15 : 20.—(*c*) *to publish* a report, Num. 14 : 37; *to report* words, Neh. 6 : 19; *to promulgate* doctrine, Isa. 42 : 3.—(*d*) *to produce* as an artisan, Isa. 54 : 16.—(*e*) *to lead forth,* i. e. to separate Jer. 15 : 19.
Hophal, *to be brought forth, to be taken out,* Eze. 38 : 8; 47 : 8.

יְצָא
Ch. unused in Peal.
Shaphel שֵׁיצָא and שֵׁיצִי in the Targums is, *to bring something to an end, to finish.*
Hence שֵׁיצִיא *finished,* Ezr. 6 : 15.

יָצַב
unused in Kal, TO SET, TO PUT, TO PLACE.
Hithpael—(1) *to set oneself, to take a stand,* Ex. 2 : 4; 1 Sa. 17 : 16, 'and took his stand (for the fight) forty days.' Used of the angels as presenting themselves before God. Job 1 : 6. In a hostile sense, *to stand up against* God, Ps. 2 : 2.
(2) *to stand* before any one, i. e. to minister to him, Pro. 22 : 29; *to stand firm* before any one, Deut. 9 : 2; a just person before a judge, Ps. 5 : 6.
(3) *to stand up for, to stand by* any one, Ps. 94 : 16.—Ex. 2 : 4, תִּתְיַצַּב for תִּתְיַצֵּב.

יָצֵב
Ch. unused in Pe. to be firm, sure.
Pael, *to speak that which is true, certain,* Dan. 7 : 19.

יָצַג
unused in Kal.
Hiphil הִיצִיג pr. *to make to stand,* hence—
(1) *to place, to set* persons, Gen. 43 : 9; things, Gen. 30 : 38. Trop. *to establish,* Am. 5 : 15, 'establish right in the gate.'
(2) *to put, to place,* Jud. 6 : 37.
(3) *to leave, to let stay,* Gen. 33 : 15.
Hophal הֻצַּג pass. of Hiph. No. 3. Ex. 10 : 24.

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יִצְהָר
from צָהַר to shine, m.
(1) *oil*, especially fresh and new, Num. 18:12. בְּנֵי הַיִּצְהָר *sons of oil*, i.e. anointed ones, Zec. 4:14.
(2) *Izhar*. Patron. ends in ־ִי.

יָצוּעַ see יָצַע

יִצְחָק
'sporting,' root צָחַק. *Isaac*. Sometimes written יִשְׂחָק.

יִצְהָר see יִצְחָר

יָצִיא
m. verbal adj. pass. (but of active signification), from יָצָא; *gone forth, come out*, 2 Ch. 32:21.

יַצִּיב
m. Ch. adj.—(1) *established, firm, valid*. Dan. 6:13.
(2) *true*, trustworthy. Dan. 2:45; 3:24. כְּקַדְצִיב adv. *certainly*, Dan. 2:8.

יָצַע
TO SPREAD OUT. Part. pass. יָצוּעַ subst.—(1) *a bed, a couch*, Ps. 63:7; used of a marriage bed, Gen. 49:4.—(2) *a story, floor*. 1 Ki. 6:5, 6, 10 (יְצִיעַ קרי). Const. fem. verse 6 (*ter*) and masc. verse 10. In the temple this name was given to the three stories of side chambers. יְצִיעָה fem., verse 6, is used of the single stories; in verses 5, 10 (where it is masculine) it is used collectively of the whole of this part of the temple.
Hiphil, *to spread out, to spread under*. Ps. 139:8, 'and (if) I spread out Hades beneath me,' i.e. make (it) my bed, Isa. 58:5.
Hophal, pass. Isa. 14:11, 'the worms are spread under thee,' are for thy bed; Est. 4:3.

יָצַק
(1) TO POUR, TO POUR OUT, liquids, Gen. 28:18; to cast metal, such as brass, Ex. 25:12. Part. pass. *cast*, 1 Ki. 7:24; hence *hard, firm*, like cast metal, Job 41:15. Metaph. Ps. 41:9, 'a wicked purpose is poured out upon him.'
(2) *to pour self out, to flow out*, 1 Ki. 22:35; Job 38:38, 'where dust flows into a molten mass,' i.e. it becomes wet with rain water, like a molten mass.
Piel, *to pour out*. Part. מְיַצֶּקֶת 2 Ki. 4:5 כתיב.
Hiphil, id. 2 Ki. loc. cit. קרי, but in another form—
Hiphil הִצִּיק is *to place, to set* (the ideas of pouring, casting, placing, being connected), Josh. 7:23; 2 Sa. 15:24.
Hophal—(1) *to be poured out*, Lev. 21:10.
(2) *to be cast from metal*, 1 Ki. 7:23. Metaph. מְיֻצָּק *firm, fearless*, Job 11:15.

יְצָקָה
f. *a casting* (of metals), 1 Ki. 7:24.

I. יָצַר
fut. יִצֹּר, וַיִּצֹּר, also יִצַּר.
(1) TO FORM, TO FASHION, as a potter, clay, Gen. 2:7; an artist, statues, Isa. 44:9; arms, Isa. 54:17. Often used of God as the Creator, Ps. 94:9, 'he who formed the eye,' Ps. 33:15. Part. יוֹצֵר as a subst. is—(*a*) *a potter*, Ps. 94:9, 20; whence כְּלִי יוֹצֵר a vessel of earthenware, Ps. 2:9.—(*b*) *an artist*, a maker of statues, Isa. 44:9.—(*c*) *creator*, Isa. 43:1; 44:2, 24.
(2) followed by ל to form for any thing, *to destine* for any thing; Isa. 44:21, 'I have formed thee, that thou mayest be my servant;' Isa. 42:6, 'I have formed thee, and made thee the author of a covenant of the people.'
(3) *to form in the mind, to devise, to plan*, 2 Ki. 19:25; Ps. 94:20; Jer. 1:5 (קרי).
Niphal, *to be formed, created*, Isa. 43:10.
Pual, *to be predestined*, Ps. 139:16.
Hophal, i. q. Niphal, Isa. 54:17.

II. יָצַר
intrans. TO BE STRAITENED, TO BE NARROW. Only found in fut. Pro. 4:12; Isa. 49:19; Job 18:7. Elsewhere impers. וַיֵּצַר לוֹ *it was narrow to him*, i.e.—(*a*) *to be in distress*, Jud. 2:15; 10:9.—(*b*) *to be in perplexity*, Gen. 32:8 (and so in f., 1 Sa. 30:6).—(*c*) *to be grieved*, 2 Sa. 13:12.

יֵצֶר
m.—(1) *frame, formation*; Ps. 103:14, 'for he knoweth our frame,' i.e. knows how or whence we have been formed; hence, *a thing framed*, as *earthenware*, Isa. 29:16; specially *an idol*, Hab. 2:18.
(2) metaph. *a meditation, thought*, Gen. 8:21; 6:5; Isa. 26:3, 'a firm mind,' a firm soul, i.e. a man of firm mind.
(3) *Jezer*. Patron. יִצְרִי Num. 26:49; which is also pr. n. of another man, 1 Ch. 25:11 (for which there is in verse 3 צְרִי).

יְצָרִים
m. pl. Job 17:7; prop. *things formed*, poet. for *members*.

יָצַת
(1) TO SET ON FIRE, TO KINDLE, Isa. 9:17.
(2) *to be set on fire, to be burned*, Isa. 33:12; Jer. 49:2; 51:58.
Niphal—(1) *to be burned, to be destroyed by fire*, Neh. 1:3; Jer. 2:15.
(2) *to kindle* (as anger), 2 Ki. 22:13.
Hiphil הוֹצִית 2 Sa. 14:30 כתיב; elsewhere הִצִּית *to set on fire*, Jer.

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51 : 30; Josh. 8 : 19; Jer. 17 : 27; to kindle a fire in any thing; Jer. 11 : 16.

יָקַב

an unused root, *to make hollow.*

יֶקֶב

m.—(1) *the vat of the wine press,* Joel 2 : 24; Pro. 3 : 10.

(2) *the wine press* itself, Job 24 : 11; 2 Ki. 6 : 27.

יְקַבְצְאֵל

'what God gathers,' *Jekabzeel,* Neh. 11 : 25, and קַבְצְאֵל *Kabzeel,* Josh. 15 : 21.

יָקַד

TO BURN, TO SET ON FIRE, Isa. 65 : 5. Part. pass. 'that which is kindled,' i. e. the fuel burning on the hearth, Isa. 30 : 14.

Hophal, *to be kindled,* to burn, Lev. 6 : 2, 5, 6; trop. of anger, Jer. 15 : 14.

יְקַד

Ch. id. Part. fem. יְקִידְתָּא and יְקִידְתָּא *burning,* Dan. 3 : 6, 11, 23, 26.

יְקָדָא

f. Ch. *a burning,* Dan. 7 : 11.

יְקוּדְעָם

'possessed by the people,' from קָדָה *Jokdeam.*

יָקָה

an unused root. Arab. وقى VIII. to fear God, to be pious.

יָקֹה

'pious,' *Jakeh,* Pro. 30 : 1.

יָקַהּ

an unused root. Arab. وقه *to obey.* Hence—

יְקָהָה

fem. *obedience, submission,* Gen. 49 : 10; Pro. 30 : 17.

יְקוֹד

m. *a burning,* Isa. 10 : 16.

יְקוֹם

m. *whatever lives* (in the earth), from קוּם, Gen. 7 : 4, 23; Deut. 11 : 6.

יְקוּשׁ and יְקוּשׁ

Hos. 9 : 8; Ps. 91 : 3. Pl. Jer. 5 : 26, m. *a fowler.* Root יָקַשׁ.

יְקוּתִיאֵל

perhaps, 'the fear of God,' from יָקָה *Jekuthiel.*

יָקְטָן

'small,' *Joktan,* Gen. 10 : 25.

יָקִים

'whom God sets up,' *Jakim.*

יָקִיר

adj. *dear,* Jer. 31 : 20. Root יָקַר.

יְקִיר

adj. Ch.—(1) *heavy, hard, difficult,* Dan. 2 : 11.

(2) *honoured, mighty, powerful,* Ezr. 4 : 10.

יְקַמְיָה

'whom Jehovah gathers,' *Jekamiah.*

יְקַמְעָם

'who gathers the people together,' *Jekameam.*

יָקְמְעָם

'gathered by the people,' root קָמָה *Jokmeam.*

יְקָנְעָם

'possessed by the people,' for קָנָה עָם *Jokneam.*

יָקַע

TO BE TORN OFF, TO BE TORN AWAY; hence—

(1) *to be dislocated,* as a limb, Gen. 32 : 26.

(2) metaph. *to be alienated* from any one, Jer. 6 : 8; Eze. 23 : 17, 18.

Hiphil, *to hang* upon a stake, *to fix to a stake,* a punishment by which the limbs were dislocated: Num. 25 : 4; 2 Sa. 21 : 6, 9.

Hophal pass. 2 Sa. 21 : 13.

יָקַץ

used only in fut.; TO AWAKE, TO BE AROUSED, Gen. 28 : 16; 41 : 4, 7.

יָקַר

(1) TO BE HEAVY. Metaph. *to be hard* to be understood, Ps. 139 : 17.

(2) *to be precious, dear,* Ps. 49 : 9. 1 Sa. 26 : 21, 'because my life was precious to thee,' because thou hast spared it; also, *to be highly estimated by any one.* Zec. 11 : 13, 'a goodly price, at which I was estimated by them,' i. e. reckoned worth.

(3) *to be heavy,* i. e. *honoured,* 1 Sa. 18 : 30.

Hiphil, *to make rare,* Isa. 13 : 12; Pro. 25 : 17.

יְקָר

adj. prop. *heavy;* hence—

(1) *precious.* אֶבֶן יְקָרָה collect. *precious stones,* gems, 1 Ki. 10 : 2; also, of the better kinds of stone used in building houses, of stones cut square, 2 Ch. 3 : 6; plur. אֲבָנִים יְקָרוֹת 1 Ki. 5 : 31; 7 : 9, seq. Metaph. Ps. 36 : 8, 'how precious is thy loving-kindness, O God!'

(2) *dear.* Ps. 45 : 10, 'the daughters of kings are amongst thy dear ones,' i. e. amongst thy damsels.

(3) *heavy,* i. e. *honoured,* Ecc. 10 : 1.

(4) *magnificent, splendid,* Job 31 : 26. Subst. magnificence, beauty. Ps. 37 : 20, 'like the beauty of the pastures,' i. e. grass.

(5) *rare,* 1 Sa. 3 : 1.

(6) Pro. 17 : 27, in קְרִי, perhaps 'with a quiet spirit.'

יְקָר

m.—(1) *preciousness, costliness.* כְּלִי יְקָר *a precious vessel,* Pro. 20 : 15.

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Concr. whatever is precious, Job 28:10.

(2) *honour*, dignity, Ps. 49:13, 21; Est. 1:20.

(3) *magnificence*, Est. 1:4.

(4) *price*, Zech. 11:13.

יְקָר

m. Ch.—(1) *precious things*, Dan. 2:6; comp. with Isa. 3:17.

(2) *honour, dignity*, Dan. 2:37; 4:27, 33.

יָקֹשׁ

TO LAY SNARES, TO BE A BIRD-CATCHER. Part. a fowler, Ps. 124:7. Jer. 50:24.

Niphal, *to be snared, to be taken in a noose*, Isa. 8:15; Pro. 6:2. Metaphorically, to be snared, or seduced by avarice, Deut. 7:25.

Pual, part. יוּקָשִׁים for מְיוּקָשִׁים Ecc. 9:12.

יָקְשָׁן

'fowler,' *Jokshan*, Gen. 25:2, 3.

יָקְתְאֵל

'subdued by God,' for יָקְתֶה אֵל from קָתָה = Arab. קתא to serve, *Joktheel*.

יָרֵא

prop. TO TREMBLE. Hence—

(1) *to fear, to be afraid*. It is construed—(*a*) absol. Gen. 3:10. אַל־תִּירָא, *fear not*, Gen. 15:1.—(*b*) followed by an acc., Num. 14:9; Deut. 1:29.—(*c*) followed by לְ, Josh. 9:24, 'and we feared greatly for our lives because of you.'—(*d*) followed by לְ and מִן with an inf. *to fear* (to hesitate) to do any thing. Gen. 19:30, 'for he feared to dwell in Zoar;' 46:3.—(*e*) followed by פֶּן to fear lest any thing may be done, Gen. 31:31.

(2) *to fear, to reverence*, as one's parents, Lev. 19:3; a leader, Josh. 4:14; the sanctuary, Lev. 19:30; an oath 1 Sa. 14:26.

Specially יָרֵא אֶת־אֱלֹהִים—(*a*) to fear God, prop. Ex. 14:31.—(*b*) to reverence him, as the avenger of wrong; hence *to be godly, upright*, e.g. Lev. 19:14; Pro. 3:7, 'fear God, and fly from evil.' Ecc. 8:12. Jer. 44:10.

Niphal, *to be feared*, Ps. 130:4. Part.—(1) *terrible, dreadful*, Deut. 1:19; Joel 2:11.—(2) *venerable, august*, Gen. 28:17.—(3) *stupendous, admirable*, Ps. 66:3. Plural נוֹרָאוֹת *wonderful*, or *illustrious deeds*, Ps. 45:5. Deut. 10:21; adv. *in a wonderful manner, wonderfully*, Ps. 65:6; 139:14.

Piel, *to terrify, to put in fear*, 2 Sa. 14:15.

יָרֵא

verbal adj.—

(1) *fearing, reverencing*; יָרֵא אָנֹכִי I fear, Gen. 32:12; אֲנַחְנוּ יְרֵאִים we fear, 1 Sa. 23:3. Followed by the case of the verb, 2 Ki. 4:1; by a genitive, יְרֵא אֱלֹהִים *religious, pious*; Gen. 22:12.

(2) *fearful*, Deut. 20:8.

יִרְאָה

f.—(1) prop. inf. *to fear, to reverence*. Neh. 1:11, 'to fear thy name.' 2 Sa. 3:11, 'because he feared him.'

(2) subst. *fear, terror*. Jon. 1:10, 'and the men were seized with great fear.' Followed by a genitive of the subject, Ps. 55:6; and of the object; Isa. 7:25, 'fear of thorns and briers.'

(3) *reverence, holy fear*, Ps. 2:11; 5:8. יִרְאַת יְהוָֹה reverence towards God, *piety*. Pro. 1:7; Job 28:28; meton. the precepts of religion or piety, Ps. 19:10.

יִרְאוֹן

'piety,' *Iron*, Josh. 19:38.

יִרְאִיָּה

'whom Jehovah looks on,' *Irijah*.

יָרֵב

Hos. 5:13; 10:6; commonly taken as a substantive, see רִיב.

יְרֻבַּעַל

m. contr. from יָרֹב בַּעַל 'with whom Baal contends,' for which there is יְרֻבֶּשֶׁת *Jerubbesheth*, 'with whom the idol contends,' 2 Sa. 11:21.

יָרָבְעָם

'whose people are many,' *Jeroboam*.

יָרַד

imp. רֵד, רְדָה, once יְרַד Jud. 5:13, inf. const. רֶדֶת, once רְדָה Gen. 46:3.

(1) TO GO DOWN, TO DESCEND. One is said to descend, not only from a mountain, Ex. 34:29, but generally from a loftier place to one less elevated, specially to a *spring* or *river*, Gen. 24:16; Ex. 2:5; to the *sea*, Isa. 42:10; from a ship, Eze. 27:29; from a city, Ruth 3:3, 6; from a mountainous country to one more flat, Gen. 12:10; 38:1; 1 Ki. 22:2; into southern countries (as the ancients supposed the northern regions of the earth to be the more lofty), 1 Sa. 25:1; 26:2.

It is often used also of inanimate things, as a river, Deu. 9:21; showers, Ps. 72:6; a way and boundaries downwards, or to the south, Num. 34:11; Josh. 18:13; the day closing in, Jud. 19:11.

Like other verbs of flowing, it takes an accus.; and thus has the transitive signification of sending down, *to let fall down*. Lam. 3:48, 'my eye pours down rivers of waters.'

(2) *to be cast down, to fall* (as if to go down against one's will), used of men or beasts slain, Isa. 34:7; of those cast down into poverty, Deut. 28:43; of a wall, Deut. 28:52; of a wood, Isa. 32:19; of a city, Deut. 20:20.

Hiphil—(1) when relating to per-

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sons, *to bring down*, Gen. 44 : 21; *to let down*, as by a rope, Josh. 2 : 15; *to send down* (to Hades), 1 Sa. 2 : 6; *to cast down*, e. g. of God casting down a people, Ps. 56 : 8; *to pull down* (kings from their thrones), Isa. 10 : 13; *to subdue* (nations), 2 Sa. 22 : 48.

(2) when relating to things, *to carry down*, Gen. 37 : 25; *to send down*, Gen. 24 : 18; *to cause to flow down*, 1 Sa. 21 : 14; *to cast down*, Hos. 7 : 12.

Hophal, pass. of Hiph. Gen. 39 : 1; Isa. 14 : 11.

יֶרֶד

'descent,' *Jared*, Gen. 5 : 15.

יַרְדֵּן

in prose always with the art. (as an appellative, river, so called from descending, flowing down); *Jordan*, Gen. 13 : 10.

יָרָה

inf. יְרֹה, יְרוֹת, and יְרוֹא 2 Ch. 26 : 15.

(1) TO CAST, Ex. 15 : 4; e. g. a lot, Josh. 18 : 6; an arrow, 1 Sa. 20 : 36. Part. an archer, 1 Ch. 10 : 3.

(2) *to lay foundations, to found.* Job 38 : 6, 'who laid (or founded, or placed) its corner stone.' Gen. 31 : 51, 'behold the pillar which I have founded,' i. e. placed, or raised.

(3) *to sprinkle, to water* (pr. to throw water, to scatter drops), Hos. 6 : 3. Hence part. the former rain.

Niphal, *to be shot through with darts* or *arrows.* Ex. 19 : 13.

Hiphil—(1) i. q. Kal, *to cast*, Job 30 : 19; specially arrows, 1 Sa. 20 : 20. Fut. apoc. 2 Ki. 13 : 17. Part. *an archer*, 1 Sa. 31 : 3. Written by an Aramaism, 2 Sa. 11 : 24, וַיֹּרְאוּ הַמּוֹרְאִים 'and the archers shot.'

(2) *to sprinkle, to water.* Part. 'the former rain,' Joel 2 : 23; Ps. 84 : 7.

(3) *to send out the hand*, especially for pointing out. Hence *to show, to indicate*, Gen. 46 : 28. Pro. 6 : 13, 'showing (i. e. giving signals) with his fingers;' Ex. 15 : 25.

From pointing out or showing it is—(4) *to teach, to instruct*, Ex. 35 : 34; followed by an acc. of pers., Job 6 : 24; by an acc. of the thing, Isa. 9 : 14; by two acc. Ps. 27 : 11; by בְּ Job 27 : 11; by אֶל 2 Ch. 6 : 27; מִן Isa. 2 : 3; by a dative and acc., Deut. 33 : 10.

יָרַהּ

pr. TO TREMBLE; hence *to be frightened*, Isa. 44 : 8.

יְרוּאֵל

'founded by God,' *Jeruel.*

יָרוֹחַ

i. q. יָרֵחַ moon,' *Jaroah.*

יָרוֹק

m. *that which is green*, Job 39 : 8. Root יָרַק.

יְרוּשָׁא and יְרוּשָׁה

'possessed,' sc. by a husband, *Jerusha.*

יְרוּשָׁלַיִם

(as found sometimes, though rarely, in the books of Chronicles), commonly יְרוּשָׁלַם, *Jerusalem*, from יָרָה, 'the foundation of peace.'

יְרוּשְׁלֵם and יְרוּשְׁלֶם

Ch. id. Dan. 5 : 2; 6 : 11; Ezr. 4 : 8.

יָרַח

an unused root, probably i. q. יָרַק *to be yellow.* [*To make a circuit.* F.] Hence—

יָרֵחַ

m. THE MOON, Gen. 37 : 9; Ps. 72 : 5, 'before the moon,' i. e. as long as the moon shall shine.

יֶרַח

m.—(1) *a month*, which amongst the Hebrews was lunar, Ex. 2 : 2; Deut. 33 : 14; Job 3 : 6; 1 Ki. 6 : 37.

(2) *Jerah*, Gen. 10 : 26.

יֲרַח

Ch. *a month*, Ezr. 6 : 15.

יְרֵחוֹ

Num. 22 : 1; also יְרִיחוֹ Josh. 2 : 1, 2, 3, and יְרִיחֹה 1 Ki. 16 : 34; *Jericho.* If the primary form be יְרַחוֹ, it may be rendered *city of the moon;* if יְרִיחוֹ, it signifies *a fragrant place*, from רִיחַ.

יְרֹחָם

'who will find mercy,' *Jeroham.*

יְרַחְמְאֵל

'whom God loves,' *Jerahmeel*, patron. in ־ִי *Jerahmeelites.*

יַרְחָע

Jarha, 1 Ch. 2 : 34. As to the etymology I can say nothing.

יָרַט

Piel, *to throw* any one *headlong, to precipitate, to cast down.* Job 16 : 11, 'he has cast me into the hands of the wicked.' יִרְטַנִי for יִיְרְטַנִי. *To be destructive, perverse*, Num. 22 : 32.

יְרִיאֵל

= יְרוּאֵל 'founded, i. e. constituted by God,' *Jeriel.*

יָרִיב

(1) m. *an adversary*, from רִיב, Ps. 35 : 1; Jer. 18 : 19.

(2) *Jarib.*—(*a*) see יָכִין.—(*b*) Ezr. 8 : 16.

יְרִיבַי

from יָרִיב, *Jeribai*, 1 Ch. 11 : 46.

יְרִיָּה and יְרִיָּהוּ

either 'founded by Jehovah,' or, i. q.

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יְרִיאֵל 'whom Jehovah regards,' *Jeriel.*

יְרִיחוֹ see יְרֵחוֹ

יְרִימוֹת see יְרֻמּוֹת

יְרִימוֹת

'heights,' *Jeremoth*, 1 Ch. 7 : 8.

יְרִיעָה

f. *a veil, curtain*, so called from tremulous motion (see יָרַע); specially of a tent, Isa. 54 : 2; of the holy tabernacle, Ex. 26 : 1; of the palace of Solomon, Cant. 1 : 5.

יְרִיעוֹת

'curtains,' *Jerioth*, 1 Ch. 2 : 18.

יָרַךְ

an unused root, perhaps i. q. רָכַךְ *to be soft, tender.* Hence—

יָרֵךְ

c.—(1) *the thigh*, perhaps so called from softness, Ex. 28 : 42; Gen. 24 : 2, 9; to have come forth from the thigh of any one, is to be descended from him, Gen. 46 : 26. The buttocks are to be understood, Num. 5 : 21, 27.

(2) figuratively applied to inanimate things—(*a*) *that part* of the holy candlestick *in which the shaft divided into three branches*, Ex. 25 : 31.—(*b*) *the side* of a tent, Ex. 40 : 22; of the altar, Lev. 1 : 11.

Dual יְרֵכַיִם *both thighs*, Cant. 7 : 2.

יְרֵכָה

f. *the hinder part*, or *side* (of a country), Gen. 49 : 13.

Dual יַרְכָתַיִם, properly *both sides, the haunches, the buttocks*, but always used of inanimate things—

(1) *the hinder part, the back, the rear*, Ex. 26 : 23; of the temple, 1 Ki. 6 : 16.

(2) in the interior area, *the parts farthest in, the extremities, inmost recesses*, as of a house, Ps. 128 : 3; of a ship, Jon. 1 : 5; of a cave, 1 Sa. 24 : 4; of a sepulchre, Isa. 14 : 15. Hence the recesses of Lebanon, Isa. 37 : 24; and Jud. 19 : 1, 18, 'the inner recesses of the mountains of Ephraim.' Hence—

(3) *the most remote regions.* Isa. 14 : 13, the extreme regions of the north. Jer. 6 : 22, the extreme regions of the earth.

יַרְכָּה

f. Ch. *the thigh, the haunch*, Dan. 2 : 32.

יָרֵם

an unused root, probably *to be high, lofty.* Hence—

יַרְמוּת

'high,' *Jarmuth*, Josh. 10 : 3.

יְרֻמּוֹת

'high places,' *Jeremoth*, 1 Ch. 23 : 23; for which there is יְרִימוֹת 24 : 30; 25 : 22, for יְרִימוֹת verse 4; Ezr. 10 : 29 כתיב.

יִרְמְיָ

'dwelling in high places,' Ezr. 10 : 33.

יִרְמְיָה and יִרְמְיָהוּ

יִרְמְיָהוּ יָרְמָה יָהּ probably 'whom Jehovah has appointed,' from רמה in the Chald. usage, *Jeremiah.*

יָרַע

(1) properly TO TREMBLE. Isa. 15 : 4, 'his soul trembles for him (Moab),' for fear, terror.

(2) i. q. רָעַע *to be evil* (prop. *to rage, to make a noise, to be tumultuous*). It occurs only in fut. יִרַע, which also may be taken from רָעַע. These phrases are especially to be observed —(*a*) יֵרַע לִי it will be ill for me, will go ill, Ps. 106 : 32.—(*b*) יֵרַע בְּעֵינַי and it displeased me, Gen. 21 : 11; also followed by לְ Neh. 13 : 8. Impers. used 1 Ch. 21 : 7, 'and God was displeased because of this thing.' Farther, *to be evil* is also i. q. *to be injurious*, 2 Sa. 20 : 6, followed by לְ; used of the eye, i. q. *to be envious, malignant*, Deut. 28 : 54; of the face, i. q. *to be sad, morose*, Neh. 2 : 3; of the heart, id. Deut. 15 : 10, 'let it not go ill with thee (be grievous to thee) to give to him.'

יִרְפְּאֵל

'which Jehovah heals,' *Irpeel.*

I. יָרַק

(1) TO SPIT, i. q. רָקַק. Pret. Num. 12 : 14; Deut. 25 : 9. Inf. Num. loc. cit.

II. יָרַק

an unused root; *to be green*, as an herb, a plant.

יָרָק

masc. adj. *green*, neutr. *that which is green, verdure*, 2 Ki. 19 : 26. Specially *an herb.* Deut. 11 : 10, a garden of herbs; Pro. 15 : 17, a portion of vegetables.

יֶרֶק

m. *greenness.* Gen. 1 : 30, all greenness of herb. Ps. 37 : 2, greenness of grass, i. e. green grass. Elsewhere concr. *anything green*, of the fields and trees, Ex. 10 : 15.

יֶרְקוֹן

m.—(1) of persons, *paleness* of face; that lurid greenish colour in the countenance of men when smitten with great terror, Jer. 30 : 6.

(2) of grain, *yellowness, paleness, mildew*, Deut. 28 : 22; 1 Ki. 8 : 37.

יִרְקָעָם

'paleness of the people?' *Jorkeam.*

יַרְקְרָק

(1) adj. *greenish, yellowish*, used of

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leprosy in garments, Lev. 13 : 49; 14 : 37.

(2) subst. *yellowness, paleness, tawniness* (of gold), Ps. 68 : 14.

יָרַשׁ and יָרֵשׁ

imp. רֵשׁ, רַשׁ; inf. רֶשֶׁת.

(1) TO TAKE, TO TAKE POSSESSION OF, TO OCCUPY, especially by *force*, 1 Ki. 21 : 16.—(*a*) used most commonly of the occupation of the Holy Land, Lev. 20 : 24; Deut. 1 : 8.—(*b*) *to take possession of any one*, i. e. of his goods; *to expel, to drive him out* from the possession, to succeed in his place. Deut. 2 : 12, 'and the Edomites expelled them (the Horites).' Pro. 30 : 23, 'a handmaid when she expels her mistress,' succeeds in her place. Deut. 31 : 3, 'the Lord will destroy those nations before thee, and thou shalt occupy their possession.' Jud. 11 : 23.

(2) *to possess*, Lev. 25 : 46; Ps. 25 : 13.

(3) specially *to receive an inheritance*, Num. 27 : 11; 36 : 8; also *to inherit any one's goods*, Gen. 15 : 3; 21 : 10. Part. *an heir*, Jer. 49 : 1.

Niphal, *to be dispossessed of one's possessions; reduced to poverty*, Gen. 45 : 11; Pro. 20 : 13.

Piel i. q. Kal No. 1, with an acc. of the thing, Deut. 28 : 42; with an acc. of the pers. i. q. to cast out of possession, *to make poor*, Jud. 14 : 15.

Hiphil—(1) *to give the possession of any thing to any one*, Jud. 11 : 24; Job 13 : 26, 'and makest me to possess the sins of my youth,' i. e. now imputest them to me. Ezr. 9 : 12.

(2) *to occupy*—(*a*) followed by an acc. of the thing, Num. 14 : 24; Josh. 8 : 7.—(*b*) followed by an acc. of pers. to possess the property of any one, i. e. 'to expel him from possession;' Ex. 34 : 24; applied also to inanimate things, Job 20 : 15, 'God shall drive them out from his belly' (the riches swallowed up). Hence *to dispossess of goods*, to reduce to poverty; 1 Sa. 2 : 7.

(3) *to blot out, to destroy*, Num. 14 : 12.

יְרֵשָׁה

f. Num. 24 : 18, and—

יְרֻשָּׁה

f. *a possession*, Deut. 2 : 5; Josh. 12 : 6, 7.

(2) *inheritance*, Jer. 32 : 8.

יִשְׂחָק see יִצְחָק

יְשִׂימִאֵל

'whom God makes,' i. e. creates, *Jesimiel*.

יָשַׂם

(1) i. q. שׂוּם TO SET, or PLACE. Hence וָאִישְׂמָה Jud. 12 : 3 כתיב.

(2) intrans. *to be set, placed*. Fut. Gen. 50 : 26, and 24 : 33 כתיב, where the קרי is Hoph. from שׂוּם.

יִשְׂרָאֵל

'contender,' 'soldier of God,' from שָׂרָה to fight, *Israel*, pr. n. given by God to Jacob, but used more frequently of his descendants—

(1) *all the descendants of Israel*, or *Israelites*. Gen. 34 : 7; 1 Sa. 13 : 19.

(2) After the death of Saul, the ten tribes took to themselves this name of the whole nation (2 Sa. 2 : 9; 1 Ki. 12 : 1); and after the death of Solomon it was applied *to the kingdom founded by Jeroboam*.

(3) After the Babylonish exile, the whole people, although chiefly consisting of the remains of Judah and Benjamin, again took the name: whence it is, that in the Chronicles it is even used of the kingdom of Judah, 2 Ch. 12 : 1; 15 : 17.

The gentile noun is יִשְׂרְאֵלִי; fem. יִשְׂרְאֵלִית, *Israelite*.

יְשַׂרְאֵלָה

pr. n. m. 1 Ch. 25 : 14, see יְשַׁ׳.

יִשָּׂשׂכָר

Issachar. This name takes the vowels belonging to a continual קרי, יִשָּׂכָר (bought with wages or price, see Gen. 30 : 16). The more full reading in כתיב may be read, either יֵשׁ שָׂכָר *he is wages*, or יִשָּׂשָׂכָר (for יִשָּׂא שָׂכָר) *he brings wages*.

יֵשׁ

followed by a Makkaph, יֶשׁ—(1) prop. subst. *esse, being, existence* (see יָשָׁה); whence *that which is present, ready;* wealth. So prob. Pro. 8 : 21, 'to cause those who love me to inherit substance.'

(2) By far the most common use of the word is for *the verb substantive*, without distinction of number or tense. Specially, therefore, with a sing. *is, was, will be, may be*. Gen. 28 : 16, 'Jehovah is in this place.' 2 Ki. 10 : 15, 'truly it is so.' With plur. *are, were, will be*, 2 Ki. 2 : 16. יֵשׁ אֲשֶׁר *there are those who, there will be those who*, Neh. 5 : 2. יֵשׁ לִי there is to me, *I have*, Gen. 43 : 7.

(3) especially, *to be present, ready, to exist*, Ruth 3 : 12; Ecc. 2 : 21. Pro. 13 : 7, 'there are those (who) feign themselves rich.' Num. 9 : 20, 'there was, when there was,' etc., i. e. there was sometimes.

If the subject be contained in a personal pronoun, this is expressed by a suffix, as יֶשְׁךָ thou art, Jud. 6 : 36; יֶשְׁנוֹ he is, Deut. 29 : 14. The verb substantive, when thus expressed, stands often with a participle for the finite verb, Jud. 6 : 36, 'if thou savest.'

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יָשַׁב

inf. const. שֶׁבֶת, imp. שֵׁב, שְׁבָה.

(1) TO SIT, TO SIT DOWN; Gen. 27 : 19; Ps. 9 : 5; and with a dative pleon. Gen. 21 : 16, 'and she sat down.' Also, *to be seated, to be sitting*, Gen. 19 : 1; 1 Ki. 2 : 19. Ps. 80 : 2, 'he who sits upon the cherubim,' i. q. sits on a throne upborne by cherubim. Ps. 122 : 5, 'for there they (judges) sit on thrones for judging.'

Specially, to sit is used of—(*a*) judges, Ps. 9 : 5; kings, Ps. 9 : 8. Hence, Isa. 10 : 13, 'those who sit on (thrones),' i. e. kings.—(*b*) of those who *lie in wait for* others, Ps. 10 : 8; Jer. 3 : 2.—(*c*) of an army, which sits down in a place, 1 Sa. 13 : 16.—(*d*) of mourners, Isa. 47 : 5.—(*e*) of those who sit down idly, do nothing, Isa. 30 : 7.—(*f*) *To sit with any one*, is to associate with him, Ps. 26 : 4.

(2) *to remain, abide*, Gen. 24 : 55. Gen. 25 : 27, 'remaining in the tents,' i. e. staying at home. With a dative pleonast. Gen. 22 : 5, 'remain here.' Followed by a dat. of pers. *to remain for some one*, i. q. to expect him, Ex. 24 : 14. Also used of inanimate things, Gen. 49 : 24, 'but his bow remained strong.'

(3) *to dwell, to dwell in, to inhabit*, Gen. 13 : 6; Deut. 17 : 14; Lev. 25 : 18; Gen. 4 : 20. Poet. Ps. 22 : 4, 'dwelling amongst the praises of Israel,' in the temple. Part. *an inhabitant, a dweller*, Gen. 19 : 25. But יָשַׁב followed by an accus. is also to dwell *near, by* anything. יֹשְׁבֶיהָ those who dwell near her, sc. the city, Eze. 26 : 17. Gen. 4 : 20, 'those who dwell in tents and amongst flocks.'

(4) pass. *to be inhabited*, as a place, city, country, Isa. 13 : 20; Jer. 17 : 6, 25.

Niphal, *to be inhabited*, Ex. 16 : 35.

Piel, *to place, to make to sit down*, Eze. 25 : 4.

Hiphil—(1) *to cause to sit down*, 1 Sa. 2 : 8.

(2) *to cause to inhabit*, Ps. 68 : 7; Gen. 47 : 6. Also, *to cause* a woman *to dwell with one*, i. e. to take in marriage, Ezr. 10 : 2.

(3) *to cause* a land *to be inhabited*, Eze. 36 : 33.

Hophal—(1) *to be made to dwell*, Isa. 5 : 8.

(2) *to be inhabited*, Isa. 44 : 26.

יֹשֵׁב בַּשֶּׁבֶת

'sitting on the seat,' 2 Sa. 23 : 8; in the parallel passages יֹשְׁבִים.

יִשְׁבָּאַב

'father's seat,' *Jeshebeab*.

יִשְׁבָּח

'praising,' *Ishbah*, 1 Ch. 4 : 17.

יִשְׁבִּי בְנֹב

'his seat is at Nob,' 2 Sa. 21 : 16 כתיב; יִשְׁבֵי בְנֹב, קרי 'my seat is at Nob,' *Ishbi-benob*.

יִשְׁבִי לֶחֶם

Jashubi-lehem, 1 Ch. 4 : 22.

יִשְׁבָּעָם

'to whom the people turn,' *Jashobeam*.

יִשְׁבָּק

'leaving behind,' *Ishbak*, Gen. 25 : 2.

יִשְׁבְּקָשָׁה

'a seat in a hard place,' *Joshbekashah*.

יִשְׁהּ

a root unused, whence שׁ. Prop. *to stand, to stand out, to stand upright*; hence *to be*.

יְשׁוּב

'turning oneself,' *Jashub*, patron. יָשָׁב.

יְשׁוּה

'even,' 'level,' *Ishua, Isua*.

יְשׁוּי

id., *Isui, Ishui, Jesui*.

יְשׁוֹחְיָה

'whom Jehovah casts down,' *Jeshohaiah*.

יֵשׁוּעַ

Jeshua, a contracted form of יְהוֹשֻׁעַ, Neh. 8 : 17; Ezr. 2 : 2.

יְשׁוּעָה

f. with ה parag. poet. יְשׁוּעָתָה Ps. 3 : 3; 80 : 3 (from יֶשַׁע).

(1) verbal adj. *that which is delivered, safe*, Isa. 26 : 1.

(2) subst.—(*a*) *deliverance, help*; Ex. 14 : 13, 'aid vouchsafed by God.'—(*b*) *welfare*, Job 30 : 15.—(*c*) *victory*, 1 Sa. 14 : 45.

יְשַׁח

an unused root. Arab. وشح *to be void, empty*. Conj. IV. to be famished.

יְשַׁח

m. Mic. 6 : 14; *hunger*, prop. emptiness of stomach.

יְשַׁט

only found in Hiphil, TO STRETCH OUT, Est. 4 : 11; 5 : 2; 8 : 4.

יִשַׁי

perhaps 'wealthy,' see שׁי; *Jesse*.

יִשְׁיָה

'whom Jehovah lends,' *Ishijah, Ishaiah*.

יְשִׁיָּהוּ

id., *Jesaiah*, 1 Ch. 12 : 6.

יְשִׁימוֹן

m. *a waste, a desert*, Ps. 68 : 8; 78 : 40; 106 : 14. Root שָׁמַם.

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יְשִׁימוֹת

pl. f. *desolations, destruction*, Ps. 55 : 16 כתיב. Root שָׁמַם.

יְשִׁישׁ

m. *an old man*, properly hoary, (from שֵׂשׂ); a word altogether poetic, Job 12 : 12; 15 : 10; 29 : 8; 32 : 6.

יִשִׁישַׁי

'descended from an old man,' *Jeshishai*.

יָשַׁם

TO BE LAID WASTE, DESOLATED. Hence fut. תִּשַּׁם Gen. 47 : 19; Eze. 12 : 19; (which however may come from שָׁמַם); plur. תִּישַׁמְנָה Eze. 6 : 6.

יְשִׁמָא

'wasteness,' *Ishma*, 1 Ch. 4 : 3.

יִשְׁמָעֵאל

'whom God hears,' *Ishmael*. Patron. יִשְׁמַעֵאלִי.

יִשְׁמַעְיָה

'whom Jehovah hears,' *Ishmaiah*, 1 Ch. 12 : 4. A different person is יִשְׁמַעְיָהוּ 1 Ch. 27 : 19.

יִשְׁמַרַי

for יִשְׁמַרְיָה, 'whom Jehovah keeps,' *Ishmerai*.

יָשֵׁן and יָשֵׁן

pr. TO BE LANGUID, WEARY, hence—

(1) of persons, *to fall asleep*, Gen. 2 : 21; *to sleep, to be sleeping*, Isa. 5 : 27. Persons are said, poetically, to sleep who are—(*a*) doing nothing, Ps. 44 : 24, 'why sleepest thou, O Jehovah?'—(*b*) dead. Job 3 : 13; Jer. 51 : 39.

(2) used of inanimate things, *to be flaccid, dried*, hence *to be old*.

Niphal—(1) *to be dry*, used of corn. Lev. 26 : 10.

(2) *to be old, inveterate*, of leprosy, Lev. 13 : 11; of a person who has long dwelt in any country, Deut. 4 : 25.

Piel, *to cause to sleep*, Jud. 16 : 19.

יָשֵׁן

adj. *old*, Lev. 25 : 22; Cant. 7 : 14; of an old gate, Neh. 3 : 6; of the old pool, Isa. 22 : 11.

יָשֵׁן

(1) part. and verbal adj. *sleeping*, 1 Sa. 26 : 7; Ps. 78 : 65. It serves in the same manner as participles for the finite verb. 1 Ki. 3 : 20, 'thy handmaid was sleeping.'

(2) *Jashen*, 2 Sa. 23 : 32; for which 1 Ch. 11 : 34, there is הָשֵׁם.

יְשָׁנָה

'old,' *Jeshanah*, 2 Ch. 13 : 19.

יָשַׁע

unused in Kal, Arab. وسع TO BE SPACIOUS, AMPLE, BROAD, figuratively *to be opulent*. The signification of *ample space* is applied to liberty, deliverance from dangers and distresses.

Hiphil—(1) *to set free, to preserve*, Ps. 7 : 2; Jud. 2 : 16.

(2) *to aid, to succour*. Isa. 45 : 20; Ex. 2 : 17; Josh. 10 : 6; most commonly used of God giving help to men, Ps. 3 : 8; 72 : 4. As victory depends on the aid of God, it is i. q. *to give victory*, Deut. 20 : 4.—A phrase frequently used is, 'my own hand,' or, 'my own arm has helped me,' i. e. 'by my own valour have I gained the victory.' Jud. 7 : 2; Job 40 : 14. In another sense and construction, 1 Sa. 25 : 26, 'to help thyself with thy own hand,' i. e. to take private vengeance.

Niphal—(1) *to be freed, preserved*, Num. 10 : 9; Ps. 33 : 16.

(2) *to be helped*, Isa. 30 : 15; 45 : 17; *to be safe*, Ps. 80 : 4, 8.

יֶשַׁע and יְשׁוּעָה

(1) *deliverance, aid*, Ps. 12 : 6; 50 : 23. Used like verbals with the case of the finite verb, Hab. 3 : 13, 'to deliver thine anointed.'

(2) *safety, welfare*, Job 5 : 4, 11.

יִשְׁעִי

'salutary,' *Ishi*, 1 Ch. 2 : 31.

יְשַׁעְיָהוּ

'the salvation of Jehovah,' *Isaiah, Jeshaiah*.

יְשַׁעְיָה

id. *Jeshaiah, Jesaiah*.

יָשְׁפֵ

an unused root, kindred to יָפֵה, to shine, to be bright. Hence—

יָשְׁפֵה

Ex. 28 : 20; 39 : 13; Eze. 28 : 13, *a jasper*, a precious stone of different colours.

יִשְׁפָּה

perhaps 'bald,' from שָׂפָה, *Ispah*.

יִשְׁפָּן

prob. id., *Ishpan*, 1 Ch. 8 : 22.

יָשַׁר

fut. יִשַׁר (once יֵשַׁר 1 Sa. 6 : 12).

(1) TO BE STRAIGHT, especially of a way, 1 Sa. 6 : 12, prop. 'and the kine were straight in the way,' i. e. they went in a straight, direct way. Metaphorically in this one phrase, יָשַׁר בְּעֵינַי *to be straight in my eyes*, i. e. 'it is pleasing to me,' I approve it, Num. 23 : 27.

(2) *to be even, level*, used of an even mind, i. e. tranquil, or composed, Hab. 2 : 4, 'behold the puffed up, his soul is not tranquil in him.'

Piel—(1) *to make* a way *straight*, Pro. 9 : 15, 'those who make their ways straight,' who go on in a straight way, the upright. יַשֵּׁר לָלֶכֶת to go straight forward. Pro. 15 : 21,

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'God makes straight the ways of any one,' i. e. causes that his affairs may prosper. Hence *to direct*, as a water course, 2 Ch. 32 : 30; applied to thunder, Job 37 : 3.

(2) *to esteem as right, to approve*, Ps. 119 : 128.

(3) *to make even, level*, as a way, Isa. 40 : 3; 45 : 13.

Pual, pass. of Piel No. 3. Part. 1 Ki. 6 : 35, *gold made even, spread out.*

Hiphil הִיְשִׁיר and הוֹשִׁיר (Ps. 5 : 9; Isa. 45 : 2 כתיב)—(1) *to make* a way *straight*. Ellipt. Pro. 4 : 25, 'let thy eyelids make straight (sc. a way) before thee,' i. e. let them look straight.

(2) *to make* a way *even*, Ps. 5 : 9; high places, Isa. 45 : 2.

יָשָׁר

adj.—(1) *straight*. Eze. 1 : 7, 23; Job 33 : 27, 'I have made the straight crooked;' I have acted perversely. Figuratively יָשָׁר בְּעֵינַי that which is right in my eyes, i. e. what pleases me, what I approve. Jud. 17 : 6, 'every one did what was right in his own eyes,' what was pleasing to himself. Deut. 12 : 25, 'that which is pleasing to God.' Pro. 14 : 12. Often used of persons—(*a*) *upright, righteous*, Job 1 : 1, 8. More fully יְשַׁר לֵב Ps. 7 : 11, and יְשַׁר דֶּרֶךְ 37 : 14. יְשָׁרִים κατ' ἐξοχήν, are the Jews, Dan. 11 : 17. סֵפֶר הַיָּשָׁר *the book of the upright*, an anthology of ancient poems, Josh. 10 : 13; 2 Sa. 1 : 18. Neutr. יֹשֶׁר uprightness, integrity, Ps. 37 : 37.—(*b*) *just, true*, of God, and the word of God, Deut. 32 : 4; Ps. 33 : 4.

(2) *even*, used of a way, Jer. 31 : 9; hence דֶּרֶךְ יְשָׁרָה an even (unobstructed) way, i. e. fortunate, Ezr. 8 : 21. יְשַׁר לֵב ready-minded, prompt for doing any thing; 2 Ch. 29 : 34.

יֶשֶׁר

'uprightness,' *Jesher*, 1 Ch. 2 : 18.

יֹשֶׁר

m.—(1) *straightness*, of way, Pro. 2 : 13; 4 : 11.

(2) figuratively—(*a*) *what is right, what ought to be done, that which is just and meet*. Pro. 11 : 24, 'who withholds more than is just and meet.' With suffix יָשְׁרִי what he ought to do, his office, Job 33 : 23. Also, what we ought *to speak, that which is true* or *right*, Job 6 : 25.—(*b*) used of persons; *uprightness, integrity*, often with לֵב, Deut. 9 : 5.

יְשַׁרְאֵלָה

'right before God,' *Jesharelah*.

יְשֻׁרָה or יְשֻׁרָה

f. *uprightness, integrity*, 1 Ki. 3 : 6.

יְשֻׁרוּן

m. *Jeshurun, Jesurun*, a poetical appellation of the people of Israel; Deut. 32 : 15; 33 : 5, 26; Isa. 44 : 2. Interpreters are not determined as to its origin. To me it appears probable that יְשֻׁרוּן was a diminutive from יָשָׁר (as if יְשׁוּר), as though *rectulus, justulus*.

יָשַׁשׁ

an unused root; *to be white, hoary*; hence *to have hoary hairs*, i. e. *to be an old man*.

יְשִׁישׁ

m. *an old man*, prop. *hoary*, 2 Ch. 36 : 17.

יַת

Ch. i. q. Heb. אֵת, the mark of the acc. With pron. יַתְהוֹן *them*, Dan. 3 : 12.

יְתַב

Ch.—(1) TO SIT, TO SIT DOWN, Dan. 7 : 9, 10, 26.

(2) *to dwell*, Ezr. 4 : 17.

Aphel, *to cause to dwell*, Ezr. 4 : 10.

יָתַד

an unused root. Arab. وتد *to make firm, to fix firmly*. Hence—

יְתֵד

plur. יְתֵדוֹת, m. Eze. 15 : 3, f. Isa. 22 : 25.

(1) *a pin, a nail*, which is fixed into a wall; specially *a pin of a tent*, Ex. 27 : 19; Jud. 4 : 21. *To drive in a pin* or *nail*, is an image of a firm and stable abode, Isa. 22 : 23; in which sense יָתֵד is used Ezr. 9 : 8. Also, *a nail* or *pin* is used metaphorically of a *prince*, from whom the care of the whole state hangs as it were, Zech. 10 : 4.

(2) *a spade, paddle*, Deut. 23 : 14. Jud. 16 : 14, *a weaver's spatha*.

יָתוֹם

m. *an orphan*, from יָתַם, Ex. 22 : 21. Used of a child who is bereaved of his father only, Job 24 : 9.

יִתּוּר

m. (from תּוּר), *searching out*; meton. that which is found by searching, Job 39 : 8.

יָתַח

an unused root. Arab. وثح *to beat with a club*.

יִתִּיר

'height,' *Jattir*, Josh. 15 : 48.

יַתִּיר

Ch.—(1) adj. *very great, excellent, pre-eminent*, Dan. 2 : 31; 5 : 12, 14.

(2) f. יַתִּירָה adv. *abundantly, very*, Dan. 3 : 22.

יִתְלָה

'height,' 'lofty place,' root תָּלָה, *Jethlah*.

יָתַם

an unused root. Arab. *to be solitary, bereaved*.

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יִתְמָה
'bereavedness,' *Ithmah.*

יִתְנָן
an unused root, i. q. Arab. وتن *to be constant, perennial,* used of water; hence *to be firm, stable.*

יִתְנִיאֵל
'whom God gives,' *Jathniel.*

יִתְנָן
'given,' *Ithnan,* Josh. 15 : 23.

יָתַר
(1) pr. TO BE REDUNDANT; hence—
(2) *to abound.*
(3) *to be over and above, to be left.*
(4) *to be beyond measure, to exceed bounds;* hence *to be pre-eminent, to excel.*

In Kal there only occurs part. יֹתֵר *that which is left, the rest,* 1 Sa. 15 : 15; whence *gain,* and adv. *more, farther.*

Hiphil—(1) *to cause* some one *to abound* with something; Deut. 28 : 11; 30 : 9.

(2) *to let remain, to leave,* Ex. 10 : 15. Ps. 79 : 11, 'let remain (i. e. keep alive) the sons of death,' i. e. those doomed to die.

(3) *to excel, to be superior.* Gen. 49 : 4, 'thou shalt not excel,' shalt not be superior to thy brethren.'

Niphal, *to be left, to be let to remain,* Ex. 10 : 15; also, *to remain,* Gen. 32 : 25. Part. *rest, remainder,* Gen. 30 : 36; Ex. 28 : 10.

יֶתֶר
m.—(1) *a cord, a rope,* prop. *something hanging over, redundant.* Specially—(*a*) used of the cords which in pitching a tent fasten the curtains to the stakes. Metaph. Job 4 : 21, 'their cords are torn away,' their tents are removed, i. e. they die.—(*b*) of the string of a bow, Ps. 11 : 2.—(*c*) of a cord used as *a bridle;* Job 30 : 11 כִּתְיָב, 'he looses his bridle,' or coll. 'they loose their bridle,' i. e. they are unbridled, unrestrained; קָרִי, they loose my bridle, i. e. the rein which I put on them, or the reverence owed to me.

(2) *abundance,* Ps. 17 : 14; adv. *abundantly, very,* Isa. 56 : 12; מֵל יֶתֶר abundantly, enough and more, Ps. 31 : 24.

(3) *remainder, rest, residue;* Jud. 7 : 6, the rest of the people. Joel 1 : 4, 'that which the locust has left.'

(4) *that which exceeds measure* or *limit,* whence adv. *besides;* hence *eminence, excellence,* Pro. 17 : 7. Concr. *that which is excellent,* or *first,* Gen. 49 : 3.

(5) *Jether, Jethro,* Jud. 8 : 20. 1 Ch. 7 : 38, for which there is יִתְרָן verse 37. Ex. 4 : 18, the father-in-law of Moses, elsewhere called יִתְרוֹ 1 Ki. 2 : 5, for which there is יִתְרָא 2 Sa. 17 : 25. Patron. יִתְרִי 2 Sa. 23 : 38.

יִתְרָה
f. *abundance, riches,* Isa. 15 : 7; Jer. 48 : 36.

יִתְרוֹ
i. q. יִתְרוֹן, *Jethro,* Ex. 3 : 1.

יִתְרוֹן
m.—(1) *gain, profit, emolument,* what one has over and above, Ecc. 1 : 3; 2 : 11.

(2) *pre-eminence,* Ecc. 2 : 13.

יִתְרָן
Ithran, Gen. 36 : 26; 1 Ch. 1 : 41.

יוֹתֶרֶת see יִתֶּרֶת

יִתְרְעָם
'rest of the people,' *Ithream.*

יִתֵּת
according to Simonis for יִתֵּד 'a nail,' *Jetheth.*

כ

כ
Caph, the eleventh Hebrew letter; as a numeral, standing for *twenty.* Its name (כַּף) signifies 'hollow of the hand, palm.'

It is interchanged—(*a*) with ג; and also י, as נָשַׁר and נָשַׂג.—(*b*) with ק; see דָּכַךְ and דָּקַק. It more rarely passes into ז and ע, as נָגַר and עָבוּר the river Chebar; סָתַר and סָגַר to surround.

כְּ
before monosyllables and barytones often כָּ; with suff. כָּמוֹ, כָּכֶם, כָּמוֹ.

(A) adv. of quality, abbreviated from כֵּן;—(unless it be preferred to regard the adverb כְּ as having sprung from כַּי properly the relative pronoun).

(1) demonst. pron. *thus, so, in this manner.* Hence repeated כְּ...כְּ *as ... so; how ... thus.* Lev. 7 : 7, 'as the sin-offering, so the trespass-offering;' and contrariwise, *so ... as; thus ... how;* Gen. 44 : 18, 'so art thou, as Pharaoh;' it may often be rendered, *as well ... as;* Lev. 24 : 16, 'as well the foreigners as the natives;' *how great, so great;* Josh. 14 : 11, 'as great as my strength was then, so great is my strength now.' More fully expressed כֵּן...כְּ Ps. 127 : 4; also כְּ...כֵּן Josh. 14 : 11.

(2) relat. *in what way, how;* Ecc. 11 : 5, 'as thou dost not know what is the course of the wind, and how the bones (grow) in the pregnant womb, so,' etc.

(3) indefinitely, *in some way, some measure,* hence, *about.* 1 Ki. 22 : 6, 'about four hundred men.' Ruth 2 : 17, 'about an ephah of barley.' 1 : 4, 'about ten years.' Ex. 11 : 4 'about midnight.'

(B) prep.—(1) *as, like, as if,* denoting resemblance, Gen. 3 : 5;

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Cant. 6 : 6, 'thy teeth (are) like a flock of sheep.' Josh. 10 : 2, 'like one of the royal cities,' i. e. as great as one of those cities; Ps. 89 : 37, 'like the sun,' i. e. as long as the sun shall shine. Specially should be noted—(*a*) A substantive with כְּ prefixed signifies *that which is like this thing*, Dan. 10 : 18, '(an appearance) like the appearance of a man.' Gen. 41 : 38, 'can we find (a man) like this man?' Isa. 66 : 8, 'who has heard such a thing, who has seen such things?' כָּזֹה וְכָזֶה *such and such, so and so*, Jud. 18 : 4. —(*b*) כְּ may be added pleonastically to verbs of similitude, כְּנִמְשַׁל.

(2) *according to, after.* Gen. 1 : 26, 'according to our likeness.' Josh. 6 : 15, 'after this manner.' 1 Sa. 13 : 14, 'a man according to his heart,' as it pleases him.

(3) from its adverbial use it becomes a mere *particle of time.* So כִּתְמוֹל שִׁלְשׁוֹם *yesterday, and the day before yesterday*, formerly, 1 Sa. 14 : 21; כַּיּוֹם כַּיּוֹם *to-day, at this time, now*; כְּרֶגַע at one moment, Num. 16 : 21.

(4) when כְּ stands before predicates expressing quality, it denotes any thing to be *so, as much as possible*, and therefore *to be so in a very high degree.*—(*a*) prefixed to adjectives or participles; Neh. 7 : 2, 'for he was a man faithful to the highest degree, and fearing God more than many.' 1 Sa. 10 : 27, 'he was so quiet.' Num. 11 : 1, 'and the people were so complaining of evil,' i. e. complained most bitterly.—(*b*) prefixed to adverbs; Pro. 10 : 20, 'how very little;' Isa. 1 : 9, 'a remainder so small;' Ps. 73 : 19, 'how very speedily.'—(*c*) to substantives; Isa. 1 : 7, 'a desolation such as ever was wrought by enemies.' It is once thus prefixed to the subject; Lam. 1 : 20, 'without, the sword destroys; within, the pestilence;' i. e. the pestilence destroys with the utmost virulence.

(5) כְּ prefixed to an inf. is—(*a*) *as, like as*, Isa. 5 : 24; *as if*; Isa. 10 : 15, 'as if (indeed) a staff should take up him who lifts it up.'—(*b*) *as = often, when, as soon as*; Gen. 39 : 18, 'as I lifted up my voice... he left,' etc.; 1 Sa. 5 : 10, 'as the ark of God came, (immediately) they cried out;' Gen. 44 : 30, 'and it will be as (if, when) I go to my father... and as soon as he sees... immediately he will go down,' etc.; Isa. 28 : 20, 'the covering is (too) narrow if one would wrap himself in it.'

כְּ is also prefixed to verbal nouns in the same sense; 2 Ch. 12 : 1, 'as his strength increased;' Isa. 23 : 5, 'when they hear the rumour of Tyre;' rarely also to a participle, Gen. 38 : 29, 'as he drew back his hand.'

(C) כְּ is also rarely a conj. i. q. כַּאֲשֶׁר so that it is prefixed to a whole sentence; Isa. 8 : 23, 'as (in what degree) the former times have brought reproach upon the land of Zebulun... so (in the same degree) shall the following times make honourable,' etc.; Isa. 61 : 11.

כְּ

Ch. i. q. Heb. *as, as if, as it were*, Dan. 6 : 1. כְּוָתָה *as if this*, i. e. *so, thus*, Jer. 10 : 11; Ezr. 5 : 7; *such*, Dan. 2 : 10. כְּדִי *as, when.*

כַּאֲשֶׁר

pr. *as who, as* one *who*, Job 29 : 25; according to the different significations of each particle, it means—(1) *according to* (that) *which*, hence —(*a*) *according as*, as much as. Gen. 34 : 12, 'and I will give as much as ye shall ask from me.'—(*b*) *according to what manner*, i. q. *as, like as.* Gen. 7 : 9, 'as God had commanded him;' Josh. 8 : 6, 'they flee as they fled formerly.'—(*c*) *because.* Num. 27 : 14, 'because ye have rebelled against me.' Very often כֵּן ... כַּאֲשֶׁר answer to each other, *as... so*, Num. 2 : 17; Isa. 31 : 4; *even as... so*, Jud. 1 : 7; *in what degree... in the same*, Ex. 1 : 12; Isa. 10 : 10, 11.

(2) *as if, as though*; Job 10 : 19, 'I should be as though I had not been;' Zech. 10 : 6.

(3) *as, so as*, of time, followed by a pret. i. q. *after that, when.* Ex. 32 : 19, 'and when he drew near to the camp.' Est. 4 : 16, 'when I shall perish, I perish.' Followed by a fut. it has a conditional power. Ecc. 4 : 17, 'when (if) thou shalt go to the house of God.' 5 : 3, 'when thou shalt vow a vow.'

כָּאַב or כָּאֵב

TO HAVE PAIN, TO BE SORE, Gen. 34 : 25; figuratively applied to a sorrowing soul, Pro. 14 : 13; Ps. 69 : 30.

Hiphil—(1) *to cause pain*, Job 5 : 18; Eze. 13 : 22.

(2) *to afflict*, i. e. *to mar, to destroy.* 2 Ki. 3 : 19, 'and ye shall mar every good piece of land with stones' cast on it, by which means it would become sterile.

כְּאֵב

m. *pain* of body, Job 2 : 13; and *sorrow* of mind, Isa. 65 : 14.

כָּאָה

unused in Kal, properly TO REPROVE, TO REBUKE, hence *to become fearful, faint-hearted, to be sad.*

Hiphil, *to make sad, faint-hearted, to afflict*, Eze. 13 : 22.

Niphal, *to be faint-hearted, dejected*, Dan. 11 : 30; Ps. 109 : 16.

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כָּאֶה

m. *sad, unhappy*. Plur. כָּאִים Ps. 10 : 10 קרי. But the כתיב is preferable, see חָלָה.

כָּאַר see כּוֹר

כָּבַב

an unused root, see כּוֹבָב; see also אָבַב Hiphil. Arab. Æth. to roll up.

כָּבֵד and כָּבַד

(1) TO BE HEAVY. Prop. used of weight, Job 6 : 3. Mostly used figuratively, thus—

(2) *to be heavy, to be honoured*, Job 14 : 21; Eze. 27 : 25.

(3) i. q. *to be great, vehement, plentiful*, of enormity of wickedness, Gen. 18 : 20; of a battle becoming fierce, Jud. 20 : 34; of a weight, i. e. a plenty of sand, Job loc. cit.

(4) *to be troublesome, burdensome*, Isa. 24 : 20; 2 Sa. 13 : 25, 'lest we should be burdensome to thee.' כָּבְדָה יַד־יְהוָה עַל 'the hand of God is heavy upon' any one, i. e. God afflicts some one heavily; 1 Sa. 5 : 11. Job 23 : 2, 'the hand of God which presseth on me is heavier than my sighing,' i. e. the calamities which oppress me are more weighty, or more vehement than my complainings. From heavy things not being easily moved, this verb is applied—

(5) to *indolence, dulness*, and to any hindrance of the use of the senses; hence *to be dull, sluggish*, of the eyes, Gen. 48 : 10; of the ears, Isa. 59 : 1; also of the mind not easily moved, and therefore obdurate, Ex. 9 : 7.

Piel—(1) *to honour, to do honour to* persons, Jud. 13 : 17; God, Isa. 29 : 13; Ps. 86 : 9; and with two accusatives, Isa. 43 : 23, 'thou hast not honoured me with thy sacrifices.'

(2) *to harden* the heart, or mind, 1 Sa. 6 : 6.

Pual, *to be honoured*, Pro. 13 : 18; Isa. 58 : 13.

Hiphil—(1) *to make heavy*, e. g. a yoke, 1 Ki. 12 : 10; a chain, Lam. 3 : 7. Ellipt. Neh. 5 : 15, 'the former governors laid a heavy (yoke) upon the people,' greatly oppressed the people.

(2) *to honour, to increase with honours, to render illustrious*, Isa. 8 : 23. Also, *to acquire honour* or *glory* (for oneself), 2 Ch. 25 : 19.

(3) *to make dull* the ears, Isa. 6 : 10; *to harden* the heart, Ex. 9 : 34.

Niphal—(1) *to be honoured, to be held in honour*, Gen. 34 : 19; Deut. 28 : 58, a glorious name.

(2) reflect. *to shew oneself great* or *glorious*, Hag. 1 : 8; Ex. 14 : 4.

(3) to be heavy, i. e. *abundant*, to be rich. Pro. 8 : 24, 'heavy (i. e. copious) fountains of water.' Isa 23 : 8, 9, 'the most wealthy of the earth.'

Hithpael—(1) to honour oneself, *to boast oneself*, Pro. 12 : 9.

(2) *to multiply oneself*; hence *to be numerous, many*, Nah. 3 : 15.

כֶּבֶד

(A) adj.—(1) *heavy*, 1 Sa. 4 : 18; also, *laden*, Isa. 1 : 4.

(2) *abundant*; 1 Ki. 10 : 2, a numerous army; also, *rich*, Gen. 13 : 2.

(3) *grievous, burdensome*, of a heavy famine, Gen. 12 : 10; of enormous sin, Ps. 38 : 5.

(4) *difficult, hard*, of an affair or business, Ex. 18 : 18; of a language hard to be understood, Eze. 3 : 5.

(5) *not easily moved* because of weight; *slow*, of the tongue, Ex. 4 : 10.

(B) subst. *the liver*, as being *the heaviest* of the viscera, Ex. 29 : 13. Lam. 2 : 11, 'my liver is poured out upon the earth;' hyperb. spoken of the most severe wounding of the liver, i. e. of the mind.

כָּבֹד

adj. everywhere fem., *magnificent, splendid*, Eze. 23 : 41; subst. *precious things*, Jud. 18 : 21.

כֹּבֶד

(1) *heaviness* (of a weight), Pro. 27 : 3.

(2) *vehemence*, e. g. of fire, Isa. 30 : 27.

(3) *multitude*, Nah. 3 : 3.

(4) *heaviness*, i. e. grievousness of war, Isa. 21 : 15.

כְּבֵדוּת

f. *heaviness, difficulty*, Ex. 14 : 25.

כָּבָה

TO BE EXTINGUISHED, QUENCHED, GO OUT; properly spoken of fire, Lev. 6 : 5, 6; of a lamp, 1 Sa. 3 : 3; metaph. of the anger of God, 2 Ki. 22 : 17; of the destruction of enemies, Isa. 43 : 17, 'they are quenched like a wick.'

Piel, *to extinguish, put out*, prop. Isa. 1 : 31; 42 : 3; metaph. Jer. 4 : 4. 2 Sa. 21 : 17, 'that thou quench not the light of Israel,' lest thou, the alone light of the people, shouldest perish.

כָּבוֹד

m. pr. *heaviness*, always used figuratively.

(1) *honour, glory* of men, Ps. 8 : 6; of God, Ps. 19 : 2. Mic. 1 : 15, 'the most noble of Israel.' In acc. adverbially, *with honour, honourably*, Ps. 73 : 24.

(2) *majesty, glory, splendour*. Ps. 24 : 7, 8; כִּסֵּא כָבוֹד a throne of glory, 1 Sa. 2 : 8; Isa. 35 : 2, 'the glory of Lebanon,' i. e. its wood; כְּבוֹד יְהוָה, i. e. the glory, surrounded with which Jehovah appears; also,

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God as surrounded with this glory, Ex. 24 : 16; 1 Ki. 8 : 11.

(3) *abundance, riches,* Ps. 49 : 17; Isa. 10 : 3.

(4) poet. *the heart, the soul,* as being the more noble part of man; (if it be not i. q. גֵּבֶר prop. *the liver,* and figuratively applied to the soul), Ps. 16 : 9; 57 : 9; Gen. 49 : 6.

כָּבוֹד see כָּבֵד

כָּבוּל

Cabul, pr. n.—(1) of a region in Galilee, 1 Ki. 9 : 13. Perhaps the same as גְּבוּל bound, limit.

(2) of a town, Josh. 19 : 27.

כִּבּוֹן

'cake,' from כָּבַב, *Cabbon,* Josh. 15 : 40; perhaps the same as מַכְבֵּנָא 1 Ch. 2 : 49.

כַּבִּיר

m. adj.—(1) *great, large.* Isa. 17 : 12, 'great waters;' כַּבִּירִים very old, Job 15 : 10.

(2) *much,* Job 31 : 25; Isa. 16 : 14. Root כָּבַר.

כְּבִיר

m. a plaited *mattress,* from כָּבַר. 1 Sa. 19 : 13, 'a mattress made of woven goats' hair.'

כָּבַל

an unused root, Ch., Syr., Arab. *to tie, to bind, to tie firmly.* Hence מַכְבֵּל.

כֶּבֶל

m. *a fetter,* Ps. 105 : 18; 149 : 8.

כָּבַן

an unused root, Talmud, *to bind, to bind together.* Hence מַכְבֵּנָא, מַכְבְּנֵי.

כָּבַס

pr. TO TREAD, OR TRAMPLE WITH THE FEET, hence *to wash garments* by treading on them when under water. In Kal it only occurs in part.; Isa. 7 : 3; 36 : 2, *a washer of garments, a fuller.*

Piel כִּבֵּס and כִּבֶּס—(1) i. q. Kal Gen. 49 : 11; Ex. 19 : 10. Part. Mal. 3 : 2.

(2) metaph. *to purge* the soul from sin, Ps. 51 : 4, 9; but still allusion is made to washing, Jer. 2 : 22.

Pual, pass. Lev. 13 : 58; 15 : 17.

Hothpael, pass. Lev. 13 : 55, 56.

כָּבַע

an unused root, *to be high,* specially with a round form as a tumour, cup, head.

כָּבַר

unused in Kal—(1) pr. TO BIND TOGETHER, TO PLAIT, TO BRAID. Like many other words of twisting, it is applied to *strength* and magnitude. Hence—

(2) *to be great, to be much,* also *to be long, continual.*

Hiphil, *to make much, to multiply,* Job 35 : 16. Part. subst. *abundance,* with ל prefixed, *plentifully, much.* Job 36 : 31.

כֹּבֶר

pr. subst. *length* of space, *continuance* of time. Hence—

(1) *Chebar.* Eze. 1 : 3; 'a long, great river.'

(2) adv. *already, long ago, formerly, now.* Ecc. 1 : 10; 3 : 15.

כְּבָרָה

f. *a sieve.* Am. 9 : 9. Root כָּבַר.

כִּבְרָה

const. כִּבְרַת f. pr. *length* (from כָּבַר), hence of a certain *measure of distance,* but what measure, cannot be gathered from the occurrences, Gen. 35 : 16; 48 : 7; 2 Ki. 5 : 19.

כָּבַשׁ

pr. *to subdue, force,* specially, *to have coition, to beget offspring.* Hence—

כֶּבֶשׂ

m. *a lamb* (pr. *progeny* of sheep), Num. 7 : 15, plur. Num. 7 : 17. The feminine is—

כִּבְשָׂה and כִּבְשָׁה

2 Sa. 12 : 3; Lev. 14 : 10; *a ewe lamb.* — Rather more rarely with the letters transposed כֶּשֶׂב, כֶּשְׂבָה is found, but the former is the original form.

כָּבַשׁ

(1) TO TREAD WITH THE FEET, TO TRAMPLE UNDER FOOT. Zech. 9 : 15, 'they shall tread with their feet the stones of the sling,' i. e. shall easily turn them aside, so as not to be hurt. Mic. 7 : 19, 'he treads down our iniquities,' i. e. disregards them, does not avenge them.

(2) *to subject, to subdue to oneself,* Gen. 1 : 28; 2 Ch. 28 : 10; Jer. 34 : 11.

(3) *to force a woman,* Est. 7 : 8.

Piel, *to subject,* 2 Sa. 8 : 11.

Hiph. i. q. Kal No. 2, Jer. 34 : 11 כתיב.

Niphal—(1) pass. of Kal No. 2, Num. 32 : 22.

(2) pass. of No. 3; Neh. 5 : 5, at the end. Hence—

כֶּבֶשׁ

m. *a stool* for the feet, 2 Ch. 9 : 18.

כִּבְשָׁן

masc. *a furnace;* Gen. 19 : 28; Ex. 9 : 8; 19 : 18. So called apparently from its *subduing* metal.

כַּד

fem. (1 Ki. 17 : 16) plur. כַּדִּים m. (Jud. 7 : 16); *a bucket, a pail,* a vessel both for drawing (see דָּלָה), and for carrying water, Gen. 24 : 14; Ecc. 12 : 6; also for keeping meal, 1 Ki. 17 : 12.

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כְּדַב

Ch. Pael, *to lie, to tell lies.* Hence—

כְּדָב

f. כִּדְבָה Ch. adj. *lying*, Dan. 2 : 9.

כָּדַד

an unused root; prop. *to beat, to pound;* hence—

(1) *to strike fire*, whence כִּידוֹד, and כַּדְכֹּד.

(2) *to labour heavily, toilsomely*, like smiths; specially *to draw water from a well.*

כָּדִי see דַּי

כִּדְי see דִּי

כַּדְכֹּד

m. Eze. 27 : 16; Isa. 54 : 12, a certain sparkling gem, prob. *the ruby*, from כָּדַד.

כָּדַר

an unused root. Arab.—(1) *to be turbid, troubled.*

(2) *to be disturbed.*

כְּדָרְלָעֹמֶר

Chedorlaomer, if it be a Phœnicio-Shemitic word 'a handful of sheaves,' (Arab. كدرة a handful, and عُمَر sheaf), Gen. 14 : 1, 9.

כֹּה

const. from כֹּהוּ, pr. *like as this.*

(1) *so, thus*, Gen. 32 : 5; Jud. 11 : 15; Jer. 2 : 2. Rarely in the manner of substantives with a prefix בְּכֹה *in this manner*, and put twice *in this manner...in that manner*, 1 Ki. 22 : 20.

(2) when applied to place, *hither, here*, Gen. 31 : 37; also doubled, *here, there; hither, thither*, Num. 11 : 31. עַד־כֹּה *hitherto*, Gen. 22 : 5. כֹּה וָכֹה *hither and thither*, Ex. 2 : 12.

(3) used of time, *now;* עַד־כֹּה *hitherto*, Ex. 7 : 16. עַד־כֹּה וְעַד־כֹּה till now and till then, i. e. *in the meanwhile;* 1 Ki. 18 : 45.

כָּה

Ch. i. q. כֹּה No. 3, Dan. 7 : 28. עַד־כָּה *hitherto.*

כָּהָה

fut. יִכְהֶה.—(1) TO BE FEEBLE, TO FAIL IN STRENGTH, to be cast down in mind, Isa. 42 : 4. Specially,

(2) used of a lamp about to go out; of eyes become dim, whether by age, Deut. 34 : 7; or by grief, Job 17 : 7.

Piel כִּהָּה and כִּהָּה—(1) intrans. *to become pale*, as a spot on the skin, Lev. 13 : 6; also *to be feeble, timid*, to be cast down in mind, Eze. 21 : 12.

(2) *to chide, to restrain* any one; 1 Sa. 3 : 13, 'and (that) he did not chide them;' i. e. restrain them.

כֵּהֶה

adj. only f. כֵּהָה *failing, weak*, specially of a wick burning with a very little flame, almost gone out, Isa. 42 : 3; of eyes *become dim*, 1 Sa. 3 : 2; of a faint light colour, Lev. 13 : 39; 'spots of a pale whiteness;' of a spirit broken down, Isa. 61 : 3.

כֵּהָה

f. *healing, mitigation*, Nah. 3 : 19.

כָּהַל

Ch. TO BE ABLE, Dan. 2 : 26; 4 : 15; 5 : 8, 15.

כָּהַן

unused in Kal. Arab. I. and V. TO PRESAGE, TO PREDICT, كاهن *a prophet, a soothsayer;* hence, *one who undertakes any one's cause.* The signification of *priest* is kindred, inasmuch as prophets and priests intercede.

Piel—(1) *to be* or *become a priest*, Deut. 10 : 6.

(2) *to minister as a priest*, Ex. 31 : 10; 40 : 13.

(3) from the use in Syriac, Isa. 61 : 10, 'as a bridegroom makes splendid his head-dress.'

כֹּהֵן

m. *a priest.* Gen. 14 : 18; Ex. 2 : 16; כֹּהֵן רֹאשׁ, 2 Ch. 19 : 11; 24 : 11; and הַכֹּהֵן הַגָּדוֹל Lev. 21 : 10, *the high priest*, who also is called הַכֹּהֵן הַמָּשִׁיחַ *the anointed priest*, Lev. 4 : 3, 5. There is a very old opinion of Hebrew writers, that כֹּהֵן also signifies *prince;* the author of the books of Chronicles giving, according to his manner, an interpretation of the words, 2 Sa. 8 : 18; (1 Ch. 18 : 16,) 'and the sons of David (were) the chief about the king,' i. e. the principal ministers of the kingdom.

כַּהֵן

Ch. *a priest*, Ezr. 7 : 12, 16, 21.

כְּהֻנָּה

f. *priesthood, the office* or *function of a priest*, Ex. 29 : 9; Num. 16 : 10.

כָּו

pl. כִּין, Ch. *a window*, Dan. 6 : 11. From כָּוָה.

כּוּב

Eze. 30 : 5, *Chub*, a country which is joined with Egypt and Æthiopia; perhaps it should be written נוּב *Nubia*, a reading followed by the Arab. translator.

כּוֹבַע

(Milra) Eze. 27 : 10, const. (Milĕl) 1 Sa. 17 : 5, pl. Jer. 46 : 4, m. *a helmet;* twice קוֹבַע (Milra) Eze. 23 : 24, const. (Milĕl) 1 Sa. 17 : 38. Root כָּבַע.

כָּוָה

unused in Kal.—(I) TO BURN.—(II) Like cognate words, it appears to have the signification of *hollowing, excavating*, a trace of which is found in the Ch. כְּוָא.

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Niphal, *to be burned, scorched* (with fire), Pro. 6 : 28; Isa. 43 : 2.

כֹּחַ see כּוֹחַ

כְּוִיָּה

fem. *a burning, a burnt part* of the body, Ex. 21 : 25. Root כָּוָה.

כּוֹכָב

m. *a star*, Gen. 37 : 9; Ps. 8 : 4. The root is כָּבַב, Arab. Æth. to roll up in a ball; whence כָּבַב, כָּבַב, כּוֹבָב prop. *a globe, a ball.*

כּוּל

TO MEASURE. In Kal once, Isa. 40 : 12.

Pilpel—(1) *to take in, to hold, to contain.* 1 Ki. 8 : 27, 'behold heaven and the heaven of heavens cannot contain thee.'

(2) *to hold up, to sustain.*—(*a*) i. q. *to bear, to endure*, Mal. 3 : 2; Pro. 18 : 14.—(*b*) *to protect* any one; Ps. 112 : 5, *to defend one's cause before a tribunal*, Ps. 55 : 23.

(3) *to nourish, to sustain*, to provide with sustenance, Gen. 45 : 11; 1 Ki. 4 : 7; 18 : 4.

Pass., *to be provided with food*, 1 Ki. 20 : 27.

Hiphil—(1) i. q. Pilpel. No. 1, 1 Ki. 7 : 26, 38; Eze. 23 : 32, 'containing much.'

(2) i. q. Pilp. No. 2, *a*, Jer. 6 : 11; Joel 2 : 11.

כּוּם

an unused root. Arab. كام II. to heap up.

כּוּמָז

a globe, little ball of gold (from כָּמַז), perhaps collectively *globules*, or *a necklace* made of golden globules, Ex. 35 : 22; Num. 31 : 50.

כּוּן

unused in Kal, prop. TO STAND UPRIGHT. A secondary root is, *to exist, to be.*

Pilel—(1) *to set up, to erect*, prop. to set upright, as a throne, Ps. 9 : 8; 2 Sa. 7 : 13; hence, *to confirm, to establish, to maintain*, Ps. 7 : 10; 40 : 3.

(2) *to found*, as a city, Ps. 107 : 36; the earth, Ps. 24 : 2; heaven, Pro. 3 : 19.

(3) *to direct*, as arrows, Ps. 7 : 13; also absol., Ps. 21 : 13. Metaph. *to turn one's mind* to any thing, to have in one's mind, Job 8 : 8; Isa. 51 : 13.

(4) *to create, to form*, used of God with regard to man, Deut. 32 : 6; the moon and stars, Ps. 8 : 4.

Pass.—(1) *to be established* (used of one's steps), Ps. 37 : 23.

(2) *to be prepared*, Ezek. 28 : 13.

Hiphil—(1) *to set up, to erect*, e. g. a seat, Job 29 : 7; hence, *to establish*, Ps. 89 : 5; *to strengthen*, Ps. 10 : 17.

(2) *to constitute, to appoint* any one, e. g. a king; 2 Sa. 5 : 12; Josh. 4 : 4.

(3) *to found*, as a sanctuary, 1 Ki. 6 : 19; an altar, Ezr. 3 : 3; the world, the mountains, Ps. 65 : 7; Jer. 10 : 12.

(4) *to direct, to aim*, as a weapon, Ps. 7 : 14; *to set* the face, Eze. 4 : 3, one's way, 2 Ch. 27 : 6. Specially—(*a*) *to apply one's mind* to do something, i. e. to purpose seriously, to take in hand, 2 Ch. 12 : 14; Ezr. 7 : 10; 1 Ch. 28 : 2, 'I have purposed to build;' Jud. 12 : 6.—(*b*) *to apply the mind*, 1 Sa. 23 : 22; (for to care for) 2 Ch. 29 : 36.—(*c*) to direct the heart to the Lord, 1 Sa. 7 : 3; Job 11 : 13.

(5) *to prepare, make ready*, as food, Gen. 43 : 16; deceit, Job 15 : 35.—As to the inf. absol. אָבֵן see that word.

Hophal, pass. of Hiphil, No. 1, Isa. 16 : 5; of No. 2, Isa. 30 : 33; of No. 5, Nah. 2 : 6.

כּוֹס

Niphal.—(1) *to be set up, to rise up*, Isa. 2 : 2; Eze. 16 : 7 (of breasts becoming round); *to stand* firm, *to be established*, Ps. 93 : 2; Job 21 : 8. Hence נָכוֹן הַיּוֹם Pro. 4 : 18, *fixed, steady day*, noon. Figuratively—(*a*) *to be right, fit*, Ex. 8 : 22.—(*b*) *to be true, sincere*; Ps. 78 : 37, 'their heart was not sincere towards him.' Part. f. *that which is sincere, sincerity*, Ps. 5 : 10.—(*c*) *to be firm, constant*; רוּחַ נָכוֹן a spirit constant in the purpose of virtue, Ps. 51 : 12; Gen. 41 : 32, 'the thing is certainly decreed of God.'—(*d*) *to be firm, intrepid*, used of the mind, Ps. 57 : 8. —(*e*) *to be sure, certain*, אֲלֵיכֵן certainly, 1 Sa. 26 : 4.

(2) *to be founded*, Jud. 16 : 26.

(3) *to be prepared*; Ex. 19 : 11, 'be ye ready;' *to be ready for any one*, i. e. to be near at hand, Pro. 19 : 29; to be ready for any thing, i. e. to be near doing it; Ps. 38 : 18, 'I am near falling.'

Hithpael, הִתְכּוֹנֵן once Pro. 24 : 3; elsewhere הִכּוֹנֵן—(1) *to be established, confirmed.* Pro. 24 : 3; Num. 21 : 27.

(2) *to prepare oneself.* Ps. 59 : 5.

כּוּן

1 Ch. 18 : 8, *Chun*, called in 2 Sa. 8 : 8, בֵּרוֹתַי.

כָּוָן

m. *a cake, a small cake*, Jer. 7 : 18; 44 : 19. It is from כּוּן, *to prepare.*

כּוֹס

f., Jer. 25 : 15—(1) *a cup.* Contracted from כּוֹנֵס *a receptacle, a vessel.* Gen. 40 : 11; 2 Sa. 12 : 3. Ps. 116 : 13, כּוֹס יְשׁוּעוֹת אֶשָּׂא 'I will take the cup of salvation,' i. e. I will pour out the cup of thanksgiving. Jehovah is sometimes represented as making the nations drink a cup of intoxicating wine, so that they rush

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reeling into destruction. Isa. 51:17; Jer. 25:15.—Elsewhere *cup* is used metaphorically of *lot*.

(2) a certain unclean bird, Lev. 11:17; Deut. 14:16; dwelling amongst ruins, Ps. 102:7; the *pelican*, or *cormorant*, so called from the *pouch* or *bag* hanging from the throat.

I. כּוּר

a root of doubtful authority in the verb, but signifying as far as can be gathered from its derivatives, TO DIG, TO BORE THROUGH.

Very many interpreters suppose the verb itself to be found in Ps. 22:17. And this may be defended, if we regard כָּאֲרִי a participle of Kal, formed in the Chaldee manner, and plural, for כָּאֲרִים; *piercing, digging through, my hands and my feet*, that is, my enemies (who are to be understood by the dogs).—Farther, that כארי was commonly regarded as a verb is shown by the reading of two MSS. כארו (כָּאֲרוּ) for כָּרוּ.

II. כּוּר or כִּיר

an unused root, prob. i. q. נִיר *to be hot, to boil*, hence *to cook*. Hence—

כּוּר

m. *a furnace* in which metals are smelted, Ezr. 22:18; Pro. 17:3; Metaph. Isa. 48:10, 'I have proved thee in the furnace of affliction;' Deut. 4:20, 'and he brought you from the iron furnace of Egypt.'

כּוּר עָשָׁן

'smoking furnace,' *Chor-ashan*, 1 Sa. 30:30.

כֹּר see כּוֹר

כּוּשׁ

(1) *Cush, Æthiopia*, (f. Ps. 68:32), and *Æthiopians*, Gen. 10:7, 8.

(2) a Benjamite, Ps. 7:1.

כּוּשִׁי

(1) *an Æthiopian*, Jer. 13:23; pl. כּוּשִׁים 2 Ch. 21:16; and כּוּשִׁיִּים, Am. 9:7; fem. כּוּשִׁית Num. 12:1.

(2) *Cushi*, Zeph. 1:1.

כּוּשָׁן

Cushan, f. Hab. 3:7, i. q. כּוּשׁ, No. 1.

כּוּשַׁן רִשְׁעָתַיִם

'most malicious,' or wicked 'Æthiopian?' *Cushan-rishathaim*, Jud. 3:8, 10.

כּוֹשָׁרָה

f. *prosperity*, pl. Ps. 68:7. Root כָּשַׁר.

כּוּתָה and כּוּת

Cuth, Cuthah, 2 Ki. 17:24, 30. Nothing can be certainly stated as to the locality of this country.

כֹּתֶרֶת see כֹּתֶרֶת

כָּזַב

in Kal part. Ps. 116:11; more frequent in—

Piel, TO LIE, Job 6:28; Pro. 14:5. Followed by ל *to lie to any one, to deceive him;* Ps. 78:36; 89:36, 'shall I lie unto David?' i. e. break my fidelity; by בְּ id. 2 Ki. 4:16.

Hiphil, *to reprove of lying, to convict of falsehood*, Job 24:25.

Niphal, *to be proved false*, or *deceitful*, Job 41:1.

כָּזָב

m.—(1) *falsehood, lying*, Ps. 4:3; Pro. 6:19.

(2) *any thing that deceives*, deludes by false hope; used of idols, Ps. 40:5; used of a false oracle, Eze. 13:6.

כַּזְבָּא

'lying,' *Chozeba*, 1 Ch. 4:22, which appears to be the same as כְּזִיב.

כָּזְבִּי

'lying,' *Cozbi*, Num. 25:15, 18.

כְּזִיב

Chezib, Gen. 38:5, prob. the same as אַכְזִיב.

כָּזַר

an unused root; nearly the same as Arab. كزر, *to break with violence, to rout an enemy*, Med. Kesra, *to be angry*.

כַּח

rarely כֹּחַ Dan. 11:6 (from כָּחַח).

(1) *strength, power, might*—(*a*) of men, Jud. 16:6; Job 26:2, 'to him who is devoid of strength.' Ps. 103:20.—(*b*) of animals, Job 39:11.—(*c*) used of the power of God, Num. 14:17. Specially used of virile strength, Gen. 49:3, 'thou art my strength,' i. e. the son of my strength, begotten in my youthful vigour. The 'strength of the earth' is used for its produce, Gen. 4:12.

(2) *the ability, power* of doing any thing, Dan. 1:4.

(3) *substance, wealth, riches*, Job 6:22; Pro. 5:10.

(4) a larger kind of lizard, probably so called from its strength, Lev. 11:30.

כָּחַד

unused in Kal; it appears to have had the signification of *covering, covering over;* and this idea was transferred to that of *denying*.

Piel—(1) *to deny, to disown*, Isa. 3:9; Job 6:10.

(2) *to cover, to hide*, Job 27:11; Ps. 40:11, followed by כְּ of pers. *to conceal from any one*, Josh. 7:19; 1 Sa. 3:17.

Hiphil—(1) *to hide*, Job 20:12.

(2) *to cut off, to destroy*, as a people, Ex. 23:23; Zech. 11:8.

Niphal—(1) pass. of Piel, No. 1, 2 Sa. 18:13; Ps. 69:6.

(2) pass. of Hiphil No. 2, Job 4:7; Ex. 9:15.

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כָּחַח

an unused root, having the meaning *to pant;* hence, *to exert one's strength.*

כָּחַל

i.q. Arab. TO PAINT the eyes with stibium, Eze. 23:40.

כָּחַשׁ

(1) prob. TO LIE.

(2) *to fail,* used of the body. Ps. 109:24, 'my flesh faileth of fatness,' i.e. is void of fat.

Piel—(1) *to deny,* Gen. 18:15; followed by בְּ of pers. and thing, *to disavow* any thing, Lev. 5:21, כִּחֵשׁ בַּיהוָֹה to deny the Lord; Isa. 59:13; Pro. 30:9, 'lest I be full and deny (God).'

(2) *to lie,* Lev. 19:11; 1 Ki. 13:18, 'he lied to him.'

(3) *to deceive* (one's expectation); hence, i.q. to fail, used of the productions of the earth, Hos. 9:2; Hab. 3:17.

(4) *to feign, to flatter,* Ps. 18:45; 66:3; כִּחֵשׁ לַיהוָֹה Job 31:28.

Niphal, Deut. 33:29, and Hithpael, 2 Sa. 22:45, i.q. Piel No. 4. Hence—

כַּחַשׁ

(1) *falsehood, fraud, deception,* Nah. 3:1; Hos. 12:1.

(2) *leanness,* Job 16:8.

כֶּחָשׁ

m. *lying,* Isa. 30:9.

I. כִּי

(A) prop. relative pron., although this primitive use is extremely rare. Gen. 3:19, 'until thou returnest to the earth out of which thou wast taken.' Gen. 4:25, Vulg. *quem occidit Kaïn.* Isa. 54:6; 'the Lord calleth thee as a wife of youth who wast rejected;' Isa. 57:20, 'the wicked are like a troubled sea,' Vulg. *quod quiescere non potest.* Just like אֲשֶׁר, it commonly becomes—

(B) a *relative conjunction.*—(1) THAT, prefixed to sentences depending on an active verb, occupying to it the place of an acc.; Gen. 1:10, 'and God saw (this) which was good;' Job 9:2, 'I know this to be so.' So after verbs, when in Latin there is used an accus. with an infinitive. In other phrases the sentence-depending on this particle is to be regarded as the nominative, e.g. טוֹב כִּי *it is good that;* and וַיְהִי כִּי which may be rendered *accidit ut,* but properly *accidit hoc, quod,* Job 1:5. Here belong—(*a*) הֲכִי *is (it so) that?* Job 6:22, 'is (it) that I said?'—(*b*) כִּי added to adverbs and interjections, which have the force of a whole sentence, e.g. Job 12:2, '(it is) true that you are the people.' So אֶפֶס כִּי, אַף כִּי, הֲלֹא כִּי, הִנֵּה כִּי. In all these phrases כִּי may in Latin be omitted; and this is always done—(*c*) when כִּי is prefixed to *oratio directa;* Gen. 29:33, 'and she said, Jehovah has heard,' prop. she said, *that* Jehovah has heard. חַי יְהוָֹה כִּי 'by the life of God (I declare) that,' 1 Sa. 20:3.

(2) *so that, that,* used of consecution and effect. Job 6:11, 'what is my strength that I should hope?' Isa. 36:5, 'upon whom dost thou so trust, that thou shouldest rebel?' Hos. 1:6, 'I will no more have mercy on the house of Israel so as to pardon them.' Sometimes it has an intensitive force, *so that, so even, even.* Isa. 32:13, 'thorns grow up in the fields of my people, even in the houses of joy,' etc.

(3) used of time, pr. *at that time, which, what time, when.* Job 7:13, 'when I say,' etc. Hos. 11:1, 'when Israel was a child I loved him.' Of frequent use is the phrase וַיְהִי כִּי 'and it came to pass when.' Sometimes it has almost a conditional power, as Deut. 14:24, 'and when (if) the way be too long for thee... then thou shalt give (i.e. sell) it,' etc.

(4) כִּי is used of time, but passes over to a demonstrative power when it *begins an apodosis,* pr. *tum, then, so.* Job 8:6, 'if thou art pure and upright, then will he now watch over thee.' More rarely is it put after nouns absolute, Gen. 18:20, 'the cry concerning Sodom and Gomorrah, so is it great.' Isa. 49:19.—From its relative use as to time (No. 3) there arises farther its power—

(5) as a relative causal particle: *because, since, while,* more fully יַעַן כִּי, עַל כִּי, *on account that.* Gen. 3:14, 'because thou hast done this, thou art cursed,' etc. Lam. 3:28, 'he sitteth alone, and is silent, because (God) has laid (this) upon him.' Ps. 6:3, 'heal me, O Jehovah, for my bones are troubled.' כִּי stands almost always at the beginning of its clause; it is rarely inserted. Ps. 118:10; 128:2. If there be many causes of one thing, כִּי is repeated, Isa. 6:5, 'woe is me, for I am undone, because I am of unclean lips... (and) because my eyes (have) seen Jehovah,' i.e. because I, who am of unclean lips, have beheld God. Used disjunctively כִּי... וְכִי... וְכִי *for... or... or.* 1 Ki. 18:27.

From the causal power there arises—(6) its varied use in *adversative* sentences. For often—(*a*) after a negation, it is, *but.* Gen. 24:4, 'thou shalt not take for my son a wife of the daughters of Canaan... but thou shalt go unto my country,' etc., prop. for thou shalt go unto

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my country: the former must not be done, *because* the latter is to be done. Gen. 45 : 8, 'you have not sent me hither, but (כִּי) God,' pr. *for* God sent me.—(*b*) On a similar principle is the use of כִּי in passages where, although an express negative does not precede, there is a negative force in the sentence itself. Job 31 : 17, 'have I then eaten my morsel alone? have I withheld it from the orphan? nay but (כִּי) from youth he grew up with me as a father.' Mic. 6 : 4, 'what harm have I done to thee? (none) for I brought thee, etc.' Ps. 44 : 21—23, 'if we have forgotten God... would not God search this out? but on the contrary, for thy sake we are killed.' It rarely occurs —(*c*) without any previous negation, *but truly, yet.* Isa. 28 : 28, 'wheat is threshed, yet it is not threshed hard.' Isa. 8 : 23, 'nevertheless, darkness (shall) not (always be) where (now) distress is.'—(*d*) It introduces an explanation, like the Lat. *atque*, Isa. 5 : 7; Job 6 : 21; Isa. 51 : 3.—Also (*e*) a causal power is manifest in those examples in which it may be rendered, *although*. Ex. 13 : 17, 'God led them not by the way through the land of the Philistines, although it was near (prop. for this was near): for he said,' etc.

(7) prepositions, to which כִּי is joined, are turned into conjunctions, as יַעַן כִּי and עַל כִּי *on account of, because*; עַד כִּי *until that, until*; עֲקֵב כִּי and תַּחַת כִּי for the reason that, because.

כִּי אִם is used—(A) so that אִם may refer to an interposed or parenthetic clause, and each particle retain its own native force.—(1) *that, if.* 1 Sa. 20 : 9, 'God forbid that, if I knew assuredly that evil were determined from my father to come upon thee, I should not shew it to thee.' Jer. 26 : 15, 'know ye, that if ye slay me, ye will bring upon yourselves innocent blood.'

(2) *that since*, that inasmuch as, Gen. 47 : 18.

(3) *for if*, Ex. 8 : 17; Josh. 23 : 12.

(4) *but if*, Lam. 3 : 32, 'but if (God) cause grief, yet will he have compassion.'

(B) so that the particles are closely conjoined, and refer to the same clause.—(1) *but if*, after a negation. Ps. 1 : 1, 'blessed is the man who walketh not... (if he walk not...) but if his delight is in the law;' and simply *but*; Gen. 32 : 29, 'thou shalt no more be called Jacob, but Israel.' 1 Sa. 8 : 19, 'nay, but a king shall be over us.' Sometimes the negation is only implied in the sentence. 2 Sa. 13 : 33, 'let not the king take it to heart, because they say that all the king's sons are dead; (not so) but Amnon only is dead.'

(2) *unless*, also after a negation. —(*a*) followed by a verb, Gen. 32 : 27, 'I will not let thee go, unless thou bless me.'—(*b*) followed by a noun, Gen. 39 : 9, 'he keeps back nothing from me, except thee, because thou art his wife.' Instead of the preceding negative there is sometimes an interrogation with a negative force, Isa. 42 : 19, 'who is blind (i. e. no one is to be called blind), except my servant?'

(3) without a previous negation; *but*, Gen. 40 : 14, 'but remember me when it shall be well with thee;' Num. 24 : 22.

(C) in some passages one of the two particles seems to be redundant. It is then—(1) *that*, after forms of swearing, 2 Sa. 15 : 21; 2 Ki. 5 : 20.

(2) *when, if*, Ex. 22 : 22, 'if thou afflictest him (the orphan), and if he shall cry to me, I will hearken to him.'

(3) *for*, Job 42 : 8; Pro. 23 : 18.

כִּי עַל כֵּן *on this account that*, Gen. 18 : 5; 33 : 10.

II. כִּי

subst. Isa. 3 : 24, contr. from כִּוָּי from כָּוָה *a mark branded*, or *burnt in*. Arab. id.

כִּיד

an unused root. Arab. كاد Med. Ye, *to use deceit*, prop., I believe, *to ensnare*. Hence כִּיד deceit, snares; also destruction, ruin, war.

כִּיד

m. *destruction, calamity*, Job 21 : 20.

כִּידוֹד

m. Job 41 : 11, *a spark*, from כָּדַד.

כִּידוֹן

m.—(1) *a dart, javelin*, Job 39 : 23; 1 Sa. 17 : 6; Jos. 8 : 18; Jer. 6 : 23. The etymology is uncertain: Bochart not unaptly derives it from כִּיד destruction, war.

(2) *Chidon*. גֹּרֶן כִּידוֹן (the threshing-floor of the dart) 1 Ch. 13 : 9.

כִּידוֹר

m. *warlike disturbance, military tumult*, Job 15 : 24, from כָּדַר.

כִּיוּן

Am. 5 : 26, prob. *a statue, an image*. Arab. كيوان the planet *Saturn*. To the words כִּיּוּן צַלְמֵיכֶם there answer (transposed) the Greek, Ῥαιφὰν τοὺς τύπους αὐτῶν. It appears pretty certain that Ῥαιφὰν was an Egyptian name for Saturn. Vulg. *imaginem idolorum vestrorum*.

כִּיּוֹר and כִּיֹּר

pl. ־יִם 2 Ch. 4 : 6, and ־וֹת 1 Ki. 7 : 38.

(1) pr. *a small hearth*, a fire-pan,

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so called from boiling or roasting (see כּוּר); Zech. 12:6. Whence—

(2) *a basin, a laver*, Ex. 30:18, 28; 1 Ki. 7:38. And thus—

(3) on account of the resemblance, *a scaffold*, or *platform*, 2 Ch. 6:13.

כְּלִי and כִּילִי

Isa. 32:5, 7, *fraudulent, deceitful, crafty*. By aphæresis for נִכְלִי, from נָכַל.

כֵּילַפּוֹת

pl. f., Ps. 74:6, *mauls*, or *axes*, from כָּלַף.

כִּימָה

f. pr. *a heap, cluster* (from כּוּם); specially of stars, hence the *Pleiades*. Am. 5:8; Job 9:9; 38:31, 'hast thou fastened together the bands of the Pleiades?'

כִּים

m. contr. from כִּנָּם from כָּנַם, *a purse, bag* (Syr. and Arab. id.), in which money was kept, Pro. 1:14; Isa. 46:6; and weights for weighing goods, Deut. 25:13; Mic. 6:11. Pro. 16:11.

(2) *a cup*, i. q. כּוֹס Pro. 23:31, כ׳.

כִּיר

only in dual כִּירַיִם, Lev. 11:35, *a cooking vessel*, or *pot* (see כּוּר).

כִּישׁוֹר

Pro. 31:19, according to the Hebrew writers, *a distaff*, from כָּשַׁר to be straight.

כָּכָה

(Milêl except Ex. 12:11) contr. from כָּהּ זֶה *so* and *so*, i. q. כֹּה זֶה, Ex. 29:35; Num. 8:26. Hence אֵיכָכָה.

כִּכָּר

f. (Gen. 13:10; 2 Ki. 5:5), pr. *a circle, globe*, from נָכַר. Specially—

(1) *a circumjacent tract of country*, Neh. 12:28; כִּכַּר הַיַּרְדֵּן the tract of Jordan, i. e. the region through which the Jordan flows; κατ' ἐξοχήν, הַכִּכָּר, Gen. 13:12; 2 Sa. 18:23.

(2) כִּכַּר לֶחֶם *a cake*, a round loaf, Ex. 29:23; 1 Sa. 2:36. Pl. m. Jud. 8:5; 1 Sa. 10:3.

(3) *a talent* (Syr. ܟܟܪܐ), Zech. 5:7; 1 Ki. 9:14. Dual כִּכָּרַיִם, 2 Ki. 5:23; כִּכְּרֵי כֶסֶף two talents of silver, ibid.; where כִּכָּרַיִם holds as it were a middle place between the absolute state כִּכָּרִים and the const. כִּכְּרֵי. Pl. 2 Ki. 5:5; 1 Ch. 22:14.

כְּכָר

Ch. i. q. Heb. No. 3, Ezr. 7:22.

כֹּל

once כּוֹל (Jer. 33:8 כתיב), followed by Makkeph כֹּל־ m. prop. subst. *the whole, totality*, from כָּלַל.

(1) if used with regard to one continuous thing, *the whole*; כָּל־הָאָרֶץ the whole earth, all the earth, Gen. 9:19; 11:1; כָּל־אֶרֶץ כּוּשׁ the whole land of Æthiopia, Gen. 2:13; כָּל־עַמִּי all my people, Gen. 41:40. With suff. כֻּלָּךְ all of thee; כֻּלּוֹ all of him; כֹּל is rarely placed after in the genitive as חָזוּת הַכֹּל the whole vision, Isa. 29:11; more often with a suffix, as יִשְׂרָאֵל כֻּלָּהּ prop. *Israel, it the whole*, 2 Sa. 2:9; חֶבֶל כֻּלָּהּ Job 34:13.

(2) when it refers to many things, many individuals, *all*.—(*a*) followed by a plural, made definite; כָּל־הָעַמִּים all peoples, Isa. 2:2; כָּל־הַנֹּפְלִים all those who fall, Ps. 145:14; כָּל־בְּנֵי לֵוִי all the Levites, Ex. 32:26. But without art. Isa. 13:7; 28:8. With pl. suff., Gen. 42:11; Deut. 1:22. Also followed by a relative, Gen. 6:2, 'all (the virgins) whom they chose;' and ellipt. 'all things (which) I have prepared,' 1 Ch. 29:3.—(*b*) followed by a collective singular always having the article, as כָּל־הַחַיָּה Gen. 7:21; כָּל־הַבְּהֵמָה all animals, Gen. 8:1.—(*c*) followed by a singular without the article, it is, *all, every one, whoever, whatever*; כָּל־שָׁנָה every year, Est. 9:21; כָּל־פָּנִים every face, Isa. 25:8; כָּל־בָּשָׂר all flesh, all that is of flesh, all mortals, Gen. 6:12.—(*d*) absol. it is put—(*α*) without the art. כֹּל *all*, Isa. 30:5, 'they were all ashamed,' 44:24, 'all things (which are).'—(*β*) with the art. הַכֹּל *all* (men); Gen. 16:12, 'his hand against all men;' also *all things*; Ecc. 1:2, 'all things are vanity.'

Followed by a noun not made definite, it is also—(3) *any, whosoever*; as כָּל־דָּבָר anything whatsoever, Ruth 4:7; Lev. 4:2; hence with a negation, *not any, no one*. 2 Ch. 32:15, 'nor is any god of any people able to save his people.' Ecc. 1:9, 'there is not anything new.' A difference must be made in Ps. 49:18, (where כֹּל has the article) 'when he dies he does not take away all this;' and also where כֹּל is followed by a defined substantive, and signifies *the whole*. 1 Sa. 14:24, 'the whole people did not taste food.' And—

(4) *all, of all kinds, every sort*. כָּל־עֵץ trees of every kind, Lev. 19:23; כָּל־כְּמֹךָ saleable commodities of every kind, Neh. 13:16.

(5) adv. it is, *all, wholly, altogether*; placed before—(*a*) substantives, Ps. 39:6, 'altogether vanity is every man.'—(*b*) other adverbs. כָּל־צָפוֹן *wholly as, altogether like*, Ecc. 5:15; כָּל־עוֹד altogether in the same period of time, Job 27:3.

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כֹּל

followed by Makk. כָּל־ Ch. i. q. Heb. —(1) followed by a sing. *whole.* כָּל־מַלְכוּתָא the whole kingdom, Ezr. 6:11.

(2) *all,* followed by a plur. Dan. 3:2; 5:7. With suff. כָּלְהוֹן all of them, Dan. 2:38; 7:19. Absol. in emphat. st. *all.* Dan. 2:40, 'breaking to pieces all things;' Dan. 4:9, 'food for all (was) in it.'

(3) *any, whosoever,* Dan. 6:8.

(4) adv. *altogether;* used redundantly prefixed to other adverbs; כָּל־קְבֵל־דְּנָה altogether on that account, כָּל־קְבֵל־דִּי wholly because.

כָּלָא

(1) TO CLOSE, TO SHUT UP, Jer. 32:2, 3; Ps. 88:9. Intrans. *to be closed,* Hag. 1:10.

(2) *to restrain, to hold in,* Num. 11:28; 1 Sa. 25:33; followed by מִן of pers. *to withhold* something *from* some one, to prohibit in respect to anything, Gen. 23:6; Ps. 40:12.

Niphal, *to be shut up, restrained,* Gen. 8:2; Ex. 36:6.

The forms are often borrowed from כָּלָה; as כְּלִתִנִי 1 Sa. 25:33, יִכְלֶה Gen. 23:6. On the other hand, כַּלֵּא Dan. 9:24, is for כַּלֵּה.

כֶּלֶא

m. Jer. 52:33, *a prison,* so called from the idea of shutting up, 2 Ki. 25:29; more fully בֵּית כֶּלֶא, 2 Ki. 17:4; pl. Isa. 42:22.

כִּלְאָב

perhaps for כִּלָּה אָב, 'whom the father (i.e. creator) has perfected,' *Chileab,* 2 Sa. 3:3.

כִּלְאַיִם

dual, *two things of diverse kinds, heterogeneous things,* prop. two separations, two separated, i. e. diverse, things. (Arab. כלא both; Æthiop. two, of a twofold kind). Lev. 19:19; Deut. 22:9.

כָּלַב

an unused root.—(I) onomatopoetic, prop. imitating the sound of *striking, beating,* figuratively applied to the *barking* of dogs.

(II) i. q. Arab. to plait, to braid. Hence כְּלוּב.

כָּלֵב

perhaps 'dog,' *Caleb,* [*bold.* F.] Num. 13:6. Patron. כָּלִבִּי 1 Sa. 25:3.—(2) 1 Ch. 2:18, for which there is כְּלוּבַי ver. 9.

כָּלֵב אֶפְרָתָה

Caleb-ephratah, 1 Ch. 2:24.

כֶּלֶב

m. *a dog,* see כָּלַב. In the East, troops of fierce half-famished dogs, are often wandering around the towns and villages (1 Ki. 14:11); whence fierce and cruel men are sometimes called *dogs,* Ps. 22:17, 21. As a dog is also an unclean and despised animal, so by way of reproach, any one is called *a dog,* 2 Ki. 8:13; *a dead dog,* 1 Sa. 24:15; *a dog's head,* 2 Sa. 3:8. Also, because of the shamelessness of dogs, this name is given to *scorta virilia,* Deut. 23:19.

כָּלָה

(1) TO BE COMPLETED, FINISHED. Ex. 39:32; 1 Ki. 6:38, hence *to be prepared, made ready* for some one by any one, Pro. 22:8, 'and the rod of his anger shall be prepared.' 1 Sa. 20:7; Est. 7:7; also *to be accomplished, fulfilled,* used of a prophecy, Ezr. 1:1.

(2) *to be past, gone by,* of a space of time, Gen. 41:53; Isa. 24:13, 'when the vintage is ended.'

(3) *to be consumed, spent,* Gen. 21:15; 1 Ki. 17:16; *to be wasted, to be destroyed, to perish,* Jer. 16:4; *to waste, to pine away,* Lam. 2:11, 'my eyes waste away with tears.' Of frequent occurrence is the phrase, 'my soul, my spirit, my eyes, my reins, pine away, or waste,' for, I myself pine or languish, especially from disappointed hope. Job 11:20; Jer. 14:6; *to vanish away,* used of a cloud, Job 7:9; smoke, Ps. 37:20; time, Job 7:6.—In fut. once תִּכְלֶה 1 Ki. 17:14.

Piel—(1) *to complete, to finish,* Gen. 2:2; also *to prepare* evil for any one, Pro. 16:30.

(2) *to come to an end,* i. e. *to finish,* followed by a gerund, *to cease* doing any thing, Gen. 24:15, 'he had not yet done speaking,' had not ceased speaking. Ex. 34:33.

(3) *to consume,* Isa. 27:10, *to waste* (one's strength), Isa. 49:4; *to destroy* men, peoples; Gen. 41:30; 2 Ki. 13:17; 2 Ch. 31:1, 'even unto destruction;' *to make to pine away,* to cause to languish, Job 31:16; to cause to vanish, Ps. 78:33.—For inf. Piel כַּלֵּה there is once כַּלֵּא, (Dan. 9:24.)

Pual כֻּלָּה and כָּלָה *to be completed, finished.* Gen. 2:1; Ps. 72:20.

כָּלֶה

adj. *pining away* (used of the eye). Deut. 28:32.

כָּלָה

fem.—(1) *completion, perfection;* hence adv. לְכָלָה 2 Ch. 12:12, and כָּלָה *altogether,* Gen. 18:21.

(2) *consumption, destruction,* עָשָׂה כָלָה to make consumption, to destroy altogether; Jer. 4:27; 30:11; 46:28.

כַּלָּה

fem.—(1) *a bride, maiden betrothed,*

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so called from her being crowned with a chaplet, see כָּלַל. Cant. 4 : 8; Jer. 2 : 32.

(2) *daughter-in-law*, Gen. 38 : 11, 24.

כְּלוּא

m. *prison*, i. q. כֶּלֶא Jer. 37 : 4 קרי.

כְּלוּב

m. *wicker-work*, woven of twigs or rods, from כָּלַב, specially—(1) *a basket* for fruit, Am. 8 : 1.

(2) *a cage* for birds, Jer. 5 : 27. It is also pr. n. m. *Chelub*.

כְּלוּבַי see כָּלֵב

כְּלוּהַי

כְּלוּהוּ קרי *Chelluh*, Ezr. 10 : 35

כְּלוּלוֹת

f. pl. denom. from כַּלָּה; *the state*, or *condition of a bride* before her marriage, Jer. 2 : 2.

כָּלַח

an unused root. I have no doubt that it signifies the same as כָּלָה *to be completed, finished*. [*To be strong*. F.] Hence—

כֶּלַח

m.—(1) *old age*. [*Strength, energy*. F.] Job 5 : 26, 'thou shalt go to the grave in old age.' Job 30 : 2.

(2) *Calah*, probably the same as חֵלָה.

כְּלִי

m. pl. כֵּלִים (from the lost sing. כֵּלָה) properly whatever is made, completed, or prepared, from כָּלָה.

(1) any *utensil, vessel*. Gen. 31 : 37; of gold, of silver, Ex. 3 : 22; of the temple, Ezr. 1 : 7; of wandering, outfit for exile, Jer. 46 : 19.

(2) *clothing*, ornaments; כְּלִי גֶבֶר a man's clothing, Deut. 22 : 5; used of the ornaments of a bride, Isa. 61 : 10; also of yokes for oxen, 2 Sa. 24 : 22.

(3) *a vessel* for sailing. Isa. 18 : 2.

(4) *an implement, a tool*. 2 Ch. 34 : 12, musical instruments; Ps. 71 : 22, pleon. instrument of a psaltery. Metaph. Isa. 13 : 5, instruments of the indignation of Jehovah. Isa. 32 : 7, '(as to) the deceiver his instruments are evil,' i. e. the devices which he uses.

(5) *arms, weapons*, Gen. 27 : 3; Jud. 18 : 11. כְּלֵי־מָוֶת deadly weapons, Ps. 7 : 14.

כֵּלַי see כִּילַי

כְּלִיא

m. *a prison*. Jer. 37 : 4, כתיב. Root כֶּלֶא.

כִּלְיָה

only in plur. כְּלָיוֹת const. כִּלְיוֹת f.

(1) *the kidneys, reins*. Ex. 29 : 13. Isa. 34 : 6, 'the fat of the kidneys of rams.'

(2) meton. used of the *inmost mind*, as the seat of the desires and affections. Jer. 11 : 20, '(God) tries the reins and the heart.' Job 19 : 27, 'my reins (i. e. my inmost soul) have wasted away.' I do not know why כִּלְיָה should not be simply the fem. of the noun כְּלִי and thus signify properly *instrument, vessel*.

כִּלָּיוֹן

m.—(1) *destruction, consumption*, Isa. 10 : 22.

(2) *pining, wasting away*. Deut. 28 : 65, pining of the eyes, i. e. languishing itself. See כָּלָה.

כִּלְיוֹן

'wasting away,' *Chilion*, Ruth 1 : 2.

כָּלִיל

(from כָּלַל)—(1) adj. *perfect, complete*, especially of perfect beauty. Eze. 28 : 12; Lam. 2 : 15.

(2) subst. *the whole, the totality*. Jud. 20 : 40, the whole city. Ex. 28 : 31, the whole of blue.

(3) *a whole burnt offering*, a sacrifice of which *the whole* is burned, Deut. 33 : 10.

(4) adv. *altogether*. Isa. 2 : 18; Lev. 6 : 15.

כַּלְכֹּל

perhaps 'sustenance,' from כּוּל, *Chalcol, Calcol*.

כָּלַל

(1) TO COMPLETE, TO PERFECT. Eze. 27 : 4.

(2) *to put a crown upon, to crown*. (Arab. Conj. II. id.)

כְּלַל

Ch. whence Shaph. שַׁכְלֵל *to finish, to perfect*, Ezr. 5 : 11; 6 : 14. Pass. אִשְׁתַּכְלַל, Ezr. 4 : 13.

כְּלָל

'completion,' *Chelal*, Ezr. 10 : 30.

כָּלַם

unused in Kal, pr. TO WOUND; like the Arab. Conj. I. II.

Hiphil הִכְלִים and הֶכְלִים, 1 Sa. 25 : 7.

(1) *to reproach*, pr. to hurt some one, 1 Sa. 20 : 34.

(2) *to treat shamefully, to injure*, 1 Sa. 25 : 7.

(3) *to put* any one *to shame*, Job 11 : 3; Pro. 25 : 8; Ps. 44 : 10.

Hophal—(1) *to be hurt, injured*, 1 Sa. 25 : 15.

(2) *to be made ashamed* (through disappointed hope), Jer. 14 : 3.

Niphal—(1) *to be insulted, disgraced*, 2 Sa. 10 : 5; 1 Ch. 19 : 5.

(2) *to be put to shame*, Jer. 31 : 19; often used of one who fails in his endeavours, Ps. 35 : 4; also *to be ashamed*, Num. 12 : 14; Eze. 16 : 27; Ps. 69 : 7.

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כִּלְמַד

Chilmad, Eze. 27 : 23.

כְּלִמָּה

f. *shame, reproach*, Ps. 69 : 8; Jer. 51 : 51. לָבַשׁ כְּלִמָּה to be clothed with shame; i. e. altogether covered with reproach, Ps. 109 : 29.

כְּלִמּוּת

f. id., Jer. 23 : 40.

כַּלְנֵה

Gen. 10 : 10; כַּלֶּה Am. 6 : 2; and כַּלְנוֹ Isa. 10 : 9, *Calneh, Calno*. See כַּנֵּה.

כָּלַף

a root unused as a verb, onomatopoet. imitating the sound of *beating*, or *striking*. Derivative noun is כַּלָּפָה.

כָּמַהּ

TO PINE WITH LONGING FOR any thing, it once occurs, Ps. 63 : 2. Arab. pr. *to become pale*, which is applied to longing.

כָּמֶה see מָה

כִּמְהָם

'languishing,' 'longing,' *Chimham*, 2 Sa. 19 : 38; Jer. 41 : 17 (כתיב כִּמּוּהָם); also כִּמְהָן 2 Sa. 19 : 41.

כְּמוֹ

כָּמוֹ before light suffixes, כָּמוֹנִי.

(A) adv. of quality, demonstrative, *thus, so*. Ps. 73 : 15, 'if I should say, I will thus speak' (as the wicked speak). When repeated *as ... so; such ... so*; Jud. 8 : 18, *such as thou* (art) *so* (were) *they*; and on the contrary *so ... as; so ... such*, 1 Ki. 22 : 4, *so* (am) *I, as thou* (art).

(B) a preposition marking similitude, *as, such as, like*, Neh. 6 : 11, a man such as I; Ex. 15 : 5, 'they sank into the depths like a stone.' Hag. 2 : 3, 'is not (a temple) like this (i. e. such a temple) as nothing in your eyes?' כָּמוֹהוּ '(such) as he,' Ex. 9 : 18.

(C) conj.—(1) *like as*. Isa. 41 : 25, 'like as the potter treadeth clay.'

(2) *as*, of time, = *when, afterwards, as soon as*. Gen. 19 : 15, 'as (as soon as) the morning arose;' Isa. 26 : 18, 'when we brought forth, it was wind.'

כְּמוֹשׁ

Chemosh, Jud. 11 : 24; perhaps subduer, conqueror, tamer, from כָּמַשׁ. [*Fire*. F.]

כָּמַז

an unused root. Arab. *to make globular*.

כָּמַן

an unused root. Syr. and Arab.—(1) *to hide away, to lay up*.

(2) Syr. also, *to season*, especially with salt (properly to lay up in salt); hence—

כַּמֹּן

m. *cummin*, which was used with salt as a condiment. Isa. 28 : 25, 27.

כָּמַס

Deut. 32 : 34, TO LAY UP; perhaps the same as כָּנַס, which is the reading of the Samaritan copy.

I. כָּמַר

a root unused in Kal.

(1) TO GROW HOT, TO BECOME WARM, TO GLOW.

(2) *to be burned, scorched*; hence *to be black, dark, obscure*.

Niphal—(1) *to be warm, to glow*, used of love; 1 Ki. 3 : 26; Gen. 43 : 30; *to be moved*, spoken of pity, Hos. 11 : 8.

(2) *to be scorched*; Lam. 5 : 10, 'our skin is scorched as in an oven from the burning heat of the famine.'

II. כָּמַר

TO PLAIT, TO BRAID; whence מִכְמֶרֶת.

כֹּמֶר

only in pl. כְּמָרִים *idolatrous priests*, 2 Ki. 23 : 5; Hos. 10 : 5; this word is prop. *blackness, sadness*, and as a concrete, one who goes about in black attire, mourning; hence, an ascetic, a priest.

כְּמָרִירִים

pl. m. *obscurations*, from כָּמַר I, 2. Found once in Job 3 : 5, 'let the darknesses terrify it' (i. e. the day of my birth); that is, obscurations of the light of day, of the sun, eclipses, which the ancients believed to portend ills and calamities.

כָּמַשׁ

an unused root, prob. i. q. כָּבַשׁ *to subdue*.

כָּמַת

an unused root, prob. i. q. כָּתַם *to lay up*.

I. כֵּן

(A) prop. part. act. from כּוּן, *upright, erect*; metaph. *upright, honest*.

(B) adv.—(1) *rightly, well*; 2 Ki. 7 : 9, 'we do not well,' or rightly; Ex. 10 : 29, 'thou hast well spoken.'

(2) *so, thus* (prop. rightly, according to some standard); followed by Makkeph כֵּךְ; Gen. 1 : 7, 'and it was so,' as God had commanded; Ps. 1 : 4, 'not so the wicked;' 1 Sa. 23 : 17, 'also Saul my father knoweth so,' i. e. knoweth this; Pro. 28 : 2, 'if men are prudent and wise, thus is the state of long continuance.' Often as answering to each other כֵּן ... כְּ *as ... so*; more rarely inverted כַּאֲשֶׁר ... כֵּן *so ... as*, Gen. 18 : 5; כֵּן ... כְּמוֹ Ex. 10 : 14.

This adverb is also variously ren-

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dered, according as it belongs to quality, quantity, or time.—(*a*) if to quality, it is *so, such, so constituted;* Job 9:35, I am not so constituted with myself, I am not at heart; also *so very,* Nah. 1:12, 'although they be secure and so very many.'—(*b*) when referring to quantity and abundance, it is *so many;* Ex. 10:14, 'so many locusts as these were;' Jud. 21:14, 'and there were not found so many (women as they needed).'—(*c*) if to time, it is *so long;* Est. 2:12, 'so long the days of purifying lasted;' also *so often;* Hos. 11:2, 'as oft as) they called them, so often they drew back from them;' also *so soon, immediately;* 1 Sa. 9:13, 'as ye enter...immediately ye will find him;' Ps. 48:6.—(*d*) in the continuation of discourse it is, *so then, therefore;* Ps. 90:12, 'so then teach us to number our days;' Ps. 61:9.

(3) i. q. אָכֵן, אָךְ, it is a particle of asseveration at the beginning of a sentence; Jer. 14:10.

With prepositions—(*a*) אַחַר כֵּן, אַחֲרֵי כֵן *after that* things have *so* occurred, i. e. *afterwards.*

(*b*) בְּכֵן prop. *in such* a condition, *so, then,* Ecc. 8:10; Est. 4:16.

(*c*) לָכֵן—(α) adv. causal, *on that account, therefore,* Jud. 10:13; 1 Sa. 3:14; Gen. 4:15, 'therefore (that what thou fearest may not happen) whoever kills Cain,' etc. Isa. 8:6; 29:13. Isa. 26:14, it has the force of a conjunction, *because.*—(β) adversative, *yet therefore, nevertheless, however.* Jer. 5:2, 'although they say, As God liveth, nevertheless they swear falsely.' Isa. 7:14, 'although thou hast impiously refused the offered sign, nevertheless the Lord Himself will give to thee, although thou dost not wish for it.' Isa. 10:24, 'nevertheless thus saith Jehovah of Hosts, Fear not,' etc.; Job 20:2, 'nevertheless my thoughts lead me to answer;' i. e. in spite of thy boasting and threatening words, I have an answer for thee.

(*d*) עַל כֵּן—(α) *on that account, therefore,* Gen. 2:24; Isa. 5:25; Job 6:3.—(β) *on account that, because that.* Ps. 45:3, 'thou art fairer than the children of men... because that God has blessed thee;' Ps. 1:5.

(*e*) עַד כֵּן *as yet, hitherto,* Neh. 2:16.

II. כֵּן

with suff. כֵּנִי, כֵּנְךָ from כּוֹן No. 2.

(1) *a place, station,* Gen. 40:13; Dan. 11:38, 'in his place.'

(2) *base, pedestal;* 1 Ki. 7:31, in the manner of a base, like a pedestal; Lev. 8:11; used of the base or socket for the mast of a ship, Isa. 33:23.

III. כֵּן

once in sing., Isa. 51:6; plur. כִּנִּים Ex. 8:12; Ps. 105:31; a species of gnats, very troublesome on account of their stinging; they may be so called from the idea of covering (כָּנַן No. 1); but I prefer rather from the idea of pinching.

כֵּן

Ch. *so,* Dan. 2:24, 25.

כָּנָה

unused in Kal. Arab. كنى to call some person or thing by a figurative, especially by an honourable appellation.

Piel—(1) TO ADDRESS KINDLY, TO CALL (any one) KINDLY. Isa. 44:5; 45:4, 'I have (gently) called thee, though thou hast not known me.'

(2) *to flatter.* Job 32:21, 22.

כַּנָּה

Eze. 27:23, *Canneh,* prob. i. q. כַּלְנֵה *Ctesiphon,* a reading which is found in one codex of De Rossi.

כַּנָּה

f. *a plant,* from the idea of placing, setting, Ps. 80:16, see כָּנַן No. II.

כְּנָוֹת see כְּנָת

כְּנָן see כְּנָת Ch.

כִּנּוֹר

m. pl. כִּנֹּרִים Eze. 26:13, כִּנֹּרוֹת 1 Ki. 10:12, *a harp;* Isa. 5:12; Job 30:31, an instrument struck by the hand. (The original idea appears to me to be that of tremulous, stridulous sound, root כָּנַר.)

כָּנְיָהוּ see יְהוֹיָכִין

כְּנָם

i. q. כִּנִּים *gnats.* Ex. 8:13, 14. It is to be inquired whether it should not be read defectively כִּנָּם, as the Samaritan copy has כנים.

כְּנֶמָא

adv. Ch. *so, thus, in this manner.* Ezr. 4:8; 5:4; 6:13. It appears to be compounded of כְּ and נֶמָא, נְמָא, often in the Talmud used for נֵאמַר, נֵימָר: thus it properly means, *as it has been said,* or *as we say.*

כָּנַן

(I.) i. q. Arab. TO COVER, TO PROTECT, TO DEFEND (comp. גָּנַן).

Also perhaps *to nip, to pinch;* hence כִּנִּים.

(II.) i. q. כּוּן. See כֵּן No. II.

כְּנָנִי

'protector,' *Chenani,* Neh. 9:4.

כְּנַנְיָהוּ

'whom Jehovah has set up,' *Cononiah.*

כְּנַנְיָהוּ

(id.) *Chenaniah,* 1 Ch. 15:22; 26:29, for which there is, 15:27, קְנַנְיָה.

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כָּנַס

(1) TO COLLECT, GATHER, TO HEAP UP, as stones, Ecc. 3 : 5; treasures, Ecc. 2 : 8, 26; water, Ps. 33 : 7.

(2) *to gather together*, persons. Est. 4 : 16; 1 Ch. 22 : 2.

(3) *to hide*, see Hithp.

Piel, *to gather together*, persons. Eze. 22 : 21; Ps. 147 : 2.

Hithpael, *to hide oneself away, to wrap oneself up*. Isa. 28 : 20, 'and the covering is too narrow for one to wrap himself in it.'

כָּנַע

unused in Kal, TO BOW THE KNEE, to fall on one's knees.

(1) *to fold*, or *lay together*; hence *to collect, to bind together* bundles.

(2) *to be low, depressed*, used of land, *to be depressed in spirit*.

Hiphil, *to bow down, to bring* any one *low*, Job 40 : 12; Ps. 107 : 12; especially enemies by victory gained over them, 2 Sa. 8 : 1.

Niphal—(1) *to be brought low, subdued* (used of a vanquished enemy), Jud. 3 : 30; 1 Sa. 7 : 13.

(2) *to submit oneself, to behave oneself submissively*, especially before God or a divine messenger. 1 Ki. 21 : 29, 'seest thou, how Ahab has humbled himself before me?' 2 Ki. 22 : 19.

כִּנְעָה or כְּנָעָה

with suff. כִּנְעָתֵךְ, Jer. 10 : 17, *package, bundle*, so called from *folding together*, and binding together.

כְּנַעַן

(1) *Canaan*, Gen. 9 : 18.

(2) the land of *the Canaanites* (Ex. 15 : 15), and the nation (Jud. 3 : 1, with masc. Hos. 12 : 8). It specially denotes—(*a*) the land on this side Jordan, as opposed to Gilead, Num. 33 : 51.—(*b*) Phœnicia, Isa. 23 : 11.—(*c*) Philistia, Zeph. 2 : 5.

(3) *a Canaanite*, Hos. 12 : 8; hence any *merchant*. Isa. 23 : 8, 'her merchants.'

כְּנַעֲנָה

Chenaanah, 1 Ch. 7 : 10; 1 Ki. 22 : 11.

כְּנַעֲנִי

f. כְּנַעֲנִית 1 Ch. 2 : 3, gent. noun.

(1) *a Canaanite, the Canaanites*, Gen. 24 : 3; Jud. 1 : 1, seq. Specially the inhabitants of the lower region, on the sea shore, and the banks of Jordan. From the Canaanites having been famous as merchants—

(2) Canaanite is applied to any *merchant*, Job 40 : 30; Pro. 31 : 24.

כָּנַף

unused in Kal, i. q. Arab. TO COVER, TO COVER OVER.

Niphal, *to cover over oneself, to hide oneself away*, Isa. 30 : 20, 'thy teachers shall no more hide themselves,' i. e. they shall be able to appear in public, without being any more troubled by persecutors.

כָּנָף

f.—(1) *a wing*, so called from its covering. בַּעַל כָּנָף Pro. 1 : 17, that which has a wing, poet. used of a bird. כָּל־כָּנָף birds of all kinds, Gen. 7 : 14. Poet. there are used, כַּנְפֵי רוּחַ the wings of the wind, Ps. 18 : 11; the wings of the morning, 139 : 9; on account of the rapidity of moving on. Often also used metaph. of care and protection. Ps. 17 : 8, 'hide me under the shadow of thy wings.' *Wings* are also applied to armies, Isa. 8 : 8.

(2) *edge, extremity*—(*a*) of a garment, *the skirt*, 1 Sa. 24 : 5, 12; Zech. 8 : 23. From the Orientals having been accustomed at night to wrap themselves in their mantles, this expression is used for the *edge of a bed covering*. Deut. 23 : 1. Ruth 3 : 9, 'spread thy coverlet over thy handmaid;' i. e. take me as thy wife.—(*b*) *the extremities of the earth*. Isa. 24 : 16. Especially in pl. Job 37 : 3. Eze. 7 : 2, 'the four quarters,' or 'extreme bounds of the earth.'—(*c*) *the highest summit* of the temple, Dan. 9 : 27.

Dual כְּנָפַיִם fem. pr. *a pair of wings*; hence often used for the pl., Isa. 6 : 2, six wings; Eze. 1 : 6. Pl. const. כַּנְפוֹת m. used of the skirts of a garment, Deut. 22 : 12; and of the extremity of the earth.

כָּנַר

an unused onomatopoetic root, denoting *to give forth a tremulous* and *stridulous sound, such as that of a string when struck*.

כִּנֶּרֶת

Deut. 3 : 17; כִּנְּרוֹת 1 Ki. 15 : 20; כִּנֵּרוֹת Josh. 11 : 2, prob. 'a harp,' *Chinneroth, Cinneroth, Cinnereth*.

כְּנַשׁ

Ch. TO GATHER TOGETHER. Inf. Dan. 3 : 2.

Ithpael, *to gather selves together*, Dan. 3 : 3, 27.

כְּנָת

unused in sing.; plur. כְּנָוֹת Ezr. 4 : 7; prop. *cognomen* (from כָּנָה); meton. *one who bears the same cognomen as another*, i. e. *performs the same function*, is subject to the same king; *colleague, associate* in office. The form כְּנָת is for כְּנָאת, כְּנָאֶת, and the plural is formed in the same manner as מְנָאוֹת, מְנָיוֹת from מְנָת.

כְּנָת

Ch. id.; plur. כְּנָוָן const. and with suff. כְּנָוָת Ezr. 4 : 9; 5 : 3; 6 : 6.

כֵּס

m., Ex. 17 : 16. It is commonly

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taken to be the same as כִּסֵּא *a throne*, which is the word actually found in the Samaritan copy.

כָּסָא

an unused root, i. q. כָּסָה *to cover*.

כֶּסֶא and כֵּסֶא

Ps. 81:4; Pro. 7:20, *the full moon*; Syr. ܟܣܐ is the first day of the full moon, also the whole time of the full moon. The etymology is not clear to me.

כִּסֵּא

twice כִּסֶּה Job 26:9; 1 Ki. 10:19; with suff. כִּסְאִי; pl. כִּסְאוֹת m. *a seat*, lofty and *covered* with a canopy or hanging, (from כָּסָא, כָּסָה); hence, *a royal throne*, Job 36:7; 2 Sa. 3:10; 7:13; also that of God, Jer. 3:17; the *tribunal* of a judge, Ps. 122:5; *the seat* of the high priest, 1 Sa. 1:9; rarely used of a *common seat*, 2 Kī. 4:10.

כַּסְדִּי

Ch. *a Chaldean*; Ezr. 5:12.

כָּסָה

TO COVER, TO COVER OVER. In Kal it is only found in part. כָּסֶה Pro. 12:16, 23, and כָּסוּי Ps. 32:1.

Piel—(1) *to cover*, Ex. 10:5; Num. 16:33; Isa. 11:9. *To cover some person*, or *thing with any thing*, const.—(*a*) followed by an acc. of pers. and בְּ of the covering; Lev. 17:13, 'and he shall cover it (the blood) with dust.'—(*b*) followed by two acc. Eze. 18:7, 16.—(*c*) followed by עַל of pers. and בְּ of the covering, Ps. 44:20.—(*d*) with an acc. of the covering, and עַל of the thing to be covered, Eze. 24:7. Often used metaph. *to cover over* sin, i. e. *to pardon*; Ps. 85:3; Pro. 10:12. כִּסָּה אַל pregn. used for *to confide covertly* in any one, Ps. 143:9.

(2) intrans. *to cover oneself, to put on any thing*, Gen. 38:14; Jon. 3:6, 'and he clothed himself with sackcloth.'

(3) *to cover, to conceal*, Pro. 10:18. Job 23:17, 'and (because) he hath (not) covered the darkness from my sight;' has not set me free from calamities.

Pual כֻּסֶּה and כֻּסֶּה (Ps. 80:11; Pro. 24:31); pass. *to be covered*; 1 Ch. 21:16; Ps. 80:11, 'the mountains were covered with its shadow.'

Niphal, Jer. 51:42; Eze. 24:8.

Hithpael, *to cover over oneself*; Isa. 59:6; Jon. 3:8.

כִּסֶּה see כִּסֵּא

כִּסּוּחָה see כַּסּוּתָה

כְּסוּי

m. prop. part. pass. from כָּסָה, *a covering*, Num. 4:6, 14.

כְּסוּת

f.—(1) *covering, a cover*, Ex. 21:10; Job 24:7. Metaph. כְּסוּת עֵינַיִם *covering of the eyes* is, i. q. a gift of appeasing given to any one that *he may shut his eyes* (with regard to something deserving reprehension), i. e. that he may connive at it, or *a present given in order to obtain pardon, a mulct*. Gen. 20:16, 'behold this (the gift of a thousand shekels) is to thee a mulct for all things, which have happened to thee, and before all men.'

(2) *a garment*, Deut. 22:12.

כָּסַח

TO CUT OFF, TO CUT DOWN (a plant), Isa. 33:12; Ps. 80:17. (Syr. and Ch. to prune a vine.)

כְּסִיל

m.—(1) *a fool*. Ps. 49:11; Pro. 1:32; often with the additional idea of impiety.

(2) *Chesil*, the name of a star or constellation, Job 9:9; 38:31; Am. 5:8; according to many of the ancient translators, *Orion*; which the Orientals call *the giant*. Pl. Isa. 13:10, as if it were, *the Orions*, or the giants of the heaven, i. e. the greater constellations of the sky.

(3) *Chesil*, pr. n. of a town. Josh. 15:30.

כְּסִילוּת

f. *folly*. Pro. 9:13.

כָּסַל

a root scarcely ever used as a verb. The primary meaning appears to be—

(1) *to be fleshy, to be fat*, whence כֶּסֶל loin, flank. This as a word of middle signification—

(2) is applied in a good sense to *strength, firmness, boldness*, whence כֶּסֶל confidence; and—

(3) in a bad sense to *languor* and *inertness*; also applied to *folly*. So once as a verb, Jer. 10:8; also in כְּסִיל a fool.

כֶּסֶל

m.—(1) *loin, flank*, Job 15:27. Plural כְּסָלִים the internal muscles of the loins, near the kidneys, to which the fat adheres. Lev. 3:4; Job 15:27, 'and (because) he made (i. e. produced) fat upon his loins,' fattened himself. Hence *the bowels, the inward parts*, Ps. 38:8.

(2) *confidence, hope*, Ps. 78:7; Pro. 3:26.

(3) *folly*. Ecc. 7:25.

כִּסְלָה

f.—(1) *confidence, hope*, Job 4:6.

(2) *folly*, Ps. 85:9.

כִּסְלֵו

m. Zech. 7:1; Neh. 1:1; *Chisleu*, the ninth of the Hebrew months. Its etymology is altogether uncertain.

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כְּסָלוֹן

'confidence,' 'hope,' *Chesalon*, Josh. 15 : 10.

כִּסְלוֹן

(id.) *Chislon*, Num. 34 : 21.

כְּסֻלּוֹת

'confidences,' *Chesulloth*, Josh. 19 : 18.

כִּסְלוֹת־תָּבוֹר

'the flanks of Tabor,' or 'the confidence of Tabor,' *Chisloth-tabor*, Josh. 19 : 12.

כַּסְלֻחִים

pl. Gen. 10 : 14; 1 Ch. 1 : 12, *Casluhim;* prob. *the Colchians.*

כָּסַם

TO SHAVE, TO SHEAR (the head); Eze. 44 : 20. Hence—

כֻּסֶּמֶת

f. Ex. 9 : 32; Isa. 28 : 25; pl. כֻּסְּמִים Eze. 4 : 9; a kind of corn, like wheat, having the beard as if *shorn* off, *spelt.*

כָּסַס

prop. TO DIVIDE OUT, TO DIVIDE, TO DISTRIBUTE; hence *to number, to reckon;* Ex. 12 : 4.

כָּסַף

(1) TO BECOME PALE like the Ch. Comp. כָּסֵף; hence—

(2) *to desire* anything, Job 14 : 15; Ps. 17 : 12.

Niphal — (1) *to become pale,* through shame, *to be put to shame.* Zeph. 2 : 1, 'a nation without shame,' impudent.

(2) i. q. Kal No. 2. Gen. 31 : 30; Ps. 84 : 3.

כֶּסֶף

m.—(1) *silver,* so called from its pale colour. Gen. 23 : 15, 'four hundred shekels of silver;' more often without שֶׁקֶל, e. g. Gen. 20 : 16, 'a thousand (shekels) of silver.'

(2) *money,* from silver, in small unstamped pieces, having been used for money. Gen. 23 : 13; Deut. 23 : 20. Also used of that *which is acquired by money,* Ex. 21 : 21; 'for he is his money.' Pl. *pieces of silver, money,* Gen. 42 : 25.

כְּסַף

Ch. id. *silver,* Dan. 2 : 35; 5 : 2.

כָּסִפְיָא

Ezr. 8 : 17, *Casiphia.*

כֶּסֶת

pl. f. כְּסָתוֹת *cushions, pillows,* Eze. 13 : 18, 20. Root כָּסָה. The ת, although not radical, is preserved in the pl.

כְּעַל see עַל

כְּעַן

adv. Ch. *now, already.* Dan. 2 : 23; 3 : 15; 4 : 34; 5 : 12; Ezr. 4 : 13. From כֵּן *so* and *now,* this form has sprung. עַד כְּעַן *hitherto.* Ezr. 5 : 16.

כְּעֶנֶת

fem. of the preceding, adv. Ch. *so, thus,* found but in one phrase, וּכְעֶנֶת Ezr. 4 : 10; and contr. וּכְעֶת Ezr. 4 : 17, *and so* (forth), *etc.*

כָּעַס

(1) TO BE DISPLEASED, MOROSE, TO TAKE OFFENCE. Ecc. 5 : 16; Neh. 3 : 33.

(2) *to be angry.* Eze. 16 : 42; 2 Ch. 16 : 10.

Piel, *to irritate, provoke.* Deut. 32 : 21; 1 Sa. 1 : 6.

Hiphil—(1) *to vex* any one, *to grieve.* 1 Sa. 1 : 7; Eze. 32 : 9.

(2) *to irritate, provoke,* often used of men who provoke Jehovah by their sins. Deut. 31 : 29; 1 Ki. 14 : 9. Fully expressed, הִכְעִיס אֶת־יְיָ כַּעַס 1 Ki. 15 : 30; also without the name of God, 1 Ki. 21 : 22, 'because of the anger whereunto thou hast provoked (me).'

כַּעַס

m.—(1) *vexation, grief.* Ecc. 1 : 18; Pro. 17 : 25; 21 : 19, 'a contentious and morose woman.'

(2) *anger.* Deut. 32 : 19; Eze. 20 : 28, pl.

כַּעַשׂ

m. id. only found in Job 5 : 2; 6 : 2; 10 : 17; 17 : 7.

כְּעֶת see כְּעֶנֶת

כַּף

f. that *which is curved,* or *hollow,* from כָּפַף.

(1) *the hollow of the hand, the palm,* more rarely *the whole hand.* Deut. 25 : 12, 'thou shalt cut off her hand;' used of the foot of animals when resembling a hand; Lev. 11 : 27. The phrases especially to be observed are—(*a*) מִכַּף פ׳ *out of the hand* of any one, 1 Sa. 4 : 3; 2 Sa. 14 : 16.—(*b*) Jud. 12 : 3, 'I put my life in my hand,' i. e. I exposed myself to most imminent danger, since what we bear in our hands may easily be dropped. — (*c*) הָמָס בְּכַפַּי *wrong is in my hands,* I have committed wrong. Job 16 : 17; Isa. 59 : 6.

Dual כַּפַּיִם *both hands,* Job 36 : 32; often also used for the plural.

Pl. כַּפּוֹת *the palms of the hands,* Dan. 10 : 10; 1 Sa. 5 : 4; 2 Ki. 9 : 35, *the handles* of a bolt, Cant. 5 : 5.

(2) followed by רֶגֶל *the sole of the foot,* Deut. 2 : 5; 28 : 65, 'rest for the sole of thy foot;' used of a quiet dwelling place. — Pl. *soles,* Josh. 3 : 13; 2 Ki. 19 : 24.

(3) *a hollow vessel, a pan, a bowl,* pl., Ex. 25 : 29; Num. 7 : 84; the

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hollow of a sling, 1 Sa. 25 : 29; the socket of the hip or thigh, Gen. 32 : 26.

(4) כַּפּוֹת תְּמָרִים Lev. 23 : 40, *palms, palm branches,* from their bent or curved form.

כֵּף

m. *rock,* only pl. Jer. 4 : 29; Job 30 : 6.

כָּפָה

TO BEND, TO BOW, TO DEPRESS, hence TO TAME, TO SUBDUE; Pro. 21 : 14, 'a gift in secret tameth wrath.'

כְּפָה

f.—(1) *palm, palm-branch.* Isa. 9 : 13; 19 : 15, *palm and rush,* a proverbial expression for great and little things.

(2) generally *a branch,* Job 15 : 32.

כְּפוֹר

m.—(1) *a cup,* probably *covered with a lid,* from כָּפַר 1 Ch. 28 : 17; Ezr. 1 : 10.

(2) *hoar frost,* according to Simonis, because it *covers over* the ground, Ex. 16 : 14; Job 38 : 29.

כְּפִים

Hab. 2 : 21, *a cross-beam,* from כָּפַס.

כְּפִיר

m.—(1) *a young lion,* already weaned and having begun to ravin. Eze. 19 : 2, 3, '(the lioness) brought up one of her whelps, he became a young lion, he learned to ravin, and he devoured men.' Figuratively applied—(*a*) to cruel and blood-thirsty enemies, Ps. 34 : 11; Eze. 32 : 2, 'an enemy devastating the nations.'—(*b*) to the princes of a state, Eze. 38 : 13. Root כָּפַר.

(2) i. q. כֹּפֶר. Neh. 6 : 2, *a village.*

כְּפִירָה

a village,' *Chephira,* Josh. 9 : 17.

כָּפַל

TO FOLD TOGETHER, TO DOUBLE, Ex. 26 : 9; part. pass. doubled, Ex. 28 : 16.

Niphal, *to be doubled,* or repeated, Eze. 21 : 19.

כֶּפֶל

m. *a doubling.* Job 41 : 5, 'the doubling of his jaws,' i. e. his jaw armed with a double row of teeth.

Dual—(1) pr. *two folds, foldings.* Job 11 : 6, 'for God's wisdom has double folds,' i. e. the wisdom of God is complicated, inexplicable.

(2) *double,* Isa. 40 : 2.

כָּפַן

TO PINE, from hunger and thirst (Arab. *to roll up*); once used of a vine wanting water; Eze. 17 : 7, 'behold this vine, thirsting, extended her roots to him.'

כֶּפֶן

m. *hunger, penury,* Job 5 : 22; 30 : 3.

כָּפַס

an unused root; Syr. to joint together, to connect, see כָּפִים.

כָּפַף

TO BEND, TO BOW DOWN. Isa. 58 : 5; intrans. *to bend oneself,* Ps. 57 : 7. Part. those who are bowed down, Ps. 145 : 14; 146 : 8.

Niphal, *to submit oneself* to any one, Mic. 6 : 6.

כָּפַר

prop. TO COVER, TO COVER OVER. Specially—

(2) *to cover over, to overspread* with anything, as with pitch, *to pitch,* Gen. 6 : 14.

(3) covered with hair, *to be hairy, shaggy,* see כְּפִיר.

(4) *to cover* sins, i. e. to pardon.

Piel—(1) *to cover,* i. e. *to pardon* sin; Ps. 65 : 4; Jer. 18 : 23; Deut. 21 : 8; 2 Ch. 30 : 18.

(2) *to obtain forgiveness.*—(*a*) *to expiate* an offence, Dan. 9 : 24; Lev. 4 : 26; 5 : 26; Ex. 32 : 30.—(*b*) *to make expiation for an offender, to free him from charge;* Ex. 30 : 10; Lev. 16 : 6; 17 : 11; for inanimate things which were accounted to be defiled; Lev. 16 : 18, 33. Examples of full construction are, Lev. 5 : 18, 'and the priest shall make atonement for him, on account of his sins;' 4 : 26, 'and the priest shall make atonement for him from his sin.'—(*c*) *to appease* any one who has been injured, or is angry; Gen. 32 : 21; also to appease an impending calamity, i. e. to remove it by expiation, Isa. 47 : 11.

Pual—(1) *to be covered,* i. e. *obliterated;* prop. used of letters covered and deleted; Isa. 28 : 18, 'your covenant shall be obliterated,' i. e. abolished.

(2) *to be expiated;* of sin, Isa. 6 : 7.

(3) *to be freed from charge* (of a guilty person), *to receive pardon,* Ex. 29 : 33.

Hithpael, 1 Sa. 3 : 14, and—

Nithpael, Deut. 21 : 8, *to be expiated,* of sin.

כֹּפֶר

a village, a hamlet, so called because of its affording *shelter,* or *covering,* Cant. 7 : 12; 1 Ch. 27 : 25.

כְּפַר הָעַמּוֹנִי

'village of the Ammonites,' *Chephar-haamonai,* Josh. 18 : 24. In יְהוּדָה קִרְיַת.

כֹּפֶר

m.—(1) *a village, hamlet,* 1 Sa. 6 : 18.

(2) *pitch,* so called from its being overspread, or overlaid.

(3) *cypress,* a tree; so called from a powder being made of its leaves with which women in the East *smear over* their nails, for ornament;

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Cant. 1 : 14, a bunch of cypress; pl. Cant. 4 : 13.

(4) *price of expiation*, or *redemption*; Ex. 21 : 30; 30 : 12, 'the redemption-price of his life;' Isa. 43 : 3, 'the price at which thou wast redeemed.'

כְּפָרִים

pl. m. *redemptions, atonements*, Ex. 29 : 36; Lev. 23 : 27.

כַּפֹּרֶת

fem. *a covering*, from כָּפַר, only of the ark of the covenant, Ex. 25 : 17; בֵּית הַכַּפֹּרֶת the inmost recess of the temple, where the ark of the covenant was placed, 1 Ch. 28 : 11; Vulg. *propitiatorium*; from the signification of *propitiation*; see כָּפַר No. 2, *c*.

כָּפַשׁ

prob. i. q. כָּבַשׁ, *to cover over* with any thing.

Hiphil, Lam. 3 : 16, 'he has covered me over with ashes.'

כְּפַת

Ch. *to tie, to bind*; pret. Peil, Dan. 3 : 21.

Pael, id., Dan. 3 : 20, 23, 24.

כַּפְתּוֹר

a quadriliteral, which appears compounded of כָּפַר, and פָּתַר; hence—(1) *a crown, chaplet, circlet*.—(*a*) of columns, Am. 9 : 1; Zeph. 2 : 14.—(*b*) an ornament of the golden candlestick, Ex. 25 : 31; 37 : 17.

(2) *Caphtor*, Jer. 47 : 4; Am. 9 : 7; pl. Gen. 10 : 14; Deut. 2 : 23, used of its inhabitants. The ancient translators, almost all, understand it to mean *Cappadocia*.

כַּר

m.—(1) *a lamb*, especially one that is fattened and well fed (Deut. 32 : 14; Isa. 34 : 6); so called from its leaping, or skipping (root כָּרַר), Am. 6 : 4; 1 Sa. 15 : 9. Collect. Isa. 16 : 1, 'send ye the lambs of the ruler of the land,' i. e. those which were owed to the king, the lord of the land. Figuratively—(*a*) *a pasture of lambs, a meadow*; Isa. 30 : 23. Ps. 65 : 14, 'the pastures are clothed (adorned) with flocks.'—(*b*) *a battering ram*, Eze. 4 : 2; 21 : 27.

(2) כַּר הַגָּמָל Gen. 31 : 34, *a camel's saddle*, with a kind of canopy over it; so called from its *bounding* motion.

כַּר

prop. *piercing through, a piercer*; hence an *executioner*; i. q. כָּרְתִי. It occurs three times in pl. כָּרִי 2 Ki. 11 : 4, 19, of the attendants of Athaliah; *executioners* and *runners*, and 2 Sa. 20 : 23 in בְּרֹתִי, of king David's guards. Root כּוּר.

כַּר

m. *cor, a measure*, 1 Ki. 5 : 2; Eze. 45 : 14, containing ten ephahs or baths. The origin of this word is in its form, properly a round vessel. See כָּרַר.

כָּרָא

Ch. TO BE PAINED, SORROWFUL. Ithpael, Dan. 7 : 15, 'my spirit was grieved.'

כָּרַב see כָּרוּב

כַּרְבֵּל

quadriliteral, i. q. כָּבַל, TO GIRD, TO PUT ON, ר being inserted. Pass. part. *girded, clad*, 1 Ch. 15 : 27; hence—

כַּרְבְּלָא

Ch. f. *a cloak*. Dan. 3 : 21.

I. כָּרָה

TO DIG; e. g. *to dig* a well, Gen. 26 : 25; a pit, 50 : 5. Hence—(*a*) it is applied to plots, Ps. 7 : 16; Pro. 16 : 27, 'the wicked man prepares mischief.' Followed by לְ of pers. and without any word signifying ditch or pit, Job 6 : 27, 'ye dig (pits) for your friend;' 40 : 30, 'do the companions (i. e. the company of fishermen) lay snares for him (the crocodile)? do they divide him (when taken) amongst the merchants?'—(*b*) Ps. 40 : 7, 'ears hast thou digged for me,' a poetical and also a stronger expression for אָזְנַיִם כָּרִיתָ לִי 'thou hast opened the ear for me,' i. e. thou hast revealed (this) to me.

Niphal, pass. of Kal, Ps. 94 : 13.

II. כָּרָה

(1) TO BUY. Deut. 2 : 6; Hos. 3 : 2.

(2) *to make a feast*, 2 Ki. 6 : 23. Perhaps costly banquets are intended, for which the provision was *bought*.

I. כֶּרֶה or כָּרֶה

f. pl., *pits, cisterns*, root כָּרָה. Zeph. 2 : 6, 'fields full of shepherds' cisterns and folds for flocks.'

II. כֶּרֶה

f. *feasts, banquets*, from כָּרָה. 2 Ki. 6 : 23.

כְּרוּב

m.—(1) *Cherub*, a being of a sublime and celestial nature, in figure compounded of that of a man, an ox, a lion, and an eagle (Eze. 1 and 10). Spoken of as guarding paradise, Gen. 3 : 24; as bearing the throne of God, 2 Sa. 22 : 11, 'and he rode upon a cherub, and did fly;' Ps. 18 : 11, 'who sits upon the cherubs;' of the wooden statues of cherubs in the inmost part of the holy tabernacle (Ex. 25 : 18) and of the temple (1 Ki. 6 : 23).

The etymology is doubtful. If this word be of Phœnicio-Shemitic origin, either כרב, by a transposition

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of letters, stands for רכב and קרוב as if רְכִיב *divine steed* (Ps. 18 : 11), or קָרִיב is i. q. קָרוֹב one who is *near* to God, *ministers* to him, one admitted to his presence.

(2) *Cherub*, pr. n. Ezr. 2 : 59; Neh. 7 : 61.

כְּרוֹז

m. Ch., *a herald*, Dan. 3 : 4; from—

כְּרַז

Ch. TO CRY OUT, TO PROCLAIM, as a herald; Aphel id. Dan. 5 : 29.

כָּרֵי see כָּרִי

כְּרִית

'separation,' *Cherith*, 1 Ki. 17 : 3, 5.

כְּרִיתוּת and כְּרִיתֻת

f. *a cutting off* from marriage, *a divorce*; Deut. 24 : 1; Jer. 3 : 8, a bill of divorce. Root כָּרַת.

כָּרְךְ

an unused root; Syr. *to surround*, also Syr. and Ch. *to wrap around*, *to wrap up*.

כִּרְכֵּב

an unused quadriliteral; Zab. *to surround*, compounded of כָּרַךְ, and כָּבַב.

כַּרְכֹּב

m. with suff. כַּרְכֻּבוֹ Ex. 27 : 5; 38 : 4, *the circuit*, *the border*, which went round the middle of the altar, over the brazen grating.

כַּרְכֹּם

m. *curcuma*, the *crocus*, Cant. 4 : 14. (Ch. כַּרְכְּמָא to dye a crocus colour; Arab. id.)

כַּרְכְּמִישׁ

'fortress of Chemosh,' *Carchemish*, *Charchemish*, Isa. 10 : 9; Jer. 46 : 2; 2 Ch. 35 : 20; compounded of כָּרַךְ, Syr. כרכא a fortress, and כְּמוֹשׁ i. q. כְּמוֹשׁ.

כַּרְכֻּם

Carcas, Est. 1 : 10. (Sanscr. *karkaza*, severe.)

כִּרְכָּרוֹת

f. *dromedaries* or swift camels, Isa. 66 : 20, so called from their *bounding* motion; (root כָּרַר).

כָּרַם

an unused root. Arab. *to be noble*, *of a generous nature*, used not only of persons, but also of other objects; land producing fine plants. Hence—

כֶּרֶם

m., fem. once, Isa. 27 : 2.—(1) *a field set with plants of nobler quality*, cultivated as a garden or orchard. כֶּרֶם זַיִת an olive yard, Jud. 15 : 5. דֶּרֶךְ כְּרָמִים a way which leads to gardens and orchards, i. e. to a cultivated country, Job 24 : 18.

(2) specially *a vineyard*, Ex. 22 : 4; Deut. 20 : 6; sometimes used as an image of the people of Israel, Isa. 3 : 14; 5 : 1, seq. Hence—

כֹּרֵם

m. *a vinedresser*, Joel 1 : 11; Isa. 61 : 5.

כַּרְמִי

'a vinedresser,' *Carmi*, Gen. 46 : 9; patronymic (for כַּרְמִי), Num. 26 : 6.

כַּרְמִיל

m. *crimson*, *crimson colour*, prepared from insects which inhabited a kind of ilex; also *cloth of a crimson colour*; 2 Ch. 2 : 6, 13; 3 : 14. From the Pers. כרם a worm; and אל bright red.

כַּרְמֶל

(כֶּרֶם with the termination *el*, which appears to me to have a diminutive force;) m.

(1) *a garden*, *a place cultivated as a garden*, *planted with fruit trees*, *herbs*, *corn*, etc.; Isa. 29 : 17, 'Lebanon is changed into a garden, and the garden shall be a forest;' Jer. 2 : 7, 'I brought you forth into a land like a garden, that ye might eat the fruit thereof;' 2 Ki. 19 : 23, יַעַר כַּרְמְלוֹ 'its forest like a garden,' that is, the nursery of cedars in the recesses of Lebanon.

(2) meton. it appears to denote *garden fruits*, as being *earlier* and of finer quality. Thus I understand גֶּרֶשׂ כַּרְמֶל Lev. 2 : 14, i. e. *grits*, *corns*, *polenta*, *early grain*; and by an ellipsis, Lev. 23 : 14; 2 Ki. 4 : 42.

(3) *Carmel*.—(*a*) a promontory, on the border of the tribe of Asher: it commonly has the art., Am. 1 : 2; fully הַר הַכַּרְמֶל (the mountain of the garden), 1 Ki. 18 : 19; without the art. Isa. 33 : 9; Nah. 1 : 4; Josh. 19 : 26. Cant. 7 : 6, 'thy head (is) like Carmel;' i. e. adorned with hair, as that mountain is with trees.—(*b*) a town to the west of the Dead Sea, 1 Sa. 15 : 12.

The gentile noun is כַּרְמְלִי 1 Sa. 30 : 5; fem. כַּרְמְלִית 1 Sa. 27 : 3.

כָּרָן

Cheran, Gen. 36 : 26. (Arab. كران i. q. כִּנּוֹר a harp.)

כַּרְסָא

Ch. *a throne*, *tribunal*, i. q. Heb. כִּסֵּא, Dan. 5 : 20; 7 : 9.

כַּרְסֵם

quadril. from כָּסַם, TO CUT OFF, TO DEVOUR, TO DEPASTURE, TO LAY WASTE, as a wild boar a vineyard, Ps. 80 : 14.

כָּרַע

TO BEND, TO BOW, used intrans. of the knee. Isa. 45 : 23, 'every knee shall bow.' Hence *to bow upon one's knees*, Jud. 7 : 5, 6; 1 Ki. 8 : 54.—*To bend one's knees*, or *to fall upon*

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one's knees, is also used of those—(*a*) who do reverence to a king, or worship God, Ps. 95:6; Est. 3:2, 5.—(*b*) those who sink down for want of strength. Job 4:4, 'falling (failing, or bowing) knees.' Ps. 20:9, 'they are bowed down and fall.' 2 Ki. 9:24, 'he sank down in his chariot.'—(*c*) those who are about to lie down on the ground, Gen. 49:9, 'he stooped, and lay down.'—(*d*) used of parturient women, 1 Sa. 4:19; also of a hind, Job 39:3.—Rarely of those who bow down with the whole person. 2 Ch. 7:3, 'and they bowed themselves with their faces to the ground.' Hence כָּרַע עַל אִשָּׁה *compressit feminam*, Job 31:10.

Hiphil—(1) *to cause to bow down, to prostrate*, enemies, Ps. 17:13; 18:40.

(2) *to depress*, i. e. *to afflict*, any one, Jud. 11:35.

כְּרָעַיִם

dual fem. *both legs*, from the knee to the ancle, which are bent in bowing down, Ex. 12:9; Lev. 1:13; Am. 3:12; used of the legs by which a locust leaps, Lev. 11:21.

כַּרְפַּס

fine, white linen, or *cotton cloth*, Est. 1:6; Sanscr. *karpâsa*, cotton.

כָּרַר

a root not used in Kal.—(1) prop. TO GO, or MOVE IN A CIRCLE.

(2) *to dance, to exult, to leap*; also, *to run*, whence כַּרְכַּר No. 2 (comp. *curro, currus*).

Piel כִּרְכֵּר *to dance*, 2 Sa. 6:14.

כָּרַשׁ

an unused root, *to bend, to bow oneself*, i. q. קָרַס.

כֶּרֶשׁ

the belly, so called from its being curved, convex; Jer. 51:34.

כֹּרֶשׁ

Cyrus, king of Persia, Ezr. 1:1; Isa. 44:28; 45:1; the Persians called *the sun* by this name; it is the Zend. *khoro, hur, ahurô*; שׁ is a termination.

כַּרְשְׁנָא

Carshena, Est. 1:14; Pers. كارشن spoiling of war. Sansc. *krishna*, black.

כָּרַת

(1) TO CUT, TO CUT OFF, as part of a garment, 1 Sa. 24:5; the branch of a tree, Num. 13:23; præputium, Ex. 4:25; the head, 1 Sa. 17:51; *to cut down* trees, Deut. 19:5; (2 Ch. 2:9); images of false gods, Ex. 34:13; כָּרוּת Lev. 22:24, castrated.

(2) *to kill, to destroy* persons, Deut. 20:20.

(3) specially כָּרַת בְּרִית; *to make a covenant*, so used from slaying and dividing the victims, as was customary in making a covenant (see Gen. 15:18; Jer. 34:8). Commonly followed by עִם and אֵת *with* any one, Gen. 15:18; Ex. 24:8; Deut. 4:23; but by ל—(*a*) where the more powerful party prescribes the terms. 2 Ki. 11:4; Job 31:1, 'I made a covenant with my eyes,' i. e. prescribed these terms to them; hence used of Jehovah establishing a covenant with men, 2 Ch. 21:7; Isa. 55:3.—(*b*) where the victor concedes a league to the vanquished. Josh. 9:6, 'now grant a league to us;' 1 Sa. 11:1.—(*c*) where any thing is *vowed* to God. Ezr. 10:3, 'now then let us vow to our God to put away all the wives;' hence כָּרַת דָּבָר to vow, to promise any thing, Hag. 2:5. In all these phrases בְּרִית may also be omitted. Isa. 57:8, 'and thou hast joined with thee (some) of them in covenant.'

Niph.—(1) *to be cut down*, as a tree, Job 14:7. Figuratively *to be cut off* from one's country, i. e. *to be driven into exile, to be expelled*, Zech. 14:2.

(2) *to be extirpated, destroyed*, used of persons, Gen. 9:11; Ps. 37:9; Pro. 2:22; 10:31, and so often. Thus, in the customary expression, 'that soul (that person) shall be cut off from his people,' Gen. 17:14; Lev. 7:20; 17:4, 9; Num. 19:20; Lev. 17:14. By this phrase is meant the punishment *of death* in general.

(3) *to perish, to fail*. 1 Ki. 2:4, 'there shall not fail thee (perish unto thee) a man from off the throne of Israel;' used of a country (people) perishing through famine, Gen. 41:36; of a name, Ruth 4:10; of hope, Pro. 23:18; of fidelity, Jer. 7:28; Josh. 9:23, 'there shall not fail (i. e. cease) from you a slave;' i. e. ye shall be slaves for ever.

(4) *to be cut off*, i. e. divided; used of the waters of Jordan, Josh. 3:13.

(5) *to be consumed* as food, Num. 11:33.

Pual כֻּרַת and כֹּרַת *to be cut off*, or *down*, Jud. 6:28. Eze. 16:4.

Hiphil—(1) *to kill, destroy* men, Lev. 17:10; nations, Josh. 23:4; instruments of idolatry, Lev. 26:30.

(2) *to separate, to remove, to withdraw*. 1 Sa. 20:15, 'that thou withdraw not thy mercy from my house.'

Hophal, *to be cut off* from something, Joel 1:9.

כְּרֻתוֹת

f. pl. *hewn beams*, 1 Ki. 6:36; 7:12.

כְּרֵתִי

m.—(1) *a Cherethite, an executioner* (root כָּרַת), only found in the phrase הַכְּרֵתִי וְהַפְּלֵתִי 2 Sa. 8:18; (collect.)

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executioners and *runners*, a name borne by the guards of king David.

(2) *Cherethites*, the inhabitants of the southern part of Philistia, 1 Sa. 30:14. LXX. and the Syr. render it *Cretans*.

כִּשְׂבָּה and כֶּשְׂבָּה

by a transposition of letters, i. q. כַּבְשָׂה, כֶּבֶשׂ *a lamb*, Gen. 30:32; Lev. 3:7.

כָּשַׂד

an unused root. Arab. to cut in.

כֶּשֶׂד

Chesed, Gen. 22:22.

כַּשְׂדִּים

(1) *the Chaldeans*, often also called יִשְׁבֵי בָבֶל, Isa. 43:14; 48:14; poet. בַּת כַּשְׂדִּים Isa. 47:1. Their country is called אֶרֶץ כַּשְׂדִּים, Jer. 24:5; and ellipt. כַּשְׂדִּים f., Jer. 50:10. כַּשְׂדִּימָה into Chaldæa, Eze. 16:29; 23:16. The name of Chaldæa also comprehended Mesopotamia, Eze. 1:3; hence אוּר כַּשְׂדִּים Gen. 11:28, Ur of the Chaldees, a city of Mesopotamia.

From the Chaldeans having been greatly addicted to astrology, this name is also applied to—

(2) *astrologers, magians*, Dan. 2:2, 4.

כַּשְׂדִּי

emph. כַּשְׂדָּאָה pl. כַּשְׂדִּין emph. כַּשְׂדָּיֵא Ch.—(1) *a Chaldean*, Dan. 3:8.

(2) *an astrologer, a magian*, Dan. 2:10; 4:4.

כָּשָׂה

Deut. 32:15, TO BECOME FAT, pr. apparently, *to be covered with fat*. Comp. Arab. كسى I. and V. to be filled with food.

כַּשׁוֹל

m. *an axe, a hatchet*, so called from cutting down (כָּשַׁל), Ps. 74:6.

כָּשַׁל

TO WAVER, TO TOTTER, TO STAGGER. Properly *to totter in the ancles*. This primary idea however, is often neglected.

(1) *to totter, to reel, to sink together*, used of one about to fall. Ps. 27:2, 'they tottered and fell;' also of inanimate things, Isa. 3:8; Ps. 109:24, 'my knees totter through fasting.' Part. *tired out, wearied*, Ps. 105:37.

(2) *to stumble*. Lev. 26:37; Nah. 3:3.

Niphal, fut. יִכָּשֵׁל *to totter, to sink down*, 1 Sa. 2:4; Pro. 4:12. Metaph. *to be made wretched*, Eze. 33:12.

Piel, Eze. 36:14 כתיב and—

Hiphil—(1) *to cause to fail*, Lam. 1:14.

(2) *to cause* some one *to stumble and fail*, Pro. 4:16; 2 Ch. 25:8. In a moral sense, *to cause to stumble, to seduce*, Mal. 2:8.

Hophal, *to be made to stumble*, Jer. 18:23.

כִּשָּׁלוֹן

m. *a fall*, Pro. 16:18.

כָּשַׁף

unused in Kal. Syr. Ethpael, TO PRAY, TO OFFER PRAYERS OR WORSHIP; in Hebrew restricted to the worship of idols.

Piel, *to use enchantment* (pr. to use magical songs, to mutter), 2 Ch. 33:6. Part. *an enchanter, a magician*, Ex. 7:11; Dan. 2:2. Fem. Ex. 22:17.

כֶּשֶׁף

only pl. *incantations, sorceries*, 2 Ki. 9:22; Mic. 5:11.

כַּשָּׁף

an enchanter, Jer. 27:9.

כָּשֵׁר

(1) TO BE RIGHT; Est. 8:5, 'and (if) it be right before the king,' i. e. if it please the king.

(2) *to prosper, to succeed*; hence used of a seed, *to sprout*, Ecc. 11:6.

Hiphil, *to cause to prosper*, Ecc. 10:10.

כִּשָּׁרוֹן

m.—(1) *success, prosperity*, Ecc. 2:21.

(2) *emolument, profit*, Ecc. 5:10

כָּתַב

TO WRITE. Deut. 10:2; 11:20; Jer. 36:2; Neh. 7:5; Isa. 44:5, pr. 'he fills his hand with letters in honour of Jehovah.' כָּתַב סֵפֶר אֶל־ to write a letter to any one, 2 Sa. 11:14; followed by עַל 2 Ch. 30:1. But this also denotes, *to prescribe, to direct in writing*, 2 Ki. 22:13; Est. 9:23. Specially it is—(*a*) *to write down, to put in writing*, Num. 33:2; Jud. 8:14.—(*b*) *to describe*, Josh. 18:4, 6, 8.—(*c*) *to inscribe*, to put down in a list, men, citizens, or soldiers, Ps. 87:6, 'Jehovah will count as he writes down the peoples;' Isa. 4:3, 'whosoever is written down for life.'—(*d*) *to write a sentence*, i. e. *to decree*, Isa. 65:6; Job 13:26.

Niphal, pass. *to be written, written down*, Est. 1:19; Job 19:23.

Piel i. q. Kal let. *d*, Isa. 10:1.

כְּתָב

m.—(1) *something written, a writing*, Est. 3:14; 2 Ch. 2:10, 'and he said in writing,' i. e. by letters: used of *the kind of writing*, or of the form of letters, Ezr. 4:7; of a transcript, Est. 4:8.

(2) *a book*, Dan. 10:21; specially *a list, a register*, Eze. 13:9; Ezr. 2:62.

כְּתָב

m. Ch. id.—(1) *something written, a writing*, Dan. 5:8, 15, 16, 24.

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(2) specially *a mandate, a precept,* Ezr. 6 : 18; 7 : 22, 'without prescription,' i. e. at will, as much as is wanted.

כְּתַב

Ch. *to write,* Dan. 5 : 5; 6 : 26· 7 : 1.

כְּתֹבֶת

fem. *writing,* Lev. 19 : 28.

כִּתִּים and כִּתִּיִּים

plur. *Kittim,* or *Chittim.*—(1) *Citienses* or *Cyprians,* Gen. 10 : 4; Isa. 23 : 1, 12; Eze. 27 : 6.

(2) in a wider signification *the islands and coasts of the Mediterranean sea* in general, *especially the Northern, Greece, and the islands and shores of the Ægean sea;* Num. 24 : 24; Jer. 2 : 10; Dan. 11 : 30.

כְּתִית

m. *beaten oil,* Ex. 27 : 20; 29 : 40; Lev. 24 : 2, such as flowed from the olives when beaten in a mortar. Root כָּתַת.

כָּתַל

an unused root; Arab. *to press into one;* whence כְּתֹלֶת a compact mass of clay. Hence—

כֹּתֶל

m. *a wall,* perhaps as made of compacted clay, Cant. 2 : 9.

כְּתַל

Ch. id. Dan. 5 : 5; plur. Ezr. 5 : 8.

כְּתִלִישׁ

(prob. contr. from כָּתַל = כֹּתֶל and אִישׁ), *Kithlish,* Josh. 15 : 40.

כָּתַם

unused in Kal.—(I) i. q. Arab. TO HIDE AWAY, TO LAY UP.

(II) *to be soiled, stained;* Syr. Pael, to stain. Ethp. to be soiled, filthy, stained.

(III) i. q. גָּתַב, by a change of the letters מ and ב; see כִּלְכָּם.

Niphal, *to be stained,* or *to be written,* Jer. 2 : 22. From No. I. is—

כֶּתֶם

m. *gold;* prop. *that which is hidden away* in treasuries, *that which is precious;* Job 28 : 16; Pro. 25 : 12; Dan. 10 : 5; Cant. 5 : 11. Used of golden ornaments, Ps. 45 : 10.

כָּתַן

an unused root, perhaps i. q. כָּתַם No. I., and Æthiopic, כתן *to cover.* Hence—

כְּתֹנֶת

(only in absol. state); and כָּתֹנֶת (rarely absol. Ex. 28 : 39, commonly in const. state); with suff. כֻּתָּנְתִּי *a tunic,* an inner garment next the skin (Lev. 16 : 4); also worn by women (Cant. 5 : 3); generally with sleeves, coming down to the knees, rarely to the ancles. (The etymology is uncertain. Syr. כתנא is *flax, linen;* Sanscr. *katam,* something woven, linen; and this may be a garment so called from the material.) Plur. כָּתֳנוֹת Ex. 28 : 40; and כָּתָנוֹת Ex. 39 : 27; const. כָּתְנוֹת Gen. 3 : 21; with suff. כָּתְנֹתָם Lev. 10 : 5.

כָּתֵף

f. —(1) THE SHOULDER. *On the shoulder* (Isa. 46 : 7; Num. 7 : 9) burdens are spoken of as being carried (also by beasts, Isa. 30 : 6); whence metaph. Neh. 9 : 29, 'and they gave a revolting shoulder,' i. e. refused to bear that which was appointed; prop. refused to carry. בֵּין כְּתֵפָיו between the shoulders, i. e. upon the back, 1 Sa. 17 : 6.

(2) applied to inanimate things, as *the side* of a building, 1 Ki. 6 : 8; of the sea, Num. 34 : 11; of a city and country, Josh. 15 : 8. Hence Deut. 33 : 12, '(Benjamin) shall dwell between his shoulders (Jehovah's),' i. e. between the mountains sacred to him, Zion and Moriah. Isa. 11 : 14, 'they shall fly upon the shoulders of the Philistines;' they shall attack their borders.

Plur. כְּתֵפוֹת, with suff. כְּתֵפָיו.—(1) *the shoulder pieces* of the high priest's dress, Ex. 28 : 7, 12.

(2) *the sides* of a gate, i. e. spaces at each side of a gate, Eze. 41 : 2, 26.

(3) *bearings* of an axle, 1 Ki. 7 : 30, 34.

כָּתַר

unused in Kal; prop. TO SURROUND.

Piel—(1) *to surround, to environ,* in a hostile sense, Jud. 20 : 43; Ps. 22 : 13.

(2) *to wait,* as in Syr. and Ch., prob. from the idea of going round; Job 36 : 2.

Hiphil—(1) i. q. Piel No. 1, in a hostile sense, Hab. 1 : 4; but in a good sense, Ps. 142 : 8.

(2) *to put on* as *a crown, to crown oneself with anything.* Pro. 14 : 18, 'the prudent are crowned with knowledge.'

כֶּתֶר

m. *the diadem* of a Persian king, Est. 6 : 8; of a queen, Est. 1 : 11; 2 : 17.

כֹּתֶרֶת

plur. כֹּתָרוֹת f. *a capital,* the head of a column, 1 Ki. 7 : 16; 2 Ch. 4 : 12.

כָּתַשׁ

TO POUND, TO BRAY (in a mortar). Pro. 27 : 22. Syr. to strike, to fight.

כָּתַת

fut. יִכֹּת—(1) TO BEAT, TO HAMMER, TO FORGE, Joel 4 : 10.

(2) *to beat in pieces, to break,* e. g. a vessel, Isa. 30 : 14. Part. pass. *crushed,* i. e. castrated by bruising the testicles, Lev. 22 : 24.

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(3) *to break down*, i. e. to rout an enemy, Ps. 89 : 24.

Piel, i. q. Kal No. 1, Isa. 2 : 4; No. 2, 2 Ki. 18 : 4; No. 3, *to break down* the earth, i. e. to lay it waste, Zech. 11 : 6.

Pual, pass. *to beat* or *dash selves upon*. 2 Ch. 15 : 6, 'they dash nation against nation, city against city.'

Hiphil, fut. יָכְתוּ *to rout* (an enemy), Num. 14 : 45; Deut. 1 : 44.

Hophal, fut. יֻכַּת *to be beaten to pieces*, used of the images of idols, Mic. 1 : 7; Metaph. of persons, Job 4 : 20.

ל

Lamed, the twelfth letter of the Hebrew alphabet, as a numeral signifying *thirty*. Its name (לָמֶד) means an ox-goad.

It is interchanged—(1) with the other liquid consonants or semi-vowels, as—(*a*) with נ, e. g. לָחַץ and נָהַץ to burn, נִשְׁכָּה and לִשְׁכָּה a chamber.—(*b*) with ר, e. g. שַׁרְשְׁרָה a chain, Ch. שַׁלְשְׁלָה; אֲרוּ and אֲלוּ Ch. lo! אַלְמָנָה, Syr. ארמלתא a widow.—(*c*) more rarely with מ, as גֻּלְגֹּלֶת, Arab. גמגמה the skull.

(2) sometimes with ד, as אָזַל Ch. אֲזַל and אֲזַד to go away, depart.

Quadriliterals are sometimes formed from triliterals—(*a*) by inserting ל after the first radical, as זָעַף, זַלְעַף to glow.—(*b*) by adding ל at the end, a form which may have been used in a diminutive sense; see גִּבְעֹל, קַרְסֹל, כַּרְמֶל, חַרְגֹּל.

לְ

before monosyllables and barytone dissyllables לָ, with suff. לִי, לְךָ, לוֹ, לָהּ; a prefixed preposition, abbreviated from אֶל, to which it is, to a considerable extent, synonymous.

(A) it denotes prop. motion, or at least direction, and turning towards something.

(1) *to, towards, unto*; hence מָצָא לְ to attain to anything; חָטָא לְ to sin *against* any one; חָפֵץ לְ to be well disposed towards any one; also after verbs of listening, desiring, good will, etc.

(2) *to, even to*; as לְשָׂבְעָה even to satiety, Eze. 39 : 19. בֵּין...לְ prop. interval...even to, i. e. between this and that. עַד...לְ of a twofold limit, *even to*...and *even to*, Neh. 3 : 15.

Metaph. *adeo, even*. Deut. 24 : 5, 'there shall not be laid on him even any matter,' i. e. not the least matter; 2 Ch. 7 : 21, ...'as to this house ...even all the passers by shall be astonished at it.' Ecc. 9 : 4, 'for even a dog when living is better than a lion when dead.' Also used sometimes of a number to which a multitude or amount nearly approaches. 2 Ch. 5 : 12, 'nearly an hundred and twenty priests.'

(3) *into*, used of something passing *into* another condition, as though *changed, transformed into* something. 2 Sa. 5 : 3, 'and they anointed David (into) a king;' also, הָיָה לְ to become (to be changed) *into* something. Gen. 2 : 7, 'and man became a living soul;' and without the verb substantive, Job 13 : 12; Lam. 4 : 3. Hence—

(4) it is *the mark of the dative*, after verbs of giving, pardoning, consulting, sending, etc.

Specially it denotes—(*a*) what is called *dativum commodi* (and *incommodi*), which is also often added pleonastically to verbs of motion, as those of going, of fleeing, especially in the imperative and future; poet. also to other verbs, as דְּמֵה לְךָ *be thou like* (lit. for thyself), Cant. 2 : 17; Job 12 : 11, 'the palate tastes food for itself;' Job 15 : 28; Eze. 37 : 11.

(*b*) *the dative of the possessor*, as יֵשׁ לִי, הָיָה לִי, there is to me, I have, אֵין לִי there is not to me, I have not, בֵּן לְיִשַׁי there is a son *to Jesse*, i. e. of Jesse, 1 Sa. 16 : 18.

(*c*) *the dative of the cause and author*. Ps. 18 : 45, 'they submit themselves to me, to the fame, or at the fame, of my name;' Job 37 : 1, 'to this (towards such things) my heart trembles;' Isa. 19 : 22. It is thus put—(*aa*) after passive verbs, Ex. 12 : 16, 'let there be done of (by) you;' Est. 5 : 12, 'invited by her.'—(*bb*) after neuter verbs which have a passive power, as הָיָה לְ to be done by some one, Isa. 19 : 15; הָרָה לְ to be pregnant by some one.—(*cc*) in the inscriptions of poems, מִזְמוֹר לְדָוִד a psalm of David; and without the nominative לְדָוִד *of David*, or *by David*.—(*dd*) in many other phrases and examples, in most of which a passive participle must be supplied, 2 Sa. 3 : 2, 'his first-born (David's) was Amnon, *by Ahinoam*,' i. e. born of that mother; Job 33 : 6, 'I am even as thou (created) by God;' Ps. 81 : 5, 'a law (promulgated) by the God of Jacob;' 1 Ki. 10 : 1, 'the fame of Solomon, (prepared or given him) by Jehovah;' Jud. 7 : 18, 'by Jehovah and Gideon (we shall conquer).' Also used of the instrument, הִכָּה לְפִי חֶרֶב to smite with the edge of the sword; רָאָה לָעַיִן to see with the eyes, Eze. 12 : 12.

In many examples, לְ stands as *the sign of the genitive*. Specially—(*a*) where many genitives depend on one nominative, as the chronicles

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of the kings of Israel, 1 Ki. 15:31; Gen. 16:3; or where the nominative has an epithet adjoined, as 1 Sa. 22:20.—(*b*) after numerals, Gen. 7:11, 'in the six hundredth year of the life of Noah;' אַחַת לָהֶם one of them.—(*c*) as a genitive marking material, Lev. 13:48; and—(*d*) where adverbs with the addition of ל are put before substantives, and have the force of prepositions, as סָבִיב לְ (adv.), סָבִיב לְ (prep.)

Hebrew writers also sometimes used ל, the mark of the dative, *instead of the accusative*, after active verbs, e. g. לָשַׂח לְ Jer. 40:2; אָבַל לְ Lam. 4:5; לָתַת לְ Job 5:2; Isa. 8:1, 'and write thereon with a common stylus this (these words), Haste to the prey,' etc.

In 1 Ch. 3:2, 'the third was Absalom,' the ל may be suspected as a false reading, since it is wanting in 2 Sa. 3:3, and in twenty codices. However, it may perhaps be defended by regarding לְאַבְשָׁלוֹם to be the accusative of the predicate depending on the verb substantive omitted; (see No. 3); the third, who was Absalom.

(5) *as to, with regard to.* 1 Ki. 10:23, 'Solomon was greater than all the kings of the earth as to riches and wisdom.' Ps. 12:7, 'silver purified in the workshop, as to earth,' i. e. from earthy matter, scoria. Isa. 32:1, 'and as to princes let them rule justly.'

(6) *on account of.* Gen. 4:23, 'I have slain a man because of a wound inflicted on me, and a young man because of a stripe.' Isa. 14:9; Hos. 10:10.

(7) *concerning, about, of,* used of a person or thing made the object of discourse. Gen. 20:13, 'say of me, He is my brother.' Ps. 91:11; Gen. 21:6; Isa. 15:5.

(8) *on behalf of* any one, *for* any one. Ps. 124:1, 'unless Jehovah had been on our behalf,' had stood on our side. Isa. 6:8, 'who shall go for us?' Gen. 9:5, 'only your blood will I require (vindicate, avenge) on behalf of your lives,' i. e. for the security of your life.

(9) as applied to a rule or standard, *according to.* Gen. 1:11, 'according to its kind.' Gen. 10:5, 'every one according to his language.' Also *as though, as if.* Job 39:16, 'she is cruel towards her young, as if (they were) not hers.' Job 18:14, 'terrors make him flee, as if (those) of a king,' or military leader.

(B) more rarely ל is used—(1) of *rest,* or *tarriance at a place,* or *in a place;* as לְיַד פ at one's side; לְפִי עָרָה at the entrance of the city, Pro. 8:3; לְעֵינֵי פ at the eyes, i. e. before the eyes, in the sight of any one; לְחוּץ without, outside; לַשַּׁחַת in the pit, i. e. in prison, Isa. 51:14. It is applied—

(2) to *time,* and is spoken—(*a*) of *the point of time at which,* and *in which,* any thing is done; as לַבֹּקֶר in the morning; לְרוּחַ הַיּוֹם Gen. 3:8.—(*b*) used of *space of time within* which anything is done: לִשְׁלֹשֶׁת הַיָּמִים within three days, Ezr. 10:8.—(*c*) of a *space of time after* which any thing is to be: Gen. 7:4, 'after seven days;' 2 Sa. 13:23, 'after two years.'

(3) of the *condition* or *state in which* any one is, as לָבֶטַח in security, i. e. securely, confidently; לְקוֹמוֹת in (garments) of many colours, Ps. 45:15.

An infinitive with ל prefixed is rendered—(1) *ad faciendum, to do,* as marking purpose and end, e. g. Cant. 5:5, 'I rose up to open;' לָסוּר near to fly (thither), Gen. 19:20: also *something to be done, faciendum:* מָה לַעֲשׂוֹת what is to be done? 2 Ki. 4:13.

(2) *faciendo, for doing,* הָיָה לַעֲשׂוֹת to be ready or disposed for doing anything, and ellipt. 'Jehovah (is ready) for saving me,' he will save me, he desires my welfare, Isa. 38:20.

(3) *faciendi, of doing,* Num. 1:1, 'in the second year of their going out,' i. e. after they had gone out.

(4) *that, so that* (one might do), Num. 11:11.

(5) *even to, until* (one might do), Isa. 7:15.

(6) *on account of, because,* Isa. 30:2.

(7) *in that, while, when* (one might do), לֵאמֹר *in that* he said; לַעֲשׂוֹת when he makes, Job 28:25.

(8) *as if, as though,* 1 Sa. 20:20.

Farther, ל is prefixed to an infinitive when it is the complement of verbs which can also be used absolutely, e. g. Gen. 11:8; Deut. 3:24, 'thou hast begun to shew.' In such cases ל may be omitted, Am. 7:8; 8:2.

Once ל appears to be used as a conjunction, *that;* 1 Ki. 6:19, 'that thou mayest place.' But perhaps Ewald may be followed in taking תִּתֵּן as a doubled infinitive, as in 1 Ki. 17:14.

לְ

Ch. (A, prep. i. q. Hebr.—(1) *to, towards,* Dan. 2:17; 4:19.

(2) the mark of the dative, Dan. 2:5, 7, 9, and often also of the accusative, Dan. 2:10, 23; 5:4; also of the genitive, Ezr. 5:11; 6:3, 15.

(3) it is prefixed to the infinitive, Dan. 2:9, 10, 12.

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(B) conj. *that*, which, when prefixed to a future, gives it a conjunctive, optative, and imperative power. The preformatives of the future then are omitted; Dan. 4: 22, 'amongst the beasts of the field let thy dwelling be;' Dan. 2: 29, 'what shall come to pass.'

לֹא

(לוֹא 35 times) an adverb of negation, NOT; put with preterites, Gen. 2: 5; 4: 5, and futures, as—(*a*) simply expressing a negative, Ps. 16: 10, 'thou wilt not leave.'—(*b*) in prohibitions, Ex. 20: 13, 'thou shalt not steal;' Deut. 25: 4.

(1) it is put absolutely when answering a question, *no;* Job 23: 6; also in refusing, Gen. 19: 2, 'not (so), but we will lodge in the street.'

(2) it stands as an interrogation when an affirmative answer is expected; Job 14: 16, 'dost not thou watch over my sin?' 2 Ki. 5: 26.

(3) it is put for בְּלֹא *without;* 1 Ch. 2: 30, 'and Seled died without children;' Job 12: 24, 'without a way.'

(4) it is i. q. טֶרֶם *not yet* 2 Ki. 20: 4; Ps. 139: 15.

(5) it is prefixed—(*a*) to adjectives to make them negative, לֹא חָסִיד impious, Ps. 43: 1.—(*b*) to substantives, as לֹא אֵל *not-god*, i. e. an idol, a god only in name, Deut. 32: 21.

With prefixes—

(A) בְּלֹא—(1) a preposition of various significations.—(*a*) *not in* (a certain time); i. e. *out of, beyond* a certain time; Lev. 15: 25, 'beyond the time of her uncleanness;' also *before;* Job 15: 32, 'before his time.'—(*b*) *not for* (some price); Isa. 55: 1; Ps. 44: 13.—(*c*) *not with* (any thing), i. e. *without;* 1 Ch. 12: 33, 'not with a double heart,' i. e. with a unanimous heart.—(*d*) *not through;* Job 30: 28, 'I go blackened not (blackened) by the sun.' In some instances בְּלֹא is also concisely used for בְּאֹפֶן לֹא; Isa. 55: 2, 'for that which does not satisfy;' 2 Ch. 30: 18, 'they eat the Passover not according to the written precept,' prop. in a manner which was not according to that which was written.

(2) conj. *so that not,* Lam. 4: 14, 'so that (men) could not touch their garments.'

(B) הֲלֹא *is not?* Gen. 4: 7; 1 Ki. 1: 11. Such a question requires an affirmative answer, and thus הֲלֹא is often simply an affirmation; 1 Sa. 20: 37, 'lo! the arrow (is) beyond thee;' 2 Ki. 15: 36, 'behold these things are written in the book.'

(C) לְלֹא—(1) *without;* once 2 Ch. 15: 3, *so that* he have *not.*

(2) *as if not;* see לְ A, 9. Elsewhere it is for לְאֲשֶׁר לֹא Isa. 65: 1; Job 26: 2.

לֹא is sometimes written for לוֹ *to him;* according to the Masorah fifteen times; on the contrary three times לוֹ is written for לֹא; but several of the examples are uncertain.

לָא

Ch. once לָה (Dan. 4: 32 כתיב), i. q. Hebr. לֹא.

(1) *not,* Dan. 2: 5; 3: 12; הֲלָא *annon?* ib. 3: 24; 4: 27.

(2) *nothing,* Dan. 4: 32.

לֹא דְבָר

'without pasture,' *Lo-debar,* 2 Sa. 17: 27, which is called 2 Sa. 9: 4, 5, לוֹ דְבָר.

לֹא עַמִּי

'not my people,' *Lo-ammi,* Hos. 1: 9.

לֹא רֻחָמָה

'not having obtained mercy,' *Loruhamah,* Hos. 1: 6.

לְאַד

לָאַב

an unused root. Arab. Med. Waw, *to thirst.*

לָאָה

I, pr. TO LABOUR.

(2) *to be wearied, to be exhausted.* Job 4: 5, 'because calamity now toucheth thee, thou faintest;' *to labour in vain,* not to be able, Gen. 19: 11.

(3) *to be weary* of anything, *to be offended at,* Job 4: 2.

Niphal, i. q. Kal, but of more frequent use—(1) *to labour,* Jer. 9: 4, 'they labour to act perversely,' especially 'to labour in vain;' Jer. 20: 9.

(2) *to be wearied, to be exhausted,* Ps. 68: 10; Isa. 47: 13.

(3) *to be weary* of anything; Isa. 1: 14; followed by a gerund, Pro. 26: 15, 'it grieveth him (the sluggard) to bring back his hand to his mouth.' Used of loathing, Ex. 7: 18.

Hiphil—(1) *to weary, to fatigue,* Job 16: 7; Eze. 24: 12.

(2) *to weary out,* or overcome any one's patience, Isa. 7: 13; Mic. 6: 3.

לְאָה

'wearied,' *Leah,* Gen. 29: 16

לָאַט

TO WRAP ROUND, TO MUFFLE, 2 Sa. 19: 5. (לָאַם Job 15: 11; see under אמם.)

לְאַט

adv. *gently,* see אַט.

לָאַט

i. q. לָמַד part. Kal of לוּט, which see.

לָאַךְ

an unused root; Arab. IV. to depute, to send a messenger.

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לְאֵל

'by God,' sc. created; *Lael*, Num. 3 : 24.

לְאֹם

an unused root. (Arab. is, to agree, to be congruent; perhaps, to gather together.) Hence—

לְאֹם

suff. לְאֻמִּי, לְאֻמֶּי Isa. 51 : 4; plur. לְאֻמִּים m.—(1) *a people, a nation*, Gen. 25 : 23; Ps. 7 : 8.

(2) *Leummim*, Gen. 25 : 3.

לְבָא see לְבָה

לֵב

followed by Makk. לֵב, with suff. לִבִּי, pl. לִבּוֹת; and what is the same—

לֵבָב

plur. לְבָבוֹת (1 Ch. 28 : 9); with suff. once לִבְבֶתֵּן Nah. 2 : 8; m.

(1) *the heart*, so called from fatness; see לָבַב. 2 Sa. 18 : 14; Ps. 45 : 6, etc. It often means—

(*a*) *the soul, life*, Ps. 73 : 21; Jer. 4 : 18. Hence the heart is said *to live* (to be refreshed), Ps. 22 : 27; to be sick, Isa. 1 : 5; and even to sleep and to wake (Ecc. 2 : 23); and *to stay the heart*, is applied to those who take food and drink. *The heart* is also regarded, as—

(*b*) the seat of *the senses, affections, and emotions of the mind*, of various kinds, Jud. 16 : 15; Pro. 31 : 11; Ps. 104 : 15; 109 : 16; a sick, wounded, or grieved heart is ascribed to the sorrowful, Pro. 13 : 12; a melted heart to the timid, Isa. 13 : 7; a hard heart, like a stone, to the stubborn and inflexible, Eze. 11 : 19. Thus the heart is said to cry out (Hos. 7 : 14), to lament (Isa. 15 : 5), to sigh (Ps. 38 : 9).

(*c*) it is applied to the *mode of thinking and acting;* a pure heart (Ps. 51 : 12), faithful (Neh. 9 : 8), perverse (Ps. 101 : 4), deep, i. e. not to be explored (Ps. 64 : 7); and double-minded men are said to speak *with a double heart*, Ps. 12 : 3. A heart that is wide (Pro. 21 : 4), great (Isa. 9 : 8), high (Eze. 28 : 5) signifies pride; but the former of these expressions also signifies joy (Isa. 60 : 5). It is—

(*d*) the seat of *will and purpose*. 1 Sa. 14 : 7. Isa. 10 : 7, 'to destroy is in his heart.' Isa. 63 : 4, 'the day of vengeance is in my heart,' i. e. I have decreed it, and will accomplish it.

(*e*) *intellect* and *wisdom* are also ascribed to the heart; and even *the faculty of thinking* (Isa. 10 : 7; 1 Ch. 29 : 18). Jud. 16 : 17, 'he told her all his heart,' all that he knew. Hence חֲסַר לֵב Job 9 : 4; and חֲסַר לֵבָב foolish, void of understanding, Pro. 7 : 7; men of heart, i. e. understanding, Job 34 : 10. פִּתַּח לֵב Job 36 : 5, is spoken of the highest wisdom of God. *A fat heart* is one that is dull, devoid of sense, Isa. 6 : 10.

(2) metaph. *the middle part, interior, midst*, e. g. of the sea, Ex. 15 : 8; of heaven, Deut. 4 : 11. 2 Sa. 18 : 14, 'in the midst of the terebinth.'

לֵב

suff. לִבִּי, Ch. id. Dan. 7 : 28.

לָבָא and לָבָה

an unused root. I have hardly any doubt of its being onomatopoetic, in imitation of the sound of roaring. (Arab. لبا to be voracious.)

לְבָאוֹת, לְבָאִים

(1) *lions*, from the sing. לָבִי, and לָבְיָא.

(2) *Lebaoth*, Josh. 15 : 32; 19 : 6.

לָבַב

a root unused in Kal; prob. TO BE FAT. [*To wrap round.* F.] The primary idea lies in the smoothness of fat things.

Niphal, denom. from לֵבָב *to be deprived, to be void of heart*, i. e. of mind, of understanding. Job 11 : 12, 'but man (is) empty, (and) void of understanding, and man is born (like) a wild ass's colt;' signifying the imbecility and dulness of the human understanding when compared with the divine wisdom.

Piel—(1) denom. from לֵבָב, *to wound, to take away* any one's *heart* (spoken of a maidén), Cant. 4 : 9.

(2) denom. from לְבִבוֹת *to make cakes*, 2 Sa. 13 : 6, 8.

לֵבָב see לֵב

לְבַב

m. Ch. *heart*, Dan. 2 : 30; 5 : 22.

לְבִיבוֹת see לְבִבוֹת

לְבַד see בַּד

לַבָּה

contr. from לְהָבָה *flame*, Ex. 3 : 2.

לְבָה

f. of לֵב *heart*, Eze. 16 : 30; plur. Ps. 7 : 10; Pro. 15 : 11.

לְבֹנָה see לְבוֹנָה

לָבָשׁ, לְבוּשׁ

m. from לָבַשׁ.

(1) *a garment, clothing*, Job 24 : 7; Est. 6 : 9; specially *a splendid garment*. Job 38 : 14, 'and (all things) stand forth as in splendid attire,' spoken of the earth, shone upon by the morning sun. Poet. used of the scaly coat of the crocodile, Job 41 : 5.

(2) *a spouse, a wife*, by a metaphor in common use in Arab., Mal. 2 : 16 (where it is with a fem.)

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לְבוּשׁ

Ch. i. q. Hebr. No. 1, Dan. 3 : 21.

לָבַט

unused in Kal; Arab. to cast on the ground, to prostrate.

Niphal, TO BE THROWN HEADLONG, TO FALL DOWN, TO PERISH, Pro. 10 : 8; Hos. 4 : 14.

לְבִי

pl. m. לְבָאִם *lions*, Ps. 57 : 5; fem. לְבָאוֹת *lionesses*, Nah. 2 : 13.

לָבִיא

a lion, so called from his *roaring*, see לָבָא, Gen. 49 : 9; Num. 24 : 9. Bochart considers, that this word does not signify a lion, but a lioness.

לְבִיָא

f. (for לְבִיָּה), Eze. 19 : 2, *a lioness*.

לְבִיבוֹת

f. pl. *a kind of cake* made in a frying pan; prob. with plenty of fat, from לָבַב, 2 Sa. 13 : 6. [*Folded.* F.]

לָבַן

(1) TO BE WHITE, unused in Kal.

(2) denom. from לְבֵנָה *to make bricks*, Gen. 11 : 3; Ex. 5 : 7, 14.

Hiphil—(1) trans. to make white, metaph. *to purge*, *to cleanse* from sins, Dan. 11 : 35.

(2) intrans. *to be white*, Ps. 51 : 9; Isa. 1 : 18.

Hithpael, *to purge oneself* (or, *to be purged*), Dan. 12 : 10.

לָבָן

(1) adj. *white*, Ex. 16 : 31; Lev. 13 : 3.

(2) *Laban*, Gen. 24 : 29; Deut. 1 : 1.

לְבֶן

i. q. לָבֵן No. 1, const. state, Gen. 49 : 12.

לַבָּן

Ps. 9 : 1. Here some take לַבֵּן as a name of one of David's enemies; others regard בֵּן as the name of a Levite. Some suppose מוּת לַבֵּן to be a musical instrument. Better to read עַלְמוֹת לַבֵּן as in many MSS., *with virgins' voice for the boys*, to be sung by them.

לְבָנָה

f.—(1) *white*, poet. for *the moon*, Cant. 6 : 10; Isa. 24 : 23; 30 : 26.

(2) *Lebanah*, Ezr. 2 : 45; Neh. 7 : 48 (א').

לְבֵנָה

f. pl. ־ים *a brick*, *a burnt tile*, Gen. 11 : 3; Eze. 4 : 1, from the *white* and *chalky* clay of which bricks were made.

לִבְנָה

m. a kind of tree or shrub, so called from the white colour of the bark or leaves, Gen. 30 : 37; Hos. 4 : 13. LXX. Hos., and Vulg. Gen., *the white poplar*.

לְבָנָה

f.—(1) *whiteness*, *transparency*, Ex. 24 : 10.

(2) *Libnah*, Josh. 10 : 29; Num. 33 : 20.

לְבוֹנָה and לְבֻנָה

f.—(1) *frankincense*, Lev. 2 : 1; Num. 5 : 15; so called from the white colour of the purest.

(2) *Lebonah*, Jud. 21 : 19.

לְבָנוֹן

(in prose always with art. 1 Ki. 5 : 20; Ezr. 3 : 7; poet. without art. Ps. 29 : 6; Isa. 14 : 8); Mount *Lebanon*, of which the eastern ridge is partly covered with perpetual snow, whence its name.

לְבָנִי

'white,' *Libni*, Ex. 6 : 17. Patron. id. Num. 3 : 21.

שְׁיחוֹר לְבָנָת see לְבָנָת

לָבַשׁ and לָבֵשׁ

(1) TO PUT ON a garment, TO CLOTHE ONESELF WITH a garment, Lev. 6 : 3, 4; Est. 6 : 8; Hag. 1 : 6. Part. pass. Eze. 9 : 2, 11.

(2) it has various figurative uses, Ps. 104 : 1, 'thou art clothed with splendour and majesty;' Job 7 : 5, 'my body is clothed with worms,' covered over with worms; Ps. 65 : 14, 'the pastures are clothed with flocks;' 'clothed with the slain,' i. e. lying on some and covered over with others, Isa. 14 : 19. The expression is often used, *to be clothed* with shame, i. e. to be covered with shame, Job 8 : 22; with justice, Job 29 : 14; terror, Eze. 26 : 16; salvation, 2 Ch. 6 : 41. Job 29 : 14, 'I have put on righteousness, and it has put me on.' The Spirit of God is said *to put on any one*, i. e. to fill him, Jud. 6 : 34; 1 Ch. 12 : 18.

Pual, part. Ezr. 3 : 10; 1 Ki. 22 : 10; *clothed with* (official) *garments*, *with robes*.

Hiphil, *to clothe* some one; 2 Ch. 28 : 15; Gen. 41 : 42; 27 : 16, 'with goat skins she clothed his hands.' Metaph. to clothe with salvation, i. e. to bestow it largely, Ps. 132 : 16.

לְבַשׁ

Ch. id. Dan. 5 : 7, 16; Aph. *to clothe*, Dan. 5 : 29.

לְבוּשׁ see לְבֻשׁ

לֹג

m. prop. apparently, a deep cavity, a basin; (from לָגַן); hence, the *smallest of the measures* of liquid things, *a log*; Lev. 14 : 10.

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לָנַג

an unused root. Arab. means besides other things, *to be deep* (used of water, the sea).

לֹד

perhaps 'contention,' 'strife,' *Lod, Lydda,* Neh. 7 : 37.

לָדַד

an unused root; Arab. to contend.

לָה

Ch. *nothing,* i. q. לָא; Dan. 4 : 32 כתיב.

לֹה

Deut. 3 : 11 כתיב, for לֹא *not.*

לָהַב

an unused root; Arab. Æth. to burn, to flame. The primary idea is that of *licking, lapping,* applied to a flame, which seems to lap like a tongue. Whence—

לַהַב

m. לְהָבָה Num. 21 : 28, and לַהֶבֶת 1 Sa. 17 : 7, fem.; pl. לְהָבוֹת Ps. 105 : 32, const. Ps. 29 : 7.

(1) *flame,* Joel 2 : 5; Job 41 : 13.

(2) *flaming,* i. e. *glittering steel,* i. e. *the point of* a spear, or sword, 1 Sa. 17 : 7; also used absol. of a naked *sword,* Jud. 3 : 22.

לְהָבִים

m. pl. Gen. 10 : 13, *Lehabim,* prob. *Libyans.*

לָהַג

an unused root; Arab. prop. to be greedy, eager for any thing, to long for greedily; to be greatly addicted, or to attend much to any thing; to hear or learn diligently.

לַהַג

m. *study of letters,* Ecc. 12 : 12.

לָהַד

an unused root; Arab. to press, to oppress; whence—

לַהַד

Lahad, 1 Ch. 4 : 2.

לָהָה

TO BE LANGUID, TO BE EXHAUSTED. (The primary idea appears to me to be that of *fainting from thirst,* when one burns and longs for drink). It occurs once Gen. 47 : 13, 'and the land of Egypt was exhausted through the famine.'

לָהַהּ

unused in Kal; prob. TO BURN WITH THIRST; and, as this is the case with rabid dogs, *to be rabid, mad.*

Hithpalpel, part. *mad, insane,* Pro. 26 : 18.

I. לָהַט

TO BURN, to flame. Ps. 104 : 4. לְהָטִים *the flaming,* those who breathe out fire and flames, Ps. 57 : 5.

Piel, *to kindle, to make burn* (used of a flame), Joel 1 : 19; Ps. 83 : 15; to blow, (used of the breath), Job 41 : 13.

II. לָהַט

pr. *to hide;* hence to use occult and magical arts.

לַהַט

m. pr. *flame,* hence *flaming steel* of a sword, Gen. 3 : 24.

לְהָטִים

incantations, Ex. 7 : 11. See לָהַט.

לָהַם

unused in Kal. Arab. to swallow down greedily.

Hithpael, part. things swallowed down greedily; *dainty morsels,* Pro. 18 : 8.

לְהֵן

comp. of לְ and the pron. הֵן, *therefore,* Ruth 1 : 13.

לָהֵן

Ch.—(1) *therefore,* Dan. 2 : 6, 9; 4 : 24. It becomes—

(2) an adversative particle, *nevertheless, however,* Ezr. 5 : 12; *but,* Dan. 2 : 30; *unless,* Dan. 2 : 11.

לַהֲקָה

f. only 1 Sa. 19 : 20, prob. by a transposition of letters, i. q. עֲהָלָה *an assembly.*

לוֹ

is three times put for לֹא *not.*

לֹא דָבָר see לוֹ דָבָר

לוּא and לוּ

(1 Sa. 14 : 30; Isa. 48 : 18; 63 : 19) —(1) a conditional conjunction, *if,* followed by—(*a*) a preterite, Deut. 32 : 29, 'if they were wise (which they are not) they would understand this.' Jud. 13 : 23.—(*b*) a future, Eze. 14 : 15, 'if I should send (which I do not say that I will do) evil beasts into the land.'—(*c*) by a participle, 2 Sa. 18 : 12, 'and if any one would give into my hand (what no one offers me) a thousand shekels, I would not put forth my hand.' Gen. 50 : 15, 'if Joseph should hate us, (what then?)'

(2) it is applied as an interjection *of wishing: O that! would that!* Job 16 : 4, 'if your souls were in my soul's place, I would make a league against you with words;' where the very condition involves a kind of wish. It is followed by a fut. Gen. 17 : 18; an imp. Gen. 23 : 13; a preterite, Num. 14 : 2, 'would that we had died!' Isa. 63 : 19, 'oh that thou wouldest rend (heaven).' Gen. 30 : 34, 'let it be according to

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thy word.' This particle seems to be kindred to לָוָה, so that the conditional signification is from being annexed, depending.

לֹא see לוֹא

לוּב

an unused root. Arab. *to thirst.*

לוּבִים and לֻבִים

n. gent. pl. 2 Ch. 12:3; Dan. 11:43, *Lubim, Libyans.* If a Phœnicio-Shemitic word, 'inhabitants of a thirsty, i.e. an arid country.'

לוּד

Ludim.—(1) Gen. 10:22; the *Lydians.*—(2) an African people, Eze. 27:10; and לוּדִים Gen. 10:13; Jer. 46:9.

לָוָה

(1) TO ADHERE, TO BE JOINED CLOSELY to any one, Ecc. 8:15, 'it is good for a man to eat, to drink, to be merry, for this shall cleave to him (i.e. shall remain with him) in his labour.' Hence—

(2) *to borrow, to receive as a loan,* Deut. 28:12; Ps. 37:21.

Niphal, *to join oneself* to any one, Num. 18:2; Ps. 83:9; Gen. 29:34.

Hiphil, *to lend.* Isa. 24:2, 'as with the lender, so with the borrower,' Deut. 28:12; Ex. 22:24.

לוּז

(1) TO BEND, TO BEND ASIDE.

(2) *to turn away, to depart, to go back,* Pro. 3:21.

Niphil, particip. *perverted,* i.e. *perverse,* wicked, Pro. 3:32; neutr. perverseness, wickedness, Isa. 30:12. Pro. 14:2, 'whose ways are perverse;' Pro. 2:15.

Hiphil, fut. יָלִיז (in the Chaldee manner); *to go away, depart,* Pro. 4:21.

לוּז

m.—(1) *the almond tree,* Gen. 30:37. It seems to be softened from the original form, preserved in Armenian, *engies;* Lat. *nux;* found with a different inflection in אֲגוֹז.

(2) *Luz,* Gen. 28:19; Josh. 18:13; Jud. 1:26.

לוּחַ

an unused root, Arab. לאח *to shine, to be bright;* hence *to be polished, smooth.* Hence is—

לוּחַ

m. pl. לְחוֹת *a table, tablet.*—(*a*) of stone, on which anything was carved, or inscribed; Deut. 9:9; Ex. 31:18, the tables of covenant, of law.—(*b*) of wood, 1 Ki. 7:36; *the leaf* of a door, Cant. 8:9; dual, *the deck* of a ship, which seems to have been double, Eze. 27:5.—(*c*) trop. Pro. 3:3, 'write upon the table of thy heart.'

לוּחִית

Luhith, 'made of tables or boards.'

לוֹחֵשׁ

with the art. הַלּוֹחֵשׁ 'enchanter,' *Hallohesh, Halohesh,* Neh. 3:12.

לוּט

(1) TO COVER OVER, TO HIDE, TO WRAP UP. Part. act. לוֹט *hiding,* Isa. 25:7; and לָט intrans. *hidden,* secret; whence בַּלָּט secretly, Ruth 3:7; once בַּלָּאט Jud. 4:21. Part. pass. f. *wrapped up,* 1 Sa. 21:10.

(2) *to do secretly.* Part. pl. *secret arts, incantations,* Ex. 7:22; 8:3.

Hiphil, i.q. Kal, No. 1, 1 Ki. 19:13.

לוֹט

m.—(1) *a covering, a veil.* Isa. 25:7, 'the covering which is spread over all nations.'

(2) *Lot,* Gen. 13:1; Deut. 2:9.

לוֹטָן

'a wrapping up,' *Lotan,* Gen. 36:20.

לֵוִי

'adhesion,' or 'garland,' 'crown,' i.q. לְוָיָה from לָוָה, m.—(1) *Levi,* Gen. 29:34.

(2) patron. for לֵוִי *a Levite,* Deut. 12:18; plur. Josh. 21:1.

לֵוִי

Ch. plur. emphat. לְוָיֵא *Levites,* Ezr. 6:16.

לְוָיָה

f. *a garland, a wreath,* so called from the idea of *joining* and *bending* (see לָוָה; comp. Arab. לוי to bend); Pro. 1:9; 4:9. Hence—

לִוְיָתָן

prop. (an animal) *wreathed, twisted in folds.*

(1) *a serpent* of a larger kind, Job 3:8; Isa. 27:1 (where it is the symbol of Babylon).

(2) specially, *a crocodile,* Job 40:25, seq.

(3) any *very large aquatic creature,* Ps. 104:26; used for a fierce enemy, Ps. 74:14. [*Egypt.* F.]

לוּל

an unused root, *to wind, to twist round.*

לוּל

pl. *winding stairs,* 1 Ki. 6:8.

לוּלָאָה

plur. def. לֻלָאוֹת, *loops* in the curtains of the holy tabernacle; Ex. 26:4; 36:11.

לוּלֵי and לוּלָא

(compounded of לוּ *if,* and לֵא, לֹא i.q. לֹא *not*). A conditional negative conjunction, *except, unless* (it be, it were). Followed by a preterite, Gen. 31:42, 'except God had been

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for me;' by a part. 2 Ki. 3 : 14, 'unless I regarded Jehoshaphat,' etc.

לִין and לוּן

(1) TO PASS THE NIGHT, TO LODGE (prob. denom. from לַיְלָה *night*), Gen. 19 : 2, and often. Also used of inanimate things, as of food, when kept to the next day. Ex. 23 : 18; Lev. 19 : 13, 'the wages of thy hireling shall not be with thee all night till the morning;' poet. Job 29 : 19, 'the dew lodges in his branches.' Also, *to turn in, in order to lodge*, Ps. 30 : 6, 'in the evening weeping may come in, but joy comes in the morning.'

(2) *to tarry, to dwell, to continue*, Ps. 25 : 13, 'his soul continues in prosperity,' enjoys continual prosperity; Ps. 49 : 13, 'but man, being in honour, does not remain,' his honour is not stable; Job 41 : 14, 'strength dwells (as if it had its seat) in his neck;' Job 17 : 2; 19 : 4, '(if) indeed, I have erred, my error continues with me,' i. e. *I* have erred, and not you, and I alone have to pay the penalty of my erring.

Niphal, *to shew oneself obstinate, to be stubborn;* hence, *to murmur, to complain*, Ex. 15 : 24; Num. 14 : 2; and Jos. 9 : 18 קרי.

Hiphil—(1) causat. of Kal No. 2, Jer. 4 : 14, 'how long wilt thou harbour (i. e. wilt thou cherish) vain thoughts?'

(2) *to shew oneself stubborn*, Num. 14 : 29; Ex. 17 : 3; 16 : 8; Num. 14 : 36; part. Num. 14 : 27.

Hithpalel, i. q. Kal No. 1, Ps. 91 : 1; Job 39 : 28.

לוּעַ

TO SWALLOW DOWN, TO SUCK DOWN, Obad. 16. For יְלָעוּ Job 6 : 3, see יָלַע.

לוּץ

prop. TO STAMMER; hence—

(1) *to speak barbarously*, i. e. in a foreign tongue.

(2) *to deride, to mock* any one, prob. by imitating his voice in sport. Pro. 9 : 12. Part. *a mocker, scoffer*, i. e. frivolous and impudent person, Ps. 1 : 1; Pro. 9 : 7; Isa. 29 : 20.

Hiphil.—(1) *to act as interpreter, to interpret* (from the idea of speaking barbarously, in a foreign tongue). Part. *an interpreter*, Gen. 42 : 23; hence *an ambassador*, 2 Ch. 32 : 31; Isa. 43 : 27.

(2) *to deride, to mock*, Ps. 119 : 51; Pro. 3 : 34.

Pilel, to this apparently belongs the part. לוֹצְצִים *scorners, mockers*, Hos. 7 : 5, for מְלִיצִים.

Hithpalel, *to act foolishly, impudently*, Isa. 28 : 22.

לוּשׁ

(1) TO KNEAD, with hands and feet, Gen. 18 : 6; 1 Sa. 28 : 24; 2 Sa. 13 : 8.

(2) *to be strong, firm.*

לוּשׁ

pr. n. 2 Sa. 3 : 15 כתיב; comp. לַיִשׁ.

לָוֹת

Ch. (for לְוָאת, from לְוָה), prop. connection, *adhesion;* used as a preposition, *by, with;* Ezr. 4 : 12.

הַלָּז see לָז

לָזָה

an unused and doubtful root, i. q. לוּז.

הַלָּזֶה see לָזֶה

הַלָּזוּ see לָזוּ

לְוּת

f. *perverseness*, Pro. 4 : 24, from לָוָה or לוּז.

לָח

adj. (from לָחַח); prop. *moist;* hence *fresh*, of wood, Gen. 30 : 37; of a grape, Num. 6 : 3; of new ropes, Jud. 16 : 7.

לֶחַ

m. *vigour, freshness*, Deut. 34 : 7, from לָחַח.

לָחָה

an unused root; Æth. לחי to be beautiful, handsome.

לָחוּם or לְחוּם

(from לָחַם).—(1) that which is eaten, *food;* Job 20 : 23, 'and he shall rain upon them with their food,' i. e. send down food in rain.

(2) *flesh, body*, Zeph. 1 : 17, where some MSS. and editions have לְחֻמָם.

לָחַח

an unused root, *to be moist.* Ch. לְחַלַּח to moisten.

לֶחִי

f.—(1) *the cheek*, so called as being the seat of beauty; see לָחָה. *To smite any one on the cheek*, implies castigation or insult, Mic. 4 : 14; 1 Ki. 22 : 24.

(2) *jaw-bone*, Jud. 15 : 15; Ps. 3 : 8, 'thou hast broken the jaw-bone of all my enemies:' an image taken from beasts of prey, which, when their jaw is broken, can no longer do harm.

(3) *Lehi*, Jud. 15 : 9, 14, 19; fully רָמַת לְחִי *the high place*, or hill, *of the jaw-bone.*

לָחַךְ

TO LICK. In Kal it is once used for *to lick away, to eat up* or *depasture by licking*, Num. 22 : 4.

Piel, *to lick, to eat up by licking*, spoken of an ox, Num. loc. cit., used of fire, 1 Ki. 18 : 38; to lick

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the dust; hyperb. of a suppliant on the ground, Ps. 72:9; Mic. 7:17.

לֶחֶם

(1) TO EAT; Pro. 4:17; 23:1; Ps. 141:4. Metaph. Deut. 32:24, 'consumed with pestilence.'

(2) *to fight, to war*, Ps. 35:1; 56:2. Fierce soldiers are said to devour their enemies. Num. 14:9, 'they shall be our bread.'

Niphal, *to fight, to wage war*, 1 Sa. 17:10, 'let us fight together;' Ps. 109:3; Ex. 1:10; 2 Ki. 13:12; Jer. 1:19; Neh. 4:8; נִלְחָם בָּעִיר Jud. 9:45, *to fight against* a city, *to besiege* it.

לֶחֶם

war, siege. Jud. 5:8, 'then was there a besieging of the gates,' i. e. the gates were besieged. (Segol is put, on account of the construct state.)

לֶחֶם

(m. Num. 21:5; f. Gen. 49:20.)

(1) *food*, both of men and of beasts, Lev. 3:11; Ps. 41:10; לֶחֶם אֱלֹהִים used of sacrifice, Lev. 21:8. Jer. 11:19, 'the tree with its food,' i. e. its fruit. לֶחֶם הַמַּמְלָכָה the food of the governor, the provision for his table, Neh. 5:18; לַחְמְךָ Obad. 7, ellipt. for those who eat of thy table, thy household; עָשָׂה לֶחֶם to furnish a banquet or meal, Ecc. 10:19.

(2) specially *bread;* לֶחֶם הַפָּנִים bread of the presence; Ex. 25:30. When numerals are prefixed, כִּכָּרוֹת must be supplied; 1 Sa. 10:4, 'two (loaves) of bread;' once even—

(3) *wheat, bread-corn.* Isa. 28:28, 'wheat is threshed indeed, but they do not beat it hard,' etc.

לֶחֶם

Ch. *food, a banquet*, Dan. 5:1.

לַחְמִי

see בֵּית הַלַּחְמִי a Bethlehemite; also the name of a man, *Lahmi*, 1 Ch. 20:5.

לַחְמָם

pr. n. of a town, Josh. 15:40, where 32 copies have לַחְמָס *Lahmam.*

לְחַן

a Ch. root, unused as a verb, pr. *to be lustful.*

לַחְנָה

f. Ch. *a concubine*, Dan. 5:2, 3, 23.

לָחַץ

TO PRESS, TO SQUEEZE, Num. 22:25; 2 Ki. 6:32; *to oppress, to afflict* a people, Ex. 23:9; Jud. 1:34.

Niphal, *to squeeze oneself*, Num. 22:25.

לַחַץ

m.—(1) *oppression, troubling* of a people, Ex. 3:9.

(2) *calamities, distresses*, Job 36:15; 1 Ki. 22:27, 'bread of affliction, and water of affliction,' such as is eaten in a time of calamity.

לָחַשׁ

not used in Kal, TO WHISPER.

Piel, *to whisper, to mutter*, specially used of incantations, uttered in a mutter. Particip. *enchanters, sorcerers*, Ps. 58:6.

Hithpael, *to whisper amongst themselves*, 2 Sa. 12:19; Ps. 41:8.

לַחַשׁ

m.—(1) pr. *a whispering*, i. e. prayers uttered in a low voice, Isa. 26:16.

(2) *incantation, magic*, Isa. 3:3; specially charming serpents; Ecc. 10:11.

(3) pl. Isa. 3:20, *amulets*, such as women in the East hang round their necks, or put into their ears. Prop. *charms against enchantment.*

לֵט

part. Kal from לוּט, *hidden.*

לֹט

(in the Samaritan copy, and many Hebrew MSS. לוֹט), m. Gen. 37:25; 43:11; a fragrant resinous gum, collected from the leaves of a plant, so called from *covering over*, hiding (root לוּט).

לָטָא

an unused root, i. q. Arab. *to cleave to the ground.*

לְטָאָה

f. *a species of lizard*, Lev. 11:30.

לְטוּשִׁם

'hammered,' 'sharpened,' an Arab tribe, Gen. 25:3.

לָטַשׁ

(1) TO HAMMER, TO FORGE, Gen. 4:22.

(2) *to sharpen* by hammering, e. g. a plough-share, 1 Sa. 13:20; a sword, Ps. 7:13. Metaph. Job 16:9, 'he sharpens his eyes against me,' he watches me with stern and threatening eyes.

Pual, part. *sharp*, Ps. 52:4.

לֵיָה

a wreath, from לָוָה; pl. *wreaths, festoons*, in architecture, 1 Ki. 7:29.

לַיִל

Isa. 16:3, and Lam. 2:19 נחיב; once לֵל Isa. 21:11 in pause; const. לֵל Ex. 12:42; Isa. 15:1; more often with ה parag. לַיְלָה, pl. לֵילוֹת. Root לוּל, m.

NIGHT. A word, beyond doubt primitive, from which לִין to pass the night, for לֵל, appears to be formed. Gen. 1:5; Ps. 19:3.—*By night*, is expressed by לַיְלָה Gen. 14:15; Ex. 13:22; לֵילוֹת Ps. 16:7; הַלַּיְלָה adv.

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to-night, Gen. 19:5, 34. Figuratively used of *calamity, misery*, Job 35:10.

לֵילְיָא

m. Ch. *night*, Dan. 2:19; 5:30.

לִילִית

f. prop. *nocturna, a nocturnal spectre*. Isa. 34:14. (Many understand simply *the screech owl*.)

לִין see לוּן

לַיִשׁ

m.—(1) *a lion*, so called from his strength, Isa. 30:6; Job 4:11.

(2) *Laish*, Jud. 18:7; Isa. 10:30; 1 Sa. 25:44, and 2 Sa. 3:15 קרי.

לָכַד

(1) TO TAKE, TO CATCH animals in a net or in snares (prop. to strike with a net), Am. 3:5; in a pit, Jer. 18:22; *take as captives*, Num. 21:32; *to take*, i. e. *to capture* a city, Josh. 8:21. Metaph. Job 5:13, 'he takes (snares) the wise in their own craftiness.'

(2) *to intercept, to take before*, Jud. 7:24, 'take the water before them.'

(3) *to take, to choose* any one by lot. Josh. 7:14, 'the tribe which Jehovah will choose,' will mark out by lot.

Niphal, pass. of Kal No. 1, Ps. 9:16; Jer. 51:56.

Hithpael, *to take hold of one another, to adhere together*, Job 41:9, 'they stick together (the scales of the crocodile);' Job 38:30, 'the face of the waters adheres together,' is frozen.

לֶכֶד

m. *capture being taken*, Pro. 3:26.

I. לְכָה

imp. of יָלַךְ, with ה parag. *go, depart*, Num. 10:29. It becomes a particle of exciting, *go to, come now*, Gen. 31:44, even when women are addressed, Gen. 19:32, in pl. לְכוּ, Gen. 37:20. The sing. is also written לְךָ, Num. 23:13; Jud. 19:13; 2 Ch. 25:17.

II. לְכָה

for לְךָ *to thee*, Gen. 27:37.

לֵכָה

'progress,' 'journey,' for יְלֵכָה *Lecah*.

לָכִישׁ

'smitten,' 'taken,' 'captured,' or else 'obstinate,' i. e. hard to be captured, *Lachish*, Josh. 10:3; from the unused root לָכַשׁ, kindred to the Arab. לכד, לכז.

לָכֵן see כֵּן

לָכַשׁ see לָכִישׁ

לֻלָאוֹת see לוּלַי

לָמַד

(1) prop. TO CHASTISE, especially beasts of burden; hence *to discipline, to train* cattle, recruits for war; 1 Ch. 5:18, 'trained (i. e. practised) for war.'

(2) intrans. to be trained, *to learn*, e. g. war, Isa. 2:4; *to accustom oneself* to any thing, Jer. 10:2; Isa. 1:17; Deut. 14:23; 5:1.

Piel—(1) *to train, to accustom*; Jer. 9:4, 'they have accustomed their tongue to speak lies.'

(2) *to teach*; 2 Ch. 17:7; *to teach any one something*, Jer. 2:33, 'wickedness hast thou taught thy ways;' Jer. 13:21, 'thou hast taught them to be leaders over thee,' thou hast accustomed them to exercise dominion over thee, Ps. 18:35; Isa. 40:14; Ps. 94:12; 143:10; Job 21:22.

Pual, *to be accustomed, to be trained*, used of a calf, Hos. 10:11; of soldiers. Cant. 3:8, 'trained for war.' Comp. 1 Ch. 25:7, 'instructed in singing.' Isa. 29:13, 'a human commandment taught (to men);' that which they are made to learn.

לָמָּה, לָמָה, לְמָה see מָה

לְמוֹ

poet. for לְ, Job 27:14; 29:21; 38:40; 40:4.

לָמוֹ

for לָהֶם, also for לוֹ, Isa. 44:15; 53:8.

לְמוּאֵל and לְמוֹאֵל

'by God,' sc. created, *Lemuel*, Pro. 31:1, 4.

לִמּוּד and לִמֻּד

adj.—(1) *accustomed* to any thing, Jer. 2:24; *expert* in any thing. Isa. 50:4, 'the tongue of the expert,' i. e. a tongue ready at speaking, eloquent.

(2) *a disciple, a learner, one taught*, לִמּוּדֵי יְהוָֹה the disciples of Jehovah, i. e. the prophets, Isa. 54:13; also pious men, 8:16.

לָמַךְ

an unused root. Arab. תלמך signifies a strong young man.

לֶמֶךְ

Lamech, Gen. 4:18; 5:25.

לְמִן see מִן

לְמַעַן see מַעַן

לַע

masc. *the throat*, Pro. 23:2, from לוּעַ.

לָעַב

unused in Kal. Arab. TO PLAY, TO JEST, also to mock.

Hiphil, *to mock at*, 2 Ch. 36:16.

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לָעַג

properly TO STAMMER, hence—(1) *to speak barbarously, in a foreign language.*

(2) *to mock at, to deride,* prop. to imitate any one's voice in stammering, by way of derision. Pro. 1 : 26; 17 : 5. Ps. 2 : 4, 'the Lord will mock at them,' shall despise them as enemies who can accomplish nothing.

Niphal, *to speak barbarously, in a foreign language,* Isa. 33 : 19.

Hiphil, *to mock, to deride,* Job 21 : 3; Ps. 22 : 8; 2 Ch. 30 : 10.

לַעַג

masc.—(1) *derision, mockery,* Ps. 79 : 4; meton. used of that which causes it, Hos. 7 : 16.

(2) *impious speech,* Job 34 : 7.

לָעֵג

adj.—(1) *speaking in a barbarous* or *foreign tongue.* Isa. 28 : 11, 'the people of a strange language.'

(2) *jester, buffoon, mocker.* Ps. 35 : 16, 'mockers for a cake,' i. e. parasites, who act the part of buffoons at feasts for the sake of dainty fare.

לָעַד

an unused root. Arab. to put into order.

לַעְדָּה

'order,' *Laadah,* 1 Ch. 4 : 21.

לָעְדָן

'put into order,' *Laadan,* 1 Ch. 7 : 26.

לָעָה

i. q. Arab. לעא TO SPEAK RASHLY, to utter vain things. Job 6 : 3, 'therefore my words were rash (hasty).'

לָעַז

TO SPEAK BARBAROUSLY, IN A FOREIGN LANGUAGE. Ps. 114 : 1.

לָעַט

TO EAT GREEDILY, TO DEVOUR.

Hiphil, *to give to eat.* Gen. 25 : 30, 'give me to eat,' let me devour.

לָעַן

an unused root. Arab. to curse. Hence—

לַעֲנָה

fem. *wormwood,* Jer. 9 : 14; Lam. 3 : 15; Pro. 5 : 4; this herb is perhaps so called as being *noxious* and *poisonous.*

לַפַּד

an unused root; *to flame, to shine.* The original idea is in *lapping,* being *lambent.*

לַפִּיד

m.—(1) *a lamp, a torch,* Jud. 7 : 16. Job 12 : 5, 'a torch despised,' i. e. cast aside, because of its having ceased to give light.

(2) *flame,* Gen. 15 : 17; Dan. 10 : 6.

לַפִּידוֹת

'torches,' *Lapidoth,* Jud. 4 : 4.

לִפְנֵי

prep. *before,* see פָּנִים. Hence there has been formed a new adj. לְפָנִי, *before, in front,* 1 Ki. 6 : 17.

לָפַת

i. q. Arab. TO BEND, TO INCLINE something, Jud. 16 : 29.

Niphal, *to bend oneself*—(*a*) to turn aside from the way. Jud. 6 : 18, 'the journeyers of their way turn aside,' i. e. those who journey that way.—(*b*) *to turn oneself back* to see, Ruth 3 : 8.

לָצוֹן

m. *mocking,* frivolous contempt of what is good and upright, Pro. 1 : 22; Isa. 28 : 14; from לוּץ.

לָקַח

לָצַץ

a doubtful root, TO MOCK. Once in part. לוֹצֵץ Hos. 7 : 5, unless this be for מְלוֹצֵץ part. Pilel from לוּץ.

לַקּוּם

'stopping up the way,' i. e. a fortified place, (Arab. لكم to stop up a way), *Lakum.*

לָקַח

fut. יִקַּח, imp. לְקַח Ex. 29 : 1, more frequently, קַח, with ה parag. קָחָה Gen. 15 : 9, inf. absol. לָקוֹחַ Deut. 31 : 26; const. קַחַת.

(1) TO TAKE. Gen. 3 : 22; Ps. 18 : 17; Eze. 8 : 3, 'and he took me by a lock of my head.' Then i. q. *to take for oneself,* Gen. 8 : 20, 'and (Noah) took of all beasts.... and offered them for a burnt offering;' Gen. 2 : 15, 'and God took Adam, and placed him in the garden.' In these and similar instances לָקַח often appears to be pleonastic; Jer. 23 : 31, 'who take their tongues and utter prophecies,' misuse their tongues. Sometimes the dative לוֹ is added, *to take for oneself,* Gen. 7 : 2. Specially—(*a*) *to take a wife,* Gen. 4 : 19; 1 Sa. 25 : 43, 'he took a wife for (gave one to) his son;' ellipt. Ex. 34 : 16.—(*b*) *to take,* i. q. *to take away,* Gen. 14 : 12; 27 : 35, 'thy brother has taken away thy blessing;' Ps. 31 : 14, 'to take away my life;' Gen. 5 : 24, 'for God had taken him away,' i. e. taken him to heaven.—(*c*) *to take,* i. q. *to take possession of, to occupy,* as a city, a hostile country, Num. 21 : 25. Metaph. Job 3 : 6, 'let darkness seize upon that night.' Also, *to take, to captivate* any one with blandishments, wisdom; Pro. 6 : 25.—(*d*) *to send after, to fetch,* Gen. 20 : 2, 'and he fetched Sarah;' 2 Sa. 4 : 6, 'they came to fetch wheat;' *to*

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bring any thing, Gen. 18 : 5; as an offering, Gen. 15 : 10.

(2) *to take*, i. e. *to receive*, Num. 23 : 20, 'behold, I have received a blessing from God.' Specially—(*a*) *to receive* for care and protection, Ps. 49 : 16.—(*b*) to receive with the ears, i. e. *to perceive*, Job 4 : 12.—(*c*) *to receive* (i. q. to admit), e. g. prayers, counsel, Ps. 6 : 10; Pro. 2 : 1.

Niphal, pass. of Kal 1, *b*, *d*, 1 Sa. 4 : 11; Est. 2 : 8.

Pual, Jud. 17 : 2, and

Hophal, *to be taken*, Isa. 49 : 24; Gen. 12 : 15.

Hithpael, part. Ex. 9 : 24; Eze. 1 : 4, 'a fire taking hold of itself,' as if a mass of fire.

לֶקַח

m.—(1) *arts*, by which any one's mind is *captivated*, Pro. 7 : 21.

(2) *doctrine, knowledge*, which any one *receives*, i. e. perceives, or learns, Pro. 1 : 5; Isa. 29 : 24. So far as this is communicated to others, i. q. *instruction, the discourse* of one who teaches, Pro. 4 : 2.

לְקֻחִי

'learned,' 'imbued with learning,' *Likhi*.

לָקַט

Kal and Piel TO GATHER, TO COLLECT, e. g. ears of corn, Ruth 2 : 3; stones, Gen. 31 : 46; flowers, Cant. 6 : 2; manna, Ex. 16 : 14, seq. Once used of money, Gen. 47 : 14.

Pual, Isa. 27 : 12, and—

Hithpael, Jud. 11 : 3, *to be gathered, assembled* (of persons).

לֶקֶט

m. *a gleaning* of ears of corn, or of grapes, Lev. 19 : 9; 23 : 22.

לְקוּם see לָקַם

לָקַק

fut. יָלֹק onomatopoet. TO LICK, TO LAP, used of dogs, 1 Ki. 21 : 19; Jud. 7 : 5.

Piel, id. Jud. 7 : 6, 7.

לָקַשׁ

unused in Kal; Syr. Pael TO BE RIPE, LATE (used of fruit). Hence—

Piel, *to gather late fruit*, i. e. *to glean*, Job 24 : 6.

לֶקֶשׁ

m. *hay of the latter growth, aftermath*, Am. 7 : 1.

לָשַׁד

an unused root. Arab. to suck.

לֵשַׁד

m.—(1) *juice*, from the idea of sucking; specially *vital moisture, vigour*; Ps. 32 : 4, 'my vigour is changed,' i. e. is dried up.

(2) *a sweet cake*; Num. 11 : 8, 'a cake of oil,' an oiled cake.

לָשׁוֹן

of both genders.—(1) THE TONGUE of men or of animals, Ex. 11 : 7; *under the tongue* of any one is used for *in the mouth*, Ps. 10 : 7; 66 : 17. Specially used of *a calumnious* or *malignant tongue*. Ps. 140 : 12, 'a man of tongue,' i. e. a slanderer. Jer. 18 : 18, 'come! let us smite him with the tongue,' i. e. let us bear false witness against him. Pro. 10 : 31, 'a perverse tongue,' i. e. deceitful. Meton.—(*a*) for *speech*, Job 15 : 5, 'crafty speeches.'—(*b*) for *idiom*. Dan. 1 : 4, 'the tongue of the Chaldeans.' Gen. 10 : 5, אִישׁ לְלְשֹׁנוֹ, 'every one according to his tongue,' and even—(*c*) *a nation, a people*, which used a peculiar language. Isa. 66 : 18, 'all nations and tongues.' It is applied—

(2) to inanimate things which resemble tongues—(*a*) a tongue of gold, i. e. a bar of gold, Josh. 7 : 21, 24.—(*b*) a flame of fire, so called from having some resemblance to a tongue, and seeming to lap like one, (Acts 2 : 3;) Isa. 5 : 24.—(*c*) לְשׁוֹן הַיָּם Josh. 15 : 5; Isa. 11 : 15, *a bay of the sea*.

לָשַׁךְ

an unused root, perhaps if it be Phœnicio-Shemitic, i. q. שָׁכַב; but used intrans. *to throw oneself down*. Hence—

לִשְׁכָּה

f. *a chamber, a cell*, especially used of the cells of the temple, 1 Ch. 9 : 26. Once, 1 Sa. 9 : 22, used of a dining room; and Jer. 36 : 12, of the room of the royal scribe.

לָשַׁם

a root of doubtful power. Arab. to taste, properly to lick.

לֶשֶׁם

m.—(1) a kind of *precious stone*, Ex. 28 : 19.

(2) Josh. 19 : 47, a town.

לָשַׁן

unused in Kal, but apparently signifying TO LAP.

Poel denom. from לָשׁוֹן pr. *to make tongue, to tongue*, i. e. to use the tongue boldly; *to slander*. Part. with suff. מְלֹשְׁנִי קַי, מְלַשְׁנִי, מְלַשְׁנַי, for מְלַשְׁנִי, part. Piel, Ps. 101 : 5.

Hiphil, id. Pro. 30 : 10.

לָשָׁן

Ch. *a tongue*, hence used of *a nation* using a peculiar language. Dan. 3 : 4, 'peoples, nations, and languages.'

לָשַׁע

an unused root. Arab. to pierce, to bore.

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לָשַׁע

Lasha, Gen. 10:19; in the opinion of Jerome *Callirrhoë*, a place abounding in *hot springs*.

לָתַח

an unused root; perhaps i. q. פָּתַח, *to expand*, Æth. אלתח a garment of byssus, pr. large.

לָתַךְ

an unused root, prob. i. q. נָתַךְ *to be poured out*.

לֶתֶךְ

a corn *measure*, Hos. 3:2; from pouring out.

לָתַע

an unused root, Arab. *to bite*.

מ

Mem, the thirteenth Hebrew letter; as a numeral it stands for *forty*. The name מַיִם probably signifies *water*, and its most ancient forms bore a resemblance to *waves*.

It is interchanged—(*a*) often with the other labials, as ב and ם, which see, and even with ו, e. g. תְּהֹמָה and תְּוֹמָה—(*b*) with liquids, especially נ; שָׁמֶשׁ and שָׁנֶשׁ; ־ִים and ־ִין the mark of the plural. More rarely with ל.

מִ־

pref. formed from מָה *what?*

מִ־

pref. i. q. מִן, which see.

מָא

Ch. *what?* and also without an interrogation, מָא דִי *that which*, Ezr. 6:8.

מַאֲבוּס

m. *a stall*, for laying up fodder, *a storehouse*, Jer. 50:26. Root אָבַס.

מְאֹד

(1) subst. m. *strength*, *force*, from אד. Deut. 6:5, 'with all thy heart, with all thy mind, and with all thy strength,' i. e. in the highest degree. Isa. 47:9, 'with (i. e. notwithstanding) the great might of thy sorceries.' Hence—(*a*) בְּכָל מְאֹד with force of force, i. e. most forcibly, most violently, Gen. 17:2.—(*b*) עַד מְאֹד even to force, i. e. in a very great degree; *very*, Gen. 27:33; *quite*, *altogether*, Ps. 119:8; *too much*, Isa. 64:8.—(*c*) עַד לִמְאֹד, i. q. עַד מְאֹד, 2 Ch. 16:14.

(2) adv.—(*a*) *very*, *exceedingly*, *greatly*, Gen. 1:31; 15:1. Emphatically doubled, Gen. 7:19.—Ps. 46:2, '(he is) an aid in distresses to be found greatly,' i. e. he is found a strong aid.—(*b*) *quickly*, *hastily*, which is also connected with exertion of strength; 1 Sa. 20:19, 'go down quickly.'

מֵאָה

constr. מְאַת f.—(1) A HUNDRED. It is prefixed to substantives in absol. and constr. state, Gen. 17:17, and 25:7; it is more rarely put after them, 2 Ch. 3:16. Dual, *two hundred*, Gen. 11:23. Pl. מֵאוֹת—(*a*) *hundreds* more than one; hence with other numerals, Gen. 5:7, 'eight hundred.' Once—(*b*) *one hundred*, 2 Ch. 25:9 כהיב. A less common form is מאיות (read מֵאָיוֹת), 2 Ki. 11:4 כהיב.

(2) adv. *a hundred times*, Pro. 17:10; constr. מְאַת id. Ecc. 8:12.

(3) *the hundredth part*, i. e. of money or any thing, paid monthly, in usury, Neh. 5:11.

(4) *Meah*, Neh. 3:1; 12:39.

מְאָה

Ch. id. Dan. 6:2. Dual, Ezr. 6:17.

מַאֲוַי

once in pl. m. *desires*, Ps. 140:9. Root אָוָה.

מַאֲכֶלֶת

מְאוּם

for מָאוּם, commonly contr. מוּם *a spot*, *a blemish*. Dan. 1:4 כ׳; Job 31:7.

מָאוּמָה

(from מָה וּמָה as if *quidquid*).—(1) *any thing whatever*, Num. 22:38; with a particle of negation, *nothing*, Deut. 13:18; 1 Ki. 18:43; Gen. 39:23, 'not even any thing.'

(2) *in any way*, *at all*. 1 Sa. 21:3, 'let no one know at all of this matter.'

מָאוֹר

pl. מְאוֹרִים Eze. 32:8, and מְאֹרוֹת m. Gen. 1:16 (from אוֹר).

(1) *light*, *a light*, Ps. 90:8; used of the sun and moon, Gen. 1:14, 16. מְנוֹרַת הַמָּאוֹר the holy candlestick, Num. 4:9, 16. Metaph. Pro. 15:30, 'the light of the eyes,' i. e. bright, cheerful eyes.

(2) *a candlestick*, Ex. 25:6.

מְאוּרָה

f. pr. light, hence *a hole*, through which light shines into *the den of a viper*. Isa. 11:8. It may also be for מְעוּרָה, *cavern*.

מֹאזְנַיִם

dual, *scales*, *balance*, Lev. 19:36; Ps. 62:10, 'that that may go up in the balance' (from lightness). Root אָזַן.

מֹאזְנַיִן

Ch. id. Dan. 5:27.

מֵאָה see מְאָה

מַאֲכָל

m. (from אָכַל) *food*, Gen. 2:9; 2 Ch. 11:11. עֵץ מַאֲכָל fruit tree, Lev. 19:23; צֹאן מַאֲכָל sheep to be killed, Ps. 44:12.

מַאֲכֶלֶת

f. id. but figuratively, Isa. 9:4, 'food for fire.' Isa. 9:18.

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מַאֲכֶלֶת

f. (from אָכַל) *a knife*, as being used for eating with. Gen. 22:6, 10; Jud. 19:29; Pro. 30:14.

מָאַם

an unused root; perhaps *to stain, to disfigure.*

מַאֲמַצִּים

(from אָמַץ) m. pl. *strength, powers*, figuratively used of wealth. Job 36:19, 'all the powers of wealth.'

מַאֲמָר

m. (from אָמַר) *an edict, a mandate*, Est. 1:15; 2:20; 9:32.

מְאֻמָּר

Ch. id. Dan. 4:14.

מָאן

Ch. *a vessel*, Dan. 5:2, 3, 23. It appears to be for מָאֲנָה, from אֲנָה.

מָאֵן

not used in Kal, TO REFUSE.

Piel, *to refuse, to be unwilling*, Gen. 39:8; Isa. 1:20; 1 Sa. 28:23; followed by an inf. Num. 22:14; by a gerund, Ex. 7:14.

מָאֵן

adj. *unwilling*, used with pronouns for the finite verb. Ex. 7:27, 'if thou refuse.'

מֵאֵן

m. verbal of Piel, *refractory, pertinaciously refusing.* Plur. Jer. 13:10.

I. מָאַס

(1) TO REJECT, Isa. 7:15; 1 Sa. 16:1; Job 42:6. It is most often used —(*a*) of God, as rejecting a people or an individual. Jer. 6:30; 1 Sa. 15:23.—(*b*) of men as rejecting God and his precepts, 1 Sa. 15:23.

(2) *to despise, to contemn*, Pro. 15:32; Job 19:18; 30:1; שָׁבֶט מְאָסָת a despiteful tribe, Eze. 21:18. Inf. Lam. 3:45, subst. *aversion, contempt.*

Niphal, pass. of No. 1, Isa. 54:6; of No. 2; Ps. 15:4, *contemned, to be contemned*, rejected (for impiety).

II. מָאַס

TO MELT, TO FLOW ABROAD. Not used in Kal.

Niphal, Ps. 58:8, 'let them melt away like water,' i. e. perish. Job 7:5, 'my skin heals up and (again) runs with water.'

מַאֲפֶה

m. (root אָפָה) *something cooked*, Lev. 2:4.

מַאְפֵּל

m. (root אָפַל) *darkness*, Josh. 24:7.

מַאְפֵּלְיָה

fem. *darkness of Jehovah*, i. e. thick darkness, from מַאְפֵּל and יְהוָה = יָהּ. Jer. 2:31, 'a land of thick darkness;' used of a desert as being pathless, in which one wanders as in darkness.

מָאַר

not used in Kal. Cognate apparently to מָרַר.

Hiphil, properly *to make bitter*, hence *to cause bitter pain.* Eze. 28:24, 'a thorn which causes pain,' i. e. pricking. צָרַעַת מַמְאֶרֶת painful, malignant leprosy, Lev. 13:51.

מַאֲרָב

m. (from אָרַב) *ambush*, hence—(*a*) where one is placed, Josh. 8:9.—(*b*) *the liers in wait* themselves, 2 Ch. 13:13.

מְאֵרָה

f. (from אָרַר), *curse, execration*, Pro. 3:33; Mal. 2:2.

מֵאֵת

comp. of מִן and אֵת prop., *from with.*

מִבְדָּלוֹת

(root בָּדַל) plural, *separations*, i. e. separated places. Josh. 16:9, 'cities (which were) separately destined.'

מָבוֹא

m. (root בּוֹא) pl. ים— and וֹת—.

(1) *an entering*, Eze. 26:10.

(2) *entrance, approach.* Jud. 1:24, 25, 'the entrance of the city,' i. e. the gate. Pro. 8:3, 'at the entrance of the gate.'

(3) מְבוֹא הַשֶּׁמֶשׁ *the entrance* (i. e. *place of setting*) *of the sun, the west*, Deut. 11:30; Ps. 50:1; in acc. *towards the west*, Josh. 1:4.

מְבוּכָה

f. (from בּוּךְ) *perplexity, confusion*, Isa. 22:5; Mic. 7:4.

מַבּוּל

masc. (from יָבַל), *an inundation of waters, a deluge*, Gen. 6:17; Ps. 29:10.

מְבוּנִים

2 Ch. 35:3 כתיב, for קרי מְבִינִים, abstr. *prudences*, for the concr. *prudent teachers.*

מְבוּסָה

f. (root בּוּס) *a treading down* of enemies by conquerors, Isa. 22:5; 18:2, 7, 'a people .... of treading down,' i. e. treading down every thing.

מָבוּעַ

(from נָבַע) m. *a fountain*, Isa. 35:7; 49:10; Ecc. 12:6.

מְבוּקָה

f. *emptiness*, Nah. 2:11, from בּוּק.

מִבְחָר

m. (from בָּחַר).—(1) *election, choice*; hence whatever is *most choice, most excellent, best.* Always in const. st., Isa. 22:7, 'thy most choice valleys.'

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In an inverted order, Dan. 11 : 15, his most choice people.'

(2) *Mibhar*, 1 Ch. 11 : 38.

מִבְחוֹר

m. id. *choice*, 2 Ki. 3 : 19; 19 : 23.

מַבָּט

m. (for מַנְבָּט, root נָבַט) *expectation, hope*, Zech. 9 : 5; מֶבָּטָהּ for מַבָּטָהּ; meton. used for its object, Isa. 20 : 5, 6.

מִבְטָא

m. (from בָּטָא) *something rashly uttered*, Num. 30 : 7, 9.

מִבְטָח

(root בָּטַח) m.—(1) *confidence*, sure and firm hope, Pro. 22 : 19; the person and thing on which hope is set, Ps. 40 : 5; 65 : 6; 71 : 5.

(2) *security*, Job 18 : 14, 'his security is torn out from his tent,' i.e. he himself being too secure. Pl. Isa. 32 : 18.

מַבְלִיגִית

f. (from בָּלַג) *a cheering, exhilaration*, Jer. 8 : 18.

מִבְנֶה

m. (from בָּנָה) *building*, Eze. 40 : 2.

מִבְנַי see סִבְּכַי

מִבְצָר

m. (from בָּצַר No. 2), pl. ־ִים, once ־וֹת Dan. 11 : 15.

(1) *defence* (of a city), *fortress*, Isa. 25 : 12; hence used for a *fortified city*, Isa. 17 : 3; Hab. 1 : 10. The same is עִיר מִבְצָר, Josh. 19 : 29. Pl. Jer. 5 : 17; Dan. 11 : 15. Metaph. Jer. 6 : 27, 'I have set thee as a touchstone amongst my people, like a defenced fortress.'

(2) *Mibzar*, Gen. 36 : 42.

מִבְרָח

m. (from בָּרַח) pr. *flight*; hence concr. *fugitives*, Eze. 17 : 21.

מִבְשָׂם

'sweet odour,' *Mibsam*, Gen 25 : 13.

מְבֻשִׁים

(from בּוֹשׁ) m. pl. *pudenda*, Deut. 25 : 11.

מְבַשְּׁלוֹת

pl. f. (from בָּשַׁל) *hearths*, i.e. *cooking places*, pr. part. Pi. those that cook flesh, Eze. 46 : 23.

מָג

m. *a magian*, the name of the priests and wise men among the Medes, Persians, and Babylonians, prop. *great, powerful*. (Pers. *mogh*.) רַב־מָג by apposition, prince magian, chief of the magi, Jer. 39 : 3.

מִגֹּאֵל see גֹּאֵל

מַגְבִּישׁ

'congregating,' comp. Ch. גְּבַשׁ), *Magbish*, Ezr. 2 : 30.

מִגְבָּלוֹת

(from גָּבַל), plur. f. *small cords*, Ex. 28 : 14.

מִגְבָּעָה

(from גָּבַע), fem. *the mitre* of the common priests, so called from its round form; Ex. 28 : 40; 29 : 9.

מָגַד

an unused root. I have no doubt but that it is the same as נָגַד (*m* and *n* being interchanged), Arab. *to be chief, noble*.

מֶגֶד

m. *something very precious* or *noble*. Deut. 33 : 13, 'the precious things of heaven,' i.e. rain, dew. Cant. 4 : 13, 'most precious fruits.' Cant. 7 : 14, 'all most precious things,' fruits are intended.

מְגִדּוֹ

Josh. 12 : 21; 1 Ki. 9 : 15; (Zech. 12 : 11, מְגִדּוֹן) perhaps 'place of crowds,' from גָּדַד, גְּדוּד, *Megiddo, Megiddon*. מֵי מְגִדּוֹ the waters of Megiddo, Jud. 5 : 19, i.e. the river Kishon.

מִגְדּוֹל and מִגְדֹּל

Migdol, Jer. 44 : 1; Eze. 29 : 10; Ex. 14 : 2; Num. 33 : 7. This name is written in Egyptian *Meshtol* (abundance of hills).

מַגְדִּיאֵל

'prince of God,' *Magdiel*, Gen. 36 : 43.

מִגְדָּל

pl. ־ִים and ־וֹת (from גָּדַל), m.

(1) *a tower*, so called from its height, Gen. 11 : 4; especially of fortified cities and castles, Jud. 8 : 9; used of *castles* themselves, 1 Ch. 27 : 25; elsewhere *watchtowers*, 2 Ki. 9 : 17; of a vineyard, Isa. 5 : 2. Metaph. used of powerful and strong men, Isa. 30 : 25; 2 : 15.

(2) *a lofty platform*, Neh. 8 : 4.

(3) *a bed* in a garden, *rising* up and *higher* in the middle. Cant. 5 : 13, 'thy cheeks (are...like) to beds of balsam.'

(4) in some pr. n. it is *a town fortified with a tower*—

(*a*) *Migdal-el*, 'tower of God,' Josh. 19 : 38.

(*b*) *Migdal-gad*, 'tower of Gad,' Josh. 15 : 37.

(*c*) מִגְדַּל עֵדֶר 'tower of the flock,' *tower of Edar*, a village near Bethlehem, Gen. 35 : 21; hence used for Bethlehem itself, and fig. for the royal stock of David, Mic. 4 : 8.

מִגְדָּנוֹת

plur. f. (from מָגַד), *precious things*, Gen. 24 : 53; Ezr. 1 : 6; 2 Ch. 21 : 3.

מָגוֹג

Magog, pr. n. of a son of Japhet,

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Gen. 10:2; also of a region, and a great and powerful people (Eze. chap. 38, 39), inhabiting the north. Their king is called גּוֹג. The Arabs call them *Yajúj* and *Majúj*; in the same manner are joined *Chin* and *Machin*, i. e. the Chinese; the syllable *ma* in these names denoting *place, region.*

מָגוֹר

m. (from גּוּר), *fear, dread*, Ps. 31:14; Jer. 6:25; Lam. 2:22.

מָגוּר

m. (from גּוּר).—(1) pl. *wanderings*, sojourning in foreign lands; Gen. 17:8, 'the land in which thou sojournest,' art a stranger. Sometimes used of human life, in which man remains, like a guest, for a shorter time than he wishes, Gen. 47:9; Ps. 119:54.

(2) *an abode*, Ps. 55:16.

מְגוֹרָה

f. *fear*, Pro. 10:24.

מְגוּרָה

f.—(1) *fear*, also *what is feared*; plur. Isa. 66:4; Ps. 34:5, from גּוּר No. 2.

(2) *barn, storehouse*, Hag. 2:19, from גּוּר No. 3.

מַגּוֹזֵרָה

f. *an axe*, 2 Sa. 12:31, from גָּזַר.

מַגָּל

m. *a sickle, reaping-hook*, Jer. 50:16; Joel 4:13, from גָּלַל.

מְגִלָּה

f. (from גָּלַל), *a volume, a book rolled together*, as was the ancient custom, Jer. 36:14; Ps. 40:8, 'the volume of the book;' κατ' ἐξοχήν the book of the law.

מְגִלָּה

Ch. id. Ezr. 6:2.

מְגַמָּה

f. (from גָּמַם), *a crowd, band, forces*; found once Hab. 1:9, used of the Chaldee invaders, 'the crowd of their faces looks straight on.'

מָגַן

not used in Kal.

Piel, TO GIVE, TO DELIVER, Gen. 14:20; Pro. 4:9; also *to make any one any thing*, Hos. 11:8.

מָגֵן

com. (f. 1 Ki. 10:17); prop. part. Hiph. from גָּנַן, *a shield*, Jud. 5:8; 2 Sa. 1:21; אִישׁ מָגֵן an armed man, Pro. 6:11. Metaph.—(*a*) of God as a protector, Gen. 15:1; Ps. 7:11, 'my shield is with God,' i. e. God as it were holds my shield, protects me with a shield.—(*b*) מָגְנֵי אֶרֶץ 'the shields of the land;' poet. for the princes, protecting the citizens with force of arms, Ps. 47:10.

מְגִנָּה

f. *a covering* (from גָּנַן); once Lam. 3:65, 'covering of the heart,' i. e. hardening, obstinacy. Kimchi rightly compared *fatness of heart*, Isa. 6:10.

מְגֵעָרַת

f. (from גָּעַר) *the rebuke, curse* (of God) fatal to mortals, Deut. 28:20.

מַגֵּפָה

f. (from נָגַף).—(1) *slaughter* in battle, 1 Sa. 4:17.

(2) *a plague* sent from God, Ex. 9:14; especially used of pestilential and fatal disorders, Num. 14:37; 1 Sa. 6:4.

מַגְפִּיעָשׁ

perhaps מַגְפִּיאָשׁ 'killer of moths,' *Magpiash*, Neh. 10:21.

מָגַר

TO CAST BEFORE, TO DELIVER OVER; once particip. pass. Eze. 21:17, 'cast before,' i. e. 'delivered to the sword.'

Piel, *to cast before, to throw down*, Ps. 89:45.

מְגַר

Ch. Pael, *to cast before, to throw down*, Ezr. 6:12.

מְגֵרָה

f. (from גָּרַר), *a saw*, 2 Sa. 12:31; 1 Ki. 7:9.

מִגְרוֹן

'a precipitous place,' from מָגַר, *Migron*, 1 Sa. 14:2; Isa. 10:28.

מִגְרָעוֹת

pl. f. (from גָּרַע), *contractions, drawings in, diminutions* of a wall, 1 Ki. 6:6.

מֶגְרָפָה

f. *a clod of earth*, which is removed with a spade or other like instrument; (from גָּרַף). Joel 1:17, 'the grains are dried up under their clods,' by which words the utmost drought is described.

מִגְרָשׁ

m.—(1) inf. of a Chaldee form of גָּרַשׁ No. 2, Eze. 36:5.

(2) a place to which cattle *is driven forth* to feed, *pasture* (from גָּרַשׁ No. 4), 1 Ch. 5:16; specially the open space around the towns of the Levites, Num. 35:2; Josh. 21:11; whence these towns are called, 1 Ch. 13:2, עָרֵי מִגְרָשִׁים.

(3) any *open space* surrounding a city or building, Eze. 45:2. Plur. מִגְרָשִׁים, once מִגְרָשׁוֹת Eze. 27:28.

מַד

with suff. מִדִּי Ps. 109:18; and מִדְּךָ Job 11:9; plur. מִדִּים Jud. 3:16; and מִדִּין Jud. 5:10.

(1) *a garment*, from being spread

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out (see מָדַד), Ps. 109 : 18; also *carpet* on which the more noble sit; Jud. 5 : 10.

(2) *a measure* (from מָדַד No. 2), Job 11 : 9; Jer. 13 : 25, 'the portion measured out to thee.'

מִדְבָּח

Ch. *an altar*, Ezr. 7 : 17; from דָּבַח.

מִדְבָּר

m.—(1) an uninhabited plain country, *fit for feeding flocks*, not desert, *a pasture*, from דָּבַר No. 2, to lead to pasture. Joel 2 : 22, 'the pastures of the plain are flourishing.' Jer. 23 : 10, 'the pastures of the plain dry up.' Isa. 42 : 11, 'the plain and its cities shall rejoice.' More often it is—

(2) *a sterile, sandy country*, Isa. 32 : 15; Jer. 4 : 11; Joel 2 : 3; with the art. always *the desert of Arabia*, Gen. 14 : 6; Ex. 3 : 1. Metaph. Hos. 2 : 5, 'I have made her as a desert,' i. e. most bare, I have deprived her of every thing. Jer. 2 : 31, 'was I a desert to Israel?' have I commanded them to worship me for nothing? Also used of a country forcibly laid waste, Isa. 14 : 17.

(3) poetically the instrument of speech (from דָּבַר to speak), *the mouth*. Cant. 4 : 33, 'thy mouth is pleasant.'

מָדַד

(1) *to stretch out, to extena.*

(2) *to measure*. Properly with a line stretched out, Eze. 40 : 5; hence also used of measures of quantity, Ruth 3 : 15. Metaph. Isa. 65 : 7, 'I will measure their deeds into their bosom,' i. e. I will repay to them what they deserve.

Niphal, pass. of No. 2, Jer. 31 : 37; 33 : 22.

Piel, i. q. Kal No. 2, 2 Sa. 8 : 2. Ps. 60 : 8, 'I will mete out the valley of Succoth,' i. e. I will measure it to my victorious soldiers, who shall be the new settlers therein. (See מְדַד.)

Poel, id. Here some refer Hab. 3 : 6, '(God) measures the earth with his eyes,' surveys it. But LXX. and Ch. render it, *he shaketh the earth*, from מוּד.

Hithpoel, *to stretch oneself out*, 1 Ki. 17 : 21.

מְדַד

m. *flight*, from נָדַד. Job 7 : 4, 'when I lie down, I say, when shall I arise? and (when) shall be the flight of the night?' Or מְדַד is pret. Piel from מָדַד in an intrans. and intensitive sense, *the night is extended.*

מָדָה

to extend, to measure, a root not used as a verb.

מִדָּה

fem. (from מָדַד) — (1) *extension, length*. אִישׁ מִדָּה a man of tall stature, 1 Ch. 11 : 23. Jer. 22 : 14, בֵּית מִדּוֹת 'a large (ample) house.'

(2) *measure*, Ex. 26 : 2, 8. חֶבֶל מִדָּה a measuring cord, Zech. 2 : 5.

(3) *a garment*, plur. Ps. 133 : 2.

(4) *tribute*, Neh. 5 : 4.

מִדָּה

f. Ch. *tribute*, as if what is *measured*, Ezr. 4 : 20; for which (by resolving Dag. forte) מִנְדָּה Ezr. 4 : 13.

מַדְהֵבָה

Isa. 14 : 4, if this be the true reading, denom. from Aram. דְּהַב, *gold*; formed in the manner of a part. Hiph. f., prop. *gold making*, i. e. *exactress of gold*; or *heap, storehouse of gold*, so that מ formative may indicate place, but I prefer the former explanation. Most of the ancient versions have taken it differently, and have expressed מַדְהֵבָה

מדחה

oppression, which ought, perhaps, to be placed in the text.

מָדָו

m. *a garment*, 2 Sa. 10 : 4; 1 Ch. 19 : 4, from עָדָה.

מַדָּוֶה

m. (from דָּוָה) *disease*, Deut. 7 : 15; 28 : 60.

מַדּוּחִים

m. pl. *seductions*, Lam. 2 : 14, from נָדַח.

I. מָדוֹן

m. pl. מְדָנִים (from דִּין).—(1) *contention, strife*, Pro. 15 : 18; *that which is contended for*, Ps. 80 : 7.

(2) *Madon*, Josh. 11 : 1; 12 : 19.

II. מָדוֹן

m. (from מָדַד), *extension, tallness*, 2 Sa. 21 : 20 קרי אִישׁ מָדוֹן a tall man; כתיב should be read מִדִּין, with the same meaning.

מַדּוּעַ

(contr. from מָה יָדוּעַ *what is taught?* i. q. for what reason?) adv. *why, wherefore?* Josh. 17 : 14; used in an oblique interrogation, Ex. 3 : 3.—Job 21 : 4, 'do I complain of man, or why should I not be impatient?'

מְדוֹר

Ch. (from דּוּר) *habitation*, Dan. 4 : 22, 29; 5 : 21.

מְדוּרָה

f. *a pile for burning*, i. q. דּוּר No. 3, Eze. 24 : 9; Isa. 30 : 33.

מְדוּשָׁה

f. (from דּוּשׁ) prop. *threshing*, as a concr. *what is threshed*, metaph. used of a people oppressed, Isa. 21 : 10.

מַדָּחָה

m. *throwing down, ruin*, Pro. 26 : 28, from דָּחָה.

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מַדְחֵפוֹת

pl. f. (from דָּחַף) *impelling;* hence *falls,* Ps. 140 : 12.

מָדַי

f. (Isa. 21 : 2) *Media,* Gen. 10 : 2; Est. 1 : 3; and the *Medes,* Isa. 13 : 17; Dan. 9 : 1. Gent. noun מָדִי *a Mede,* Dan. 11 : 1.

מָדָי

Ch. id. *Media,* Ezr. 6 : 2. Gentile noun emphat. מָדָאָה כתיב, מָדָיָא *a Mede,* Dan. 6 : 1.

מַדַּי

(contr. from מַיְדַּי) *what is sufficient,* 2 Ch. 30 : 3.

מְדַי see מַדַּי

מִדְיָן

m.—(1) *strife, contention* (from דִּין), pl. מִדְיָנִים Pro. 18 : 18; 19 : 13, קרי, where כתיב has מְדוֹנִים. See מָדוֹן.

(2) *Midian,* Gen. 25 : 2; Ex. 3 : 1; Jud. 6—8. The gentile noun is מִדְיָנִי *a Midianite,* Num. 10 : 29; pl. Gen. 37 : 28; f. Num. 25 : 15.

מִדִּין

'measures,' *Middin,* Josh. 15 : 61.

מְדִינָה

fem. (from דִּין) prop. *judgment, jurisdiction;* hence—

(1) *a province,* allotted to the jurisdiction of a prefect or viceroy, Est. 1 : 1; בְּנֵי הַמְּדִינָה Ezr. 2 : 1, inhabitants of provinces.

(2) *a country, a land,* Dan. 11 : 24; Lam. 1 : 1.

מְדִינָה

f. Ch.—(1) *a province,* Dan. 3 : 2, 3.

(2) *land, country,* Dan. 2 : 48; Ezr. 5 : 8.

מַדֵּכָה

a mortar, Num. 11 : 8, from דָּכַךְ.

מַדְמֵן

'dunghill,' *Madmen,* Jer. 48 : 2.

מַדְמֵנָה

f.—(1) i. q. דֹּמֶן *dunghill,* Isa. 25 : 10.

(2) *Madmenah,* Isa. 10 : 31.

מַדְמַנָּה

'dunghill,' *Madmannah,* Josh. 15 : 31.

מָדֹן

(from דִּין).—(1) *strife, contention,* only in pl. Pro. 6 : 14, 19; 10 : 12.

(2) *Medan,* Gen. 25 : 2.

מִדְנִי

gentile noun, only in pl. *Midianites,* Gen. 37 : 36, comp. verse 28.

מַדָּע and מַדַּע

(from יָדַע.)

(1) *knowledge,* 2 Ch. 1 : 10; Dan. 1 : 4, 17.

(2) *the mind, the soul,* Ecc. 10 : 20, 'even in thy mind curse not the king.'

מוֹדָע see מֹדָע

מַדְקְרוֹת

pl. f. (from דָּקַר) *piercings* (of the sword), Pro. 12 : 18.

מָדָר

Ch. (from דּוּר) *habitation,* Dan. 2 : 11.

מַדְרֵגָה

fem. *a steep mountain,* which one has to ascend *by steps,* from דָּרַג; Cant. 2 : 14; Eze. 38 : 20.

מִדְרָךְ

m. (from דָּרַךְ) *a place which is trodden,* Deut. 2 : 5.

מִדְרָשׁ

m. (from דָּרַשׁ), *a commentary.* 2 Ch. 24 : 27, 'the commentary of (or on) the book of the kings,' i. e. an historical commentary containing supplements. 2 Ch. 13 : 22.

מִדְרֹשָׁה see מְדֹרָשָׁה

מְדָתָא

with the art. הַמְּדָתָא pr. n. (Pers.) of the father of Haman, Est. 3 : 1.

מָ, מַ, מָה, מַה, מַה־, מָה־, מָה

(A)—(1) interrog. pron. WHAT, in a direct interrogation, Gen. 4 : 10, 'what hast thou done?' Also in oblique interrogation; 1 Ki. 14 : 3, 'he will declare to thee what shall be to the child.'

(*a*) it is placed after in the genitive, Jer. 8 : 9, 'the wisdom of what (thing) is in them?'

(*b*) it is put before substantives regarded as in the genitive, as 'what of profit?' Ps. 30 : 10; also followed by a plur. 1 Ki. 9 : 13, 'what cities (are) these?'—(*c*) מַה־לְּךָ 'what to thee?' i. e. what willest thou? Jud. 1 : 14; Isa. 22 : 1.—(*d*) מַה־לִּי וָלָךְ 'what (is) to me and thee?' i. e. what have I to do with thee? Jud. 11 : 12; without the copula, Jer. 2 : 18; and followed by אֶת Jer. 23 : 28, 'what (is) the chaff with the wheat?' what likeness have they?

(2) indefinite pron., *anything, something, whatever.* Pro. 9 : 13, 'he doth not care for anything.' 2 Sa. 18 : 22, 'whatever there is, let me run.' Followed by שֶׁ *that which,* Ecc. 1 : 9; 3 : 15. Hence as—

(3) relat. pron. Jud. 9 : 24, 'what you have seen me do.' Num. 23 : 3, 'what thing he sheweth me I will declare to thee.'

(B) adv. of interrogation—(1) *wherefore? why?* Ex. 14 : 15, 'why criest thou to me?' Ps. 42 : 12.

(2) *how, how much,* in admiration. Gen. 28 : 17, 'how dreadful is this place!' Ps. 8 : 2. Ps. 119 : 97, 'O

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how (how greatly) I love thy law!' Iron. Job 26 : 2.

(3) *how? in what manner?* Gen. 44 : 16, 'how shall we justify ourselves?'

(C) There are several examples in which מָה of extenuation and reproach has nearly a negative power. Job 16 : 6, 'if I speak, my sorrow is not assuaged; and if I forbear, what goeth from me?' i. e. even so *nothing* of my sorrow goeth from me; Pro. 20 : 24, 'and man, how doth he know his way?' i. e. he does not know it. Cant. 8 : 4, 'why awake ye... my beloved?' i. e. do not awake.

With prepositions—

(1) בַּמָּה, בָּמָּה prop. *in what?* Ex. 22 : 26; *in what thing?* Gen. 15 : 8. —(*a*) *for what* (price)? Isa. 2 : 22, 'at what price shall he be reckoned?' i. e. he is worth little, or nothing.—(*b*) *on what account? why?* 2 Ch. 7 : 21.—(*c*) *how? in what way? by what means?* Jud. 16 : 5.

(2) כַּמָּה pr. *as what?* to what thing to be compared? It is applied—(*a*) to space, *how great?* Zech. 2 : 6, 'how great is its breadth?' also, *how long?* Ps. 35 : 17.—(*b*) to number, *how many?* Gen. 47 : 8; 1 Ki. 22 : 16, 'how many times?' Used also in an exclamation, Zech. 7 : 3, 'how many are now the years!' for, now so many years; also, *how often?* Ps. 78 : 40; Job 21 : 17 (where *how often* is for *seldom*).

(3) לָמָּה (Milêl, for לְמָה), and לָמָּה (Milra); three times לָמָּה. — (*a*) *wherefore? why?* Gen. 4 : 6; 12 : 18; emphat. לָמָּה זֶּה *why then?* Gen. 25 : 22, 'why then am I?' why do I exist? the expression of an impatient woman. Dan. 10 : 20.—(*b*) Sometimes it passes over to a *negative* sense, *lest, lest perhaps;* Ecc. 5 : 5, 'wherefore should God be angry because of thy voice?' for *lest* God be angry. To the Syr. לְמָא answers לְמָה Cant. 1 : 7; and אֲשֶׁר לָמָּה Dan. 1 : 10, 'for I am afraid of my lord the king, lest he see.'

(4) לְמָה *on account of* (that) *which, because that.* Once, 1 Ch. 15 : 13, לְמָה בָרִאשֹׁנָה for לְמָה בָּרִאשֹׁנָה 'because that from the beginning.'

(5) עַד־מָה, *how long,* Ps. 74 : 9; Num. 24 : 22.

(6) עַל־מָה prop. *upon what?* Isa. 1 : 5; hence, *wherefore? why?* Num. 22 : 32; in oblique interrogation, Job 10 : 2.

As to the use of the various forms —(*a*) מָה is found *every where* in pause, also before א and ר, Zech. 1 : 9; Jud. 9 : 48; more rarely before הָ Josh. 4 : 6; הַ Josh. 22 : 16; הֶ Gen. 21 : 29; הָ 1 Ki. 9 : 13; also עָ 2 Ki. 8 : 13; עַ Gen. 31 : 32.—(*b*) מַה, before letters which are not gutturals, followed by Dag. forte conjunctive, Jud. 1 : 14; before the harsher gutturals, as ה, with Dag. occult, Num. 16 : 11.—(*c*) sometimes מָה, followed by Dag. coalesces with the next word, as מַלָּכֶם for מָה לָּכֶם Isa. 3 : 15; and followed by a guttural, מָהֵם for מָה הֵם Eze. 8 : 6.—(*d*) מָה is put, followed by the letters ה, ע, ח, with Kametz, Ps. 39 : 5; 89 : 48; also before letters not gutturals, 2 Ki. 1 : 7; Ps. 4 : 3; also with prefixes, 1 Sa. 1 : 8; 1 Ki. 22 : 16; Ex. 22 : 26.

מָה

once מָא, Ch.—(1) *what?* Dan. 4 : 32.

(2) *whatever,* Dan. 2 : 22; 4 : 32. מָה דִי *what* it is *that, that which,* Dan. 2 : 28.

כְּמָה *how! how much!* Dan. 3 : 33; לְמָה *wherefore?* used dissuasively; hence *lest,* Ezr. 4 : 22; דִי לְמָה id. 7 : 23.

מַהֲלָאֲל

מַהֲמָה or מָהַמָּה

not used in Kal; prob. TO DENY, TO REFUSE.

Hithpalpel, *to delay, to linger* (pr. to refuse, to turn back), Gen. 19 . 16; Ex. 12 : 39; Hab. 2 : 3.

מְהוּמָה

f. (from הוּם), *commotion, disturbance,* Isa. 22 : 5. מְהוּמַת־מָוֶת deadly disturbance, 1 Sa. 5 : 9, 11. Pro. 15 : 16.

מְהוּמָן

i. q. Syr. מְהֵימָן 'faithful;' also, 'eunuch,' as being a faithful servant, from אָמַן *Mehuman,* Est. 1 : 10.

מְהֵיטַבְאֵל

'whom God benefits,' a Ch. form for מְיֵטַב אֵל, *Mehetabel, Mehetabeel.*

מָהִיר

m. *quick;* hence *prompt, apt* in business, *skilful,* Pro. 22 : 29; Isa. 16 : 5. Root מָהַר.

מָהַל

i. q. Ch., TO CUT OFF, TO PRUNE; figuratively, *to adulterate,* to spoil, to mix *wine* with water, Isa. 1 : 22.

מַהֲלָךְ

masc. (from הָלַךְ) — (1) *a way, journey,* Neh. 2 : 6; Jon. 3 : 3, 4.

(2) *a walk, a place for walking,* Eze. 42 : 4.—(Zech. 3 : 7, part. Hiph.)

מַהֲלָל

m. (from הָלַל), *praise, thanksgiving.* Pro. 27 : 21, 'as the fining pot (is) to silver, so (let) a man (be) to the mouth that praises him;' i. e. let him diligently examine the praise.

מַהֲלַלְאֵל

'praise of God,' *Mahalaleel.*

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מַהֲלָמוֹת

pl. f. *strokes, stripes*, Pro. 18 : 6; from הָלַם.

מַהֲמֹרוֹת

pl. f. Ps. 140 : 11, *streams, whirlpools*, from הָמַר.

מַהְפֵּכָה

fem. (from הָפַךְ), *overturning, overthrow*, Deut. 29 : 22; like verbals taking an accusative. Isa. 13 : 19, 'like the overthrow of Sodom by God.'

מַהְפֶּכֶת

f. (from הָפַךְ), pr. *twisting, distortion*, i. e. *the stocks*; Jer. 20 : 2. 2 Ch. 16 : 10, 'the house of the stocks,' a prison.

I. מָהַר

(1) TO HASTEN, in Kal once, Ps. 16 : 4.

(2) *to be quick, skilful* in any art or business.

Piel—(1) *to hasten*—(*a*) *to quicken*, Isa. 5 : 19, *to bring quickly*. Gen. 18 : 6, 'bring quickly three seahs of flour.'—(*b*) followed by a finite verb, *to do* any thing *quickly*; Gen. 19 : 22, 'make haste, escape,' i. q. escape quickly; followed by an infinitive or gerund, Gen. 27 : 20, 'how then hast thou found it so quickly?' מַהֵר adv. *quickly*, Jud. 2 : 17; Ps. 79 : 8.

(2) *to be prompt, apt* in any thing, Isa. 32 : 4.

Niphal, properly *to be precipitate*. Job 5 : 13, 'the counsel of the cunning is headlong,' i.e. being hastily executed it is frustrated. Part.—(1) *headlong, rash*, Isa. 32 : 4.—(2) *impetuous*, rushing on precipitately; Hab. 1 : 6.—(3) *timid*, precipitate in flight, Isa. 35 : 4.

II. מָהַר

TO BUY, specially a wife, Ex. 22 : 15.

מַהֵר

adj. *hastening*, Zeph. 1 : 14.

מֹהַר

m. *a price* paid for a wife to her parents, Gen. 34 : 12; Ex. 22 : 16; 1 Sa. 18 : 25.

מְהֵרָה

fem. *hastening, celerity*, Ps. 147 : 15; Ecc. 4 : 12; adv. *quickly, speedily*, Num. 17 : 11; Deut. 11 : 17.

מַהֲרַי

'impetuous,' *Maharai*, 2 Sa. 23 : 28.

מַהֲתַלּוֹת

plur. f. (from הָתַל) *deceitful things*, Isa. 30 : 10.

I. מוֹ

properly i. q. מָה *what*, (that) *which*, pleon. joined to prepositions בְּמוֹ, כְּמוֹ, לְמוֹ. As to בְּמוֹ and לְמוֹ see in their respective places; כְּמוֹ poetically used for *in*, Ps. 11 : 2; *into*, Job 37 : 8; *through*, Job 16 : 4, 5.

II. מוֹ

i. q. מַי *water*, from מוּא. Job 9 : 30 (כתיב).

מוּא

an unused root; *to flow*.

מוֹאָב

'water,' i. e. 'seed,' 'progeny of a father,' *Moab*, *Moabites*, and *the land of Moab*, (people m., Jer. 48 : 11; region fem., Jer. 48 : 4). Gent. noun מוֹאָבִי f. מוֹאֲבִיָּה, מוֹאֲבִית.

מוּאל see מוּל

מוֹבָא

m. *entrance*, Eze. 43 : 11 and 2 Sa. 3 : 25 in קרי for מָבוֹא, to correspond with מוֹצָא.

מוּג

(1) TO FLOW, TO FLOW DOWN, TO MELT. Figuratively *to be dissolved* with fear and alarm, Eze. 21 : 20; Ps. 46 : 7; Am. 9 : 5.

(2) transit. *to dissolve* any one, i. e. *to cause to pine and perish*, Isa. 64 : 6.

Niphal, *to melt away* (used of a host), 1 Sa. 14 : 16. Figuratively *to melt* with fear and alarm, Ex. 15 : 15; Josh. 2 : 9.

Pilel, *to cause to flow down, to soften*, e.g. arid ground with showers, Ps. 65 : 11. Metaph. Job 30 : 22 תָּמֵג, 'thou hast dissolved my welfare;' כתיב, 'thou hast dissolved me (and) terrified (me).'

Hithpalpel, *to flow down, to melt*, Am. 9 : 13, 'all the hills shall flow down,' shall all, as it were, dissolve into wine and oil. Figuratively *to melt* with fear and alarm, Nah. 1 : 5.

מוּד

an unused root. Arab. ماد Med. Ye, *to be moved, agitated*, e. g. used of an earthquake. The verb itself in Pilel is perhaps found, Hab. 3 : 6, '(God) standeth and moveth the earth.' But see מָדַד.

מֹדָע, מוֹדָע

m. (from יָדַע) Pro. 7 : 4, and מוֹדַע Ruth 2 : 1 קרי, *familiarity, acquaintanceship*, and concr. *an acquaintance, a friend*.

מֹדַעַת

fem. id. Ruth 3 : 2.

מוֹט

TO TOTTER, TO SHAKE, used of the mountains, Ps. 46 : 3; of a land or kingdom, Ps. 46 : 7; of individual persons, Pro. 25 : 26; Deut. 32 : 35. —Lev. 25 : 35, 'if thy brother be poor, and his hand totter with thee,' i. e. if ruin, as it were, threaten him.

Niphal, *to totter, to shake*, e. g. used of the earth, Ps. 82 : 5; of an

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intrepid unwavering person, Ps. 10: 6; 21: 8, *he does not totter*, he is firm, intrepid.

Hiphil, *to cause to totter*, or *come down, to cause to fall upon*, Ps. 55: 4; 140: 11 נהכיד.

Hithpoel i. q. Kal and Niphal, Isa. 24: 19.

מוֹט

m.—(1) *a tottering*, Ps. 66: 9; 121: 3.

(2) *a bar* for carrying any thing on, so called from being shaken, Num. 13: 23; also *a frame* for bearing, Num. 4: 10.

(3) *a yoke*, Nah. 1: 13.

מוֹטָה

f.—(1) *a bar, staff*, 1 Ch. 15: 15. Lev. 26: 13, 'bars of a yoke;' a bent piece of wood put round the neck of a bull, with the two ends fastened to a wooden yoke.

(2) *a yoke* itself, Jer. 27: 2; Eze. 30: 18. Metaph. Isa. 58: 6.

מוּךְ

TO PINE AWAY; specially, to be brought to poverty, Lev. 25: 25, 35, 39, 47.

מוּל

TO CUT OFF, TO CIRCUMCISE (comp. גָּזַל); Gen. 17: 23; 21: 4; Ex. 12: 44; Josh. 5: 4, 7. Metaph. Deut. 10: 16, 'circumcise therefore the foreskin of your heart,' remove impure things from your mind.

Niphal, *to be circumcised, to circumcise oneself*, Gen. 17: 10; 34: 15. Figuratively, Jer. 4: 4, 'circumcise yourselves to Jehovah,' i. e. put away all wickedness, and consecrate yourselves to Jehovah.

Pilel, *to cut down*. Impers. Ps. 90: 6, 'in the evening it is cut down (man like grass) and withereth.'

Hiphil, *to cut off, destroy* (a people), Ps. 118: 10.

Hithpalel, *to be cut off at the point, blunted* (as arrows); Ps. 58: 8, '(where) he sends his arrows, (they shall be) as if cut off at the point,' i. e. blunted, good for nothing.

מוּל

Deut. 1: 1 מוֹל; Neh. 12: 38 מוּאל; prop. subst. *the front part, front*, but always used as a prep.—(1) *before, in the presence of:* (the etymology is doubtful.) Ex. 18: 19, 'before God.'

(2) *opposite to, over against*, e. g. a city, Deut. 3: 29; a people, Deut. 2: 19; 1 Ki. 7: 5, 'window over against window.'

With prepositions prefixed—(1) אֶלמוּל *towards* any one, 1 Sa. 17: 30; Josh. 8: 33, 'they stood towards mount Gerizim.' Specially אֶלמוּל פְּנֵי prop. *in the face*, or *front of*, 2 Sa. 11: 15, 'set ye Uriah in front of the battle.' לְמוּל adv. *over against*, Neh. 12: 38.

(2) מִמּוּל—(*a*) prop. *from before*, Lev. 5: 8; 2 Sa. 5: 23, 'from before the trees called Baka;' Mic. 2: 8, 'ye pull off the traveller's cloak (prop.) from the face of the garment.'—(*b*) of tarriance in a place; 1 Ki. 7: 39, 'on the south side;' Num. 22: 5, 'and he (the people) is dwelling by my side.' Followed by פְּנֵי *on the fore part, in front* of any thing, Ex. 28: 27.

מוֹלָדָה

'birth,' 'race,' *Moladah*, Josh. 15: 26.

מוֹלֶדֶת

f. (from יָלַד).—(1) *birth, origin*. Est. 2: 10; plur. *nativity, origin*, Eze. 16: 3; אֶרֶץ מוֹלֶדֶת Gen. 11: 28; and simply מוֹלֶדֶת *native land*, Gen. 12: 1.

(2) *progeny, offspring*, children, Gen. 48: 6.

(3) *kindred, family*, Gen. 31: 3; *those of the same nation*, Est. 8: 6.

מוּלָה

f. *circumcision*, Ex. 4: 26; root מוּל.

מוֹלִיד

'begetter.' *Molid*, 1 Ch. 2: 29.

מוּם

(for מָאוּם, מְאוּם, from מָאַם), m. *spot, a stain, blemish*.—(*a*) in a physical sense, Lev. 21: 17; 2 Sa. 14: 25.—(*b*) in a moral sense, Deut. 32: 5.

מִן see מִין

מוּסָב

m. (from סָבַב), *the circuit* (of a house), Eze. 41: 7.

מוֹסָד

(from יָסַד) only pl. מוֹסָדוֹת Jer. 51: 26; constr. מוֹסְדֵי, מוֹסְדוֹת.

(1) *a founding, the act of laying a foundation*, Isa. 40: 21.

(2) *foundations*, e. g. of a building, Jer. 51: 26; of the earth, Pro. 8: 29; of heaven, 2 Sa. 22: 8. Hence *ruins*, Isa. 58: 12.

מוּסָד

m. i. q. מוֹסָד No. 1. Isa. 28: 16, 'a founded foundation,' i. e. firm.

מוּסָדָה

f.—(1) *foundation*, Eze. 41: 8 קְרֵי.

(2) *an appointment* (of God), *a decree*. Isa. 30: 32, 'the rod sent by God.'

מוֹסָךְ

m. (from סָכַךְ), *a* (covered) *portico*, 2 Ki. 16: 18 קְרֵי.

מוֹסֵר

for מֹאסֵר (from אָסַר), only in plural מוֹסְרִים and מוֹסְרוֹת m. *bonds*, specially of a yoke, often metaph., Ps. 2: 3; Isa. 28: 22.

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(2) מוֹסֵר and וֹת– *Mosera, Moseroth.*

מוּסָר

m. (from יָסַר)—(1) *correction* of children by their parents, of nations by kings, of men by God. Pro. 22: 15; 23: 13, 'withhold not correction from a child.' Job 12: 18, 'he looses or dissolves the correction (or discipline) of kings,' i. e. their authority. Job 5: 17. Hos. 5: 2, 'I (will be) a correction to all.'

(2) *admonition, discipline,* especially that which children receive from parents, men from God, Ps. 50: 17; Jer. 2: 30; and hence *example,* Eze. 5: 15.

(3) *instruction, doctrine,* Pro. 1: 2.

מוֹעֵד

m. (from יָעַד), plur. מוֹעֲדִים and מוֹעֲדוֹת (2 Ch. 8: 13).

(1) *a set time.*—(*a*) of *a point of time,* 1 Sa. 13: 8; Gen. 17: 21, 'about this time next year.' Jer. 8: 7, 'the stork knows her times,' to emigrate. Hab. 2: 3, 'the vision belongs to a time (somewhat remote);' spec. a festival day, Isa. 1: 14; Lev. 23: 2; 2 Ch. 8: 13; and thus of *the festival sacrifices,* 2 Ch. 30: 22.—(*b*) of *space of time,* as appointed, defined, Gen. 1: 14; specially of *a year,* Dan. 12: 7.

(2) *an assembly.* Job 30: 23, 'the place of the assemblage of all living,' of Hades; Num. 16: 2, 'called to the assembly;' Isa. 14: 13, 'the mount of the assembly.' אֹהֶל מוֹעֵד 'the tent of the assembly,' is a name often given to the holy tabernacle, Ex. 27: 21.

(3) meton. *a place in which an assembly is held,* Josh. 8: 14. מוֹעֲדֵי אֵל of the temple, Lam. 2: 6. Ps. 74: 8, 'all the holy places of God in the land.'

(4) *an appointed sign, a signal,* Jud. 20: 38.

מוֹעָד

m. (from יָעַד) *an assembly,* poet. of *a troop* of soldiers, Isa. 14: 31.

מוֹעָדָה

f. (from יָעַד) *appointed place of meeting.* Josh. 20: 9, 'cities of refuge.'

מוֹעַדְיָה

'assembly of Jehovah,' *Moadiah.*

מוּעָד see מָעַד

מוּעָף

m. from עוּף, *darkness,* Isa. 8: 23.

מוֹעָצָה

f. (from יָעַץ) only in plur. *counsels,* Ps. 5: 11; Pro. 1: 31, 'they shall be satiated with their counsels' (i. e. with the fruits of them).

מוּעָקָה

f. from עוּק, *a heavy weight,* Ps. 66: 11.

מוֹפֵת

plur. מוֹפְתִים *a miracle, a prodigy.* (I have no doubt it should be referred to יָפָה; and that it properly means *a beautiful,* or *splendid deed,*) Ex. 4: 21; Deut. 6: 22; Jer. 32: 20.

(2) *a sign, a proof,* as of divine protection, Ps. 71: 7; of the divine justice, Deut. 28: 46; often used of the sign given by a prophet, 1 Ki. 13: 3; Deut. 13: 2.

(3) *a sign of a future event, a portent.* Isa. 8: 18, 'behold I and the children whom Jehovah has given me (are) signs and portents in Israel.' Zech. 3: 8, אַנְשֵׁי מוֹפֵת men who in their persons shadow forth future events.

מוּץ

(1) TO PRESS, part. *oppressor,* Isa. 16: 4.

(2) prob. *to separate,* (Arab مَاصَ Med. Ye.)

מֹץ and מוֹץ

m. *chaff, husk,* separated from the grain by winnowing. Isa. 41: 15; Zeph. 2: 2. Ps. 35: 5, 'let them be as chaff before the wind' (blown away by the wind).

מוֹצָא

(from יָצָא) m.

(1) *a going out,* Num. 33: 2; *sunrise,* Ps. 19: 7; the *promulgation* of an edict. Dan. 9: 25.

(2) *the place from which one goes out,* hence *a gate,* Eze. 42: 11; *a fountain* of waters, Isa. 41: 18; *a vein* of silver, Job 28: 1; a place fertile in grass, Job 38: 27; also *the East,* from which the sun goes out, Ps. 75: 7. Ps. 65: 9, 'the rising (outgoing) of the morning and the evening thou makest to rejoice.'

(3) *that which goes out, is produced,* as out of the lips, words, speech, Num. 30: 13; Deut. 23: 24.

(4) *origin, stock,* 1 Ki. 10: 28.

(5) *Moza,* 1 Ch. 8: 36.

מוֹצָאָה

f. pl. מוֹצָאוֹת—(1) *origin, springing,* Mic. 5: 1.

(2) *cloacæ,* where filth is carried away, 2 Ki. 10: 27 קְרִי.

מוּצָק

m. (from יָצַק), *something poured out, cast.* Job 38: 38 (dust which flows together with rain-water); cast metal, 1 Ki. 7: 37.

מוּצַק

m. in pause מוּצָק (from צוּק), *what is narrow.* Job 37: 10, 'the breadth of the waters becomes narrow,' is contracted.

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מוּצָקָה

f. (from יָצַק), *a tube for pouring through*, Zech. 4 : 2.

מוּק

not used in Kal. Arab. מאק Med. Waw, to be light, foolish.

Hiphil, TO MOCK, TO DERIDE, Ps. 73 : 8.

מוֹקֵד

m. (from יָקַד)—(1) *heat, burning*, Isa. 33 : 14.

(2) *dry wood*, faggot, Ps. 102 : 4.

מוֹקְדָה

f. (from יָקַד) *the part of the altar on which the burnt offering was consumed*; perhaps, *heap of fuel*, Lev. 6 : 2.

מוֹקֵשׁ

m. (from יָקַשׁ)—(1) *a noose, a snare*, Am. 3 : 5. Ps. 18 : 6, 'the snares of death.' Once used of an iron ring put through the nostrils of a beast, Job 40 : 24.

(2) metaph. used of a *cause of injury*. Ex. 10 : 7, 'how long shall this man be a snare to us?' i. e. bring us into evil. Deut. 7 : 16.

Plur. ־ִים, once וֹת– Ps. 141 : 9.

מוֹר see מֹר

מוּר

not used in Kal; TO CHANGE, TO EXCHANGE. In Syr. *to buy*.

Hiphil—(1) *to exchange* any thing, Lev. 27 : 33; Ps. 106 : 20; Jer. 2 : 11.

(2) absol. *to change*. Ps. 15 : 4, 'he sweareth and changeth not (sc. his mind);' i. e. does not violate his oath. Ps. 46 : 3, 'we will not fear, though the earth should change (itself),' should perish.

Niphal נָמַר (as if from יָרֵא), *to be hanged*, Jer. 48 : 11.

מוֹרָא

m. (from יָרֵא)—(1) *fear*. Gen. 9 : 2, 'the fear of you.' Also, *reverence*, Mal. 1 : 6.

(2) *that which is feared* or *reverenced*, specially spoken of God, Isa. 8 : 12; Ps. 76 : 12.

(3) *a stupendous* or *wonderful deed*, Deut. 26 : 8. Pl. Deut. 4 : 34.

מוֹרָג

m. Isa. 41 : 15; plur. מוֹרִגִים 2 Sa. 24 : 22; and מֹרָגִים 1 Ch. 21 : 23 (from מָרַג), *a threshing wain*; an instrument for rubbing out corn.

מוֹרָד

m. (from יָרַד)—(1) *a declivity, a country abounding in declivities*, Josh. 7 : 5; 10 : 11.

(2) 1 Ki. 7 : 29, *work hanging down*, pensile work, festoons.

מוֹרֶה

m. root יָרָה—(1) *a shooter, darter, archer*.

(2) *the early rain*, see the root Hiphil.

(3) *one teaching*, Isa. 9 : 14; *a teacher*, in plur. used of prophets, Isa. 30 : 20.—Job 36 : 22, 'behold God (is) great, and we know him (not), who (is) a teacher like him?' i. e. is wise, and has endued us with wisdom?

(4) *Moreh*, Gen. 12 : 6; Deut. 11 : 30. גִּבְעַת הַמּוֹרֶה *the hill of the teacher*, Jud. 7 : 1.

I. מוֹרָה

masc. (from מָרָה), *a razor*, Jud. 13 : 5.

II. מוֹרָה

Ps. 9 : 21 כתיב; i. q. מוֹרָא terror, which is given in קרי.

מוֹרָט

(from יָרַט) m. *destruction*. Isa. 18 : 2, 'a mighty and destructive nation.' Others take מוֹרָט as part. Pual from מָרַט fierce, active.

מוֹרִיָּה see מֹרִיָּה

מוֹרָשׁ

m. (from יָרַשׁ), *possession*, Obad. 17. Job 17 : 11, 'the possessions of my heart,' i. e. my delights, my dearest counsels.

מוֹרָשָׁה

f. id. Ex. 6 : 8; Deut. 33 : 4.

מוֹרֶשֶׁת גַּת

'the possession of the Gittites.' *Moresheth-gath*, Mic. 1 : 14. The gent. noun is מֹרַשְׁתִּי *Morasthite*.

I. מוּשׁ

(1) TO YIELD, TO GIVE WAY, Num. 14 : 44; Josh. 1 : 8; Isa. 22 : 25.

(2) *to remove, to take away*, Zech. 3 : 9.

Hiphil—(1) *to let remove*, i. e. *to let* prey *go*, Nah. 3 : 1; *to withdraw from* any one. Mic. 2 : 3, 'from whom ye shall not remove your necks.'

(2) *to give way*, Ex. 13 : 22; Pro. 17 : 13; Jer. 17 : 8, 'and it shall not cease to bear fruit.'

II. מוּשׁ

TO FEEL, TO TOUCH, Gen. 27 : 21.

Hiphil, id. Ps. 115 : 7, and Jud. 16 : 26 קרי.

מוֹשָׁב

(from יָשַׁב) plur. constr. מוֹשְׁבֵי and מוֹשְׁבוֹת m.—(1) *a seat, place for sitting*, 1 Sa. 20 : 18; Job 29 : 7.

(2) *a sitting down, an assembly* of persons, Ps. 1 : 1; 107 : 32.

(3) *habitation*, Gen. 27 : 39. Ps. 107 : 4, a city of habitation. Meton. —(*a*) time of inhabiting, Ex. 12 : 40.—(*b*) *inhabitants, dwellers*. 2 Sa. 9 : 12.

(4) *the site* (of a city), 2 Ki. 2 : 19.

מוֹשִׁי

prob. for מוֹשִׁיָה 'proved by Jehovah,'

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Mushi, Ex. 6:19; also מֻשִׁי 1 Ch. 6:4. Patron. id. for מוּשִׁי Num. 3:33.

מוֹשְׁכוֹת

f. pl. pr. part. from מָשַׁךְ, *those that draw*, poet. for *cords* with which any one is bound, Job 38:31.

מוֹשָׁעוֹת

pl. f. (from יֶשַׁע) *salvations, deliverances*, Ps. 68:21.

מוּת

pret. מֵתִי, מֵת.—(1) TO DIE. Used of men or beasts, Ex. 11:5; Ecc. 9:4; whether natural, Gen. 5:8; or violent, Ex. 21:12. The cause of death is put with בְּ, Josh. 10:11; Eze. 5:12; and with מִפְּגַי Jer. 38:9. Figuratively, *the heart* is said *to die*, i. e. to fail, 1 Sa. 25:37; *the trunk of a tree*, Job 14:8; *land* which lies untilled, Gen. 47:19. Used ironically, Job 12:2, 'wisdom dies (i. e. is extinguished, perishes) with you.'

(2) *to perish, to be destroyed*, of a state, Am. 2:2.—Part. dying, about to die, Gen. 20:3; dead, Num. 19:11; Gen. 23:4. Pl. of *idols*, Ps. 106:28.

Pilel, *to slay, to kill*, Ps. 34:22; often emphat. *to destroy thoroughly, kill outright*, 1 Sa. 14:13.

Hiphil, id.; Jud. 16:30; 2 Sa. 3:30; often used of death by diseases, famine, etc., Ex. 17:3; Isa. 14:30; whence part. *killers*, prob. angels of death, Job 33:22.

Hophal, *to be slain*, Deut. 21:22; 1 Sa. 19:11.

מָוֶת

m. constr. מוֹת.—(1) *death*, sometimes used as personified (Ps. 49:15). כְּלֵי מָוֶת deadly weapons, Ps. 7:14; שֵׁנַת מָוֶת to sleep the sleep of death, Ps. 13:4. דְּרָכֶיהָ, and אִישׁ־מָוֶת guilty of death, liable to be put to death. Poet. for *the dead*, Isa. 38:18.

(2) *the place* or *abode of the dead*, i. e. *Hades*, Job 28:22; Ps. 9:14, the gates of death, of Hades; Pro. 7:27.

(3) *fatal disease, pestilence*, Jer. 15:2; Job 27:15.

(4) *destruction*, Pro. 11:19; Ex. 10:17.—With ה parag. Ps. 116:15; plur. Eze. 28:10.

מוּת

Ch. id. Ezr. 7:26.

מוֹתָר

m. (from יָתַר).—(1) *abundance*, Pro. 14:13.

(2) *excellence, pre-eminence*, Ecc. 3:19.

מִזְבֵּחַ

pl. מִזְבְּחוֹת, m. (from זָבַח), *an altar*, Lev. 1:9; 2 Ch. 29:22.—(*a*) of burnt offering, or the brazen altar, Ex. 39:39.—(*b*) of incense, or the golden altar, Ex. 30:27. Of altars of idols, Isa. 17:8.

מָזַג

an unused root, *to mix, to mingle*, Arab. and Syr. id.

מֶזֶג

m. *mixed wine*, i. e. spiced, Cant. 7:3.

מָזָה

an unused root, i. q. מָצָה, *to suck*; hence—

מָזֶה

adj. Deut. 32:24, *emaciated*, or *exhausted with hunger*.

מָזָּה

'fear,' 'trepidation,' from מוּז, *Mizzah*.

מָזֶה

(for מְזוּזָה, from זוּז), plur. *cells, barns, storehouses*, Ps. 144:13.

מְזוּזָה

(from זוּז), f. *a door-post*, upon which the hinges turn, Ex. 12:7; Deut. 6:9.

מָזוֹן

m. (from זוּן), *food*, Gen. 45:23.

מָזוֹן

Ch. id. Dan. 4:9.

I. מָזוֹר

m. (from זוּר), *the pressing together, binding up* of a wound; applied to the wounds of the state, Hos. 5:13; Jer. 30:13.

II. מָזוֹר

(from זוּר No. II.), m. *falsehood*; hence, *fraud, insidious dealing*, Obad. 7.

מָזַז

an unused root, Ch. אִתְמְזִמוּ *to flow down, to fear*.

מָזַח

an unused root, probably to gird, to bind with a girdle. Hence—

מִזַּח

Ps. 109:19; Isa. 23:10, and—

מְזִיחַ

m. Job 12:21, *a girdle*, used Isa. loc. cit. of bonds, or of a yoke put on a people.

מַזָּלוֹת

f. pl. pr. *lodging places, inns* (Arab. منزل inn), sc. of the sun. The Hebrews gave this name to the *twelve signs of the Zodiac*, 2 Ki. 23:5. Comp. מַזָּרוֹת.

מִזְלָג

m. (from זָלַג), *a fork*, for laying hold of pieces of flesh and drawing them up, *a flesh-hook*, 1 Sa. 2:13, 14.

מִזְלָגָה

only plur. id. Ex. 27:3; 38:3.

מְזִמָּה

f. (from זָמַם).—(1) *counsel*, Job 42:

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2; especially evil or pernicious, Ps. 10:2; Jer. 23:20; also *a thought*, Ps. 10:4.

(2) i. q. מְזִמּוֹת *counsel, prudence, craftiness*, Pro. 1:4; 8:12; and in a bad sense, *the devising of snares, malice*; Pro. 12:2; 24:8, 'a fraudulent man.'

(3) *wickedness*, Job 21:27; Ps. 139:20.

מִזְמוֹר

m. (from זָמַר), *a song, poem*; only found in the headings of psalms, Ps. 3:1, etc.

מַזְמֵרָה

f. (from זָמַר), *a pruning hook*, pl. Isa. 2:4; Joel 4:10.

מִזְמֶרֶת

only in pl. f. (from זָמַר), *snuffers*, 1 Ki. 7:50; Jer. 52:18.

מְזַעֲר

(from זָעַר), m. *smallness*.—(*a*) of time, 'a very little while,' Isa. 10:25; 29:17.—(*b*) of number, Isa. 24:6, 'few men.'

מָזַר

an unused root, prob. i. q. נָזַר *to be separated*, used of one who is excluded from association with others.

מִזֵּרָה

m. (from זָרָה), *a winnowing fan*, Isa. 30:24; Jer. 15:7.

מַזָּרוֹת

pl. f. Job 38:32; prob. i. q. מַזָּלוֹת *the signs of the Zodiac*; prop. lodgings.

מִזְרָח

(from זָרַח), *the rising of the sun*; always used of *the east*, Ps. 103:12; Josh. 4:19. *Towards the east* is מִזְרָחָה Neh. 12:37; מִזְרַח שָׁמֶשׁ Deut. 4:47; מִמִּזְרָחָה Ex. 27:13; Deut. 4:41.

מְזָרִים

m. pl. Job 37:9; properly part. Pi. of זָרָה *those that scatter*, used of the north winds, which scatter the clouds, and thus used of *the north*.

מִזְרָע

m. (from זָרַע), *place which is sown, field*, Isa. 19:7.

מִזְרָק

m. (from זָרַק), pl. מִים— and וֹת— prop. *the vessel out of which any thing is sprinkled, a bowl*, Num. 7:13; Ex. 38:3; used of a *cup of wine*, Am. 6:6.

מַח

adj. (from מָחַח).—(1) *fat*, specially used of sheep. Ps. 66:15.

(2) *rich, noble*; Isa. 5:17.

מֹחַ

(from מָחַח) *marrow*, Job 21:24.

מָחָא

TO SMITE, TO STRIKE; *to clap* the hands. Ps. 98:8, 'let the rivers clap their hands,' as in exultation, Isa. 55:12.

Piel, id. Eze. 25:6.

מְחָא

Ch. *to smite, to strike*, Dan. 2:34, 35; (מָחָא Dan. 5:19, is from חָחָא).

Pael, id., *to strike* upon one's hand, i. e. *to hinder, restrain*. Dan. 4:32, 'there is none who can strike upon his (God's) hand, and say to him, What doest thou?'

Ithpael, *to be fastened upon* with nails, Ezr. 6:11.

מַחְבֵּא

m. (from חָבָא) *a hiding-place*, Isa. 32:2.

מַחֲבָאִים

m. pl. id., 1 Sa. 23:23.

מַחְבָּרֶת

f. (from חָבַר) *joining* (properly the place where one thing is joined to another), Ex. 26:4; 28:27.

מַחְבְּרוֹת

f. pl. pr. part. Pi. of חָבַר.—(*a*) *beams* of wood used for joining, 2 Ch. 34:11.—(*b*) *cramps*, or *hooks* of iron, 1 Ch. 22:3.

מַחֲבַת

(from חָבַת) for מַחֲבָתָת f. (Eze. 4:3); *a cooking pan*, or *plate*, Lev. 2:5; 1 Ch. 23:29.

מַחֲגֹרֶת

f. (from חָגַר) *a girdle, belt*, Isa. 3:24.

I. מָחָה

The primary meaning is TO STROKE, TO RUB OVER.

(1) *to wipe, off* or *away, to wipe*. Used e. g. of tears, Isa. 25:8; the mouth, Pro. 30:20; something written, Ex. 32:32; sin, i. e. to forgive, Ps. 51:3; Isa. 43:25.

(2) *to destroy* men, Gen. 6:7; any one's name or memory, Ex. 17:14; a city, 2 Ki. 21:13; 'I will destroy (prop. wipe off) Jerusalem as a man wipeth a dish, he wipeth it, and turneth it over.'

Niphal, fut. apoc. יִמַּח Ps. 109:13 (for יִמָּחֶה) *to be blotted out*, Deut. 25:6.

Hiphil, fut. apoc. יָמַח, *to blot out, to destroy*, Neh. 13:14; Pro. 31:3, 'and (give not) thy ways to destroy kings.' The passage is so rendered by those who suppose that a too warlike spirit is here reprehended. I prefer, *to those who corrupt kings*, i. e. harlots.

II. מָחָה

i. q. מָחָא TO STRIKE UPON, *to extend to*, in a geographical sense, Num. 34:11.

III. מָחָה

i. q. מָחַח, TO BE MARROWY, whence—

Piel, *to take out marrow*; Pual, pass. Isa. 25:6, 'fatness unmar-

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rowed,' taken out of a marrowy bone. מְמֻחִים for the common מְמֻחָים.

מְחוֹנָה

f. (from חוּן) *compasses*, Isa. 44 : 13.

מָחוֹז

m. root חוּז, *a refuge*, hence *a port*; once Ps. 107 : 30.

מְחוּיָאֵל and מְחִיָּאֵל

perhaps 'struck by God,' for מְחוּי אֵל, *Mehujael*, Gen. 4 : 18.

מַחֲוִים

1 Ch. 11 : 46, *Mahavite*, gentile noun, whence is not known.

מָחוֹל

m. (from חוּל)—(1) *dance, dancing*, Ps. 30 : 12.
(2) *Mahol*, 1 Ki. 5 : 11.

מְחוֹלָה or מְחֹלָה

f. i. q. מָחוֹל No. 1. Cant. 7 : 1; pl. Ex. 15 : 20.

מַחֲזֶה

m. (from חָזָה) *a vision*, Gen. 15 : 1.

מָחְזֶה

f. (from חָזָה) *a window*, 1 Ki. 7 : 4.

מַחֲזִיאוֹת

'visions,' *Mahazioth*, 1 Ch. 25 : 4.

מָחַח

an unused root, Arab. IV. *to be marrowy* as a bone, *to be fat* as a sheep.

מָחִי

m. (from מָחָה), *a striking*. Eze. 26 : 9, according to the Targ. 'the striking of his battering-rams.'

מְחִידָא

perhaps 'a joining together,' from חוּד, *Mehida*.

I. מְחְיָה

f. (from חָיָה)—(1) *the preserving of life*, Gen. 45 : 5; 2 Ch. 14 : 12.
(2) *food, sustenance*, Jud. 6 :

II. מִחְיָה

f. *indication, sign, mark* (from חָיָה=חָוָה), or *a stroke* (from מָחָה). Lev. 13 : 10, 'and (if there be found) a mark of raw flesh in the tumour.' Lev. 13 : 24, 'and if the mark of burning is a reddish white spot.'

מְחִיר

m. (from מָחַר)—(1) *price* for which any thing *is sold*, Pro. 17 : 16; 2 Sa. 24 : 24; לֹא בְמְחִיר not for price, gratis, Isa. 45 : 13.
(2) *wages, reward* of labour, Mic. 3 : 11; Deut. 23 : 19.
(3) *Mehir*, 1 Ch. 4 : 11.

מַחֲלָה

m. (from חָלָה), *disease*, Pro. 18 : 14.

מַחֲלָה

'disease,' *Mahlah*, Num. 26 : 33; 1 Ch. 7 : 18.

מַחֲלָה

f. *disease*, Ex. 15 : 26.

מְחוֹלָה see מְחוֹלָה

מַחְלוֹן

'sick,' from מַחֲלָה, *Mahlon*, Ruth 1 : 2.

מַחְלִי

id., *Mahli, Mahali*, Ex. 6 : 19; patron. *Mahlites*, Nu. 3 : 33.

מְחִלָּה

f. (from חָלַל), *a cave*, Isa. 2 : 19.

מַחֲלִיִּים

m. pl. (from חָלָה), *diseases*, 2 Ch. 24 : 25.

מַחֲלָף

m. *a slaughter-knife*, once in plur. Ezr. 1 : 9.

מַחֲלָפוֹת

plur. f. (from חָלַף), *plaits of hair*, Jud. 16 : 13, 19.

מַחֲלָצוֹת

plur. f. *splendid*, or *costly* garments, which at home are *put off*, Isa. 3 : 22; Zec. 3 : 4; from חָלַץ Arab. חלצ to put off a garment.

מַחֲלֻקֹת

(from חָלַק.)
(1) *smoothness*, hence *slipping away, flight*, סֶלַע הַמַּחְלֹקוֹת the rock of escapings, 1 Sa. 32 : 28.
(2) *an order, course*, of the priests and Levites, 1 Ch. 27 : 1.

מַחֲלָקָה

Ch. id., plur. Ezr. 6 : 18.

מַחֲלַת

(from חָלָה) *a harp*, or stringed instrument, Ps. 53 : 1; 88 : 1; compare Æth., a song. The signification of singing, in this root, arises from that of soothing.

מַחֲלַת

id., *Mahalath*, Gen. 28 : 9; 2 Ch. 11 : 18; (in some copies מָחֲלַת).

מְחֹלָתִי

Meholathite, gent. n. from אָבֵל מְחוֹלָה 2 Sa. 21 : 8.

מַחֲמָאוֹת

Ps. 55 : 22, is commonly taken as a noun from חֶמְאָה, as though it were *milky words*. More correctly the reading may be מִחֲמָאוֹת or מִחֶמְאוֹת; 'their mouths are smoother than butter.'

מַחְמָד

masc. (from חָמַד).

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(1) *desire*, hence *the object of desire.* 1 Ki. 20 : 6; *the delight* of any one, Isa. 64 : 10. Hos. 9 : 16, 'the delight of their womb,' i. e. their dearest offspring.
(2) *grace, beauty*, Cant. 5 : 16.
(3) *something precious.* Joel 4 : 5; 2 Ch. 36 : 19.

מַחֲמַדִּים

m. (from חָמַד) *precious things*, Lam. 1 : 7; also מחמודים verse 11 כתיב.

מַחְמָל

m. *compassion*, hence *love* or *favour*, also the object thereof, *that to which one's desire is turned.* Eze. 24 : 21, 'that which your soul desires,' or *loves*; from חָמַל.

מַחְמֶצֶת

f. part. Hiph. from חָמֵץ *something leavened.*

מַחֲנֶה

com. from חָנָה.
(1) *a camp*, whether of soldiers, Josh. 6 : 11; or of wandering tribes, Ex. 16 : 13.
(2) *an army* itself, Ex. 14 : 24; *a band* of men, Gen. 50 : 9; also *a herd* of cattle, Gen. 33 : 8.
The plural is formed in three different ways—(*a*) מַחֲנִים *encampments*, Num. 13 : 19; Deut. 23 : 15. —(*b*) מַחֲנוֹת Gen. 32 : 8, 11. 2 Ch. 31 : 2, 'the courts of Jehovah,' in which the priests as it were encamped.—(*c*) מַחֲנִים Cant. 7 : 1, used of the *heavenly host*, or angels.

מַחֲנֵה־דָן

camp of Dan,' *Mahaneh-dan.*

מַחֲנַיִם

'camp,' see מַחֲנֶה, according to Gen. 32 : 3, camps or bands of angels, *Mahanaim.*

מַחֲנָק

masc. (from חָנַק), *strangling*, or, in general, *death*, Job 7 : 15.

מַחְסֶה

and מַחְסֶה (Ps. 46 : 2), m. (from חָסָה) *a refuge*, Isa. 25 : 4; *the person to whom one flees*, used of Jehovah, Ps. 61 : 4.

מַחְסוֹם

m. (from חָסַם), *a muzzle*, with which the mouth *is stopped*, Ps. 39 : 2.

מַחְסוֹר

(from חָסַר) m. *want* of any thing, Pro. 24 : 34. Jud. 19 : 20, 'every thing that thou wantest.' Absol. *need.* Pro. 28 : 27; 21 : 17, אִישׁ מַחְסוֹר 'a needy person.'

מַחְסִיָּה

'whose refuge is Jehovah,' *Maaseiah.*

מָחַץ

(1) TO AGITATE, TO SHAKE, e. g. the foot in blood. Ps. 68 : 24; Num. 24 : 8, 'and he shaketh his arrows,' sc. in blood.
(2) *to shake, to smite*, as any one's head, Ps. 68 : 22; the loins, Deut. 33 : 11. Figuratively, Job 26 : 12, 'by his wisdom he smiteth its (the sea's) pride,' i. e. he restrains its proud waves.

מָחַץ

m. *contusion, wound*, Isa. 30 : 26.

מַחְצֵב

m. (from חָצַב), *a cutting* of stones. 2 Ki. 12 : 13, 'hewn stones.'

מַחֲצָה

f. (from חָצָה) *half*, Num. 31 : 36.

מַחֲצִית

f. (from חָצָה)—(1) *half*, Ex. 30 : 13.
(2) *middle*, Neh. 8 : 3.

מָחַק

TO SMITE IN PIECES, TO DESTROY, Jud. 5 : 26. Arab., Conj. II. to destroy.

מֶחְקָר

m. (from חָקַר), that which is known by *searching, inmost depth*, Ps. 95 : 4.

מָחַר

an unused root.
(1) *to interchange*; whence perhaps מָחָר to-morrow.
(2) *to buy, to sell.* Hence מְחִיר price.

מָחָר

subst. and adv.—(1) *to-morrow.* Jud. 20 : 28; Pro. 27 : 1. לְמָחָר for to-morrow, Num. 11 : 18; also, to-morrow (on the day), Ex. 8 : 6. בָּעֵת מָחָר הַשְּׁלִשִׁית about this time, to-morrow, (or) the third day, 1 Sa. 20 : 12.
(2) *afterwards, in future time*, Ex. 13 : 14; Josh. 4 : 6, 21. בְּיוֹם מָחָר id. Gen. 30 : 33.

מַחֲרָאָה

f. (from חָרָא), *cloaca*, 2 Ki. 10 : 27 כתיב.

מַחֲרֵשָׁה and מַחֲרֶשֶׁת

f. 1 Sa. 13 : 20, two instruments of husbandry, one perhaps *the ploughshare* (from חָרַשׁ), the other *the coulter.* For the pl. of both מַחֲרֵשׁוֹת is used verse 21.

מָחָרָת

f.—(1) *the morrow*, יוֹם הַמָּחֳרָת to-morrow, Num. 11 : 32; hence—
(2) without יוֹם id. *to-morrow*, Jon. 4 : 7; מִמָּחֳרָת the next day, the day after, Gen. 19 : 34; Lev. 23 : 16; Num. 33 : 3.—מִמָּחֳרָתָם 1 Sa. 30 : 17, perhaps adv., like יוֹמָם.

מַחְשַׂף

m. (from חָשַׂף), *a barking, peeling off*; used adverbially, in peeling off, Gen. 30 : 37.

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מַחֲשָׁבָה and מַחֲשֶׁבֶת

f. (from חָשַׁב).

(1) that which any one *meditates, purposes,* or *plots,* i. e. *a counsel, a project,* 2 Sa. 14 : 14; Job 5 : 12; often specially of evil counsels, Gen. 6 : 5; Est. 8 : 3.

(2) *artificial work,* Ex. 31 : 4; 35 : 33.

מַחְשָׁךְ

m. (from חָשַׁךְ), *darkness,* Isa. 29 : 15. Ps. 88 : 19, 'my acquaintances (are) in darkness;' i. e. have withdrawn from my sight.

Pl., *obscure* or *dark places,* Ps. 88 : 7; 74 : 20, 'the secret places of the earth.' Specially of Hades, Ps. 143 : 3.

מַחַת

abbreviated from מַחֲזֶה, 'taking hold,' 'seizing,' *Maheth.*

מַחְתָּה

f. (from חָתָה).—(1) *an implement* or *vessel in which burning coals are taken away* and carried, *a fire pan,* Ex. 27 : 3; 38 : 3.

(2) Ex. 25 : 38; 37 : 23, prob. *snuffers.*

מִחְתָּה

f. (from חָתַת), properly *a breaking;* hence—

(1) *destruction, ruin,* Pro. 10 : 14; 13 : 3.

(2) *consternation, alarm,* Pro. 10 : 15; *terror,* Pro. 21 : 15; Isa. 54 : 14.

מַחְתֶּרֶת

f. (from חָתַר) *the breaking through* of a thief by night, Ex. 22 : 1; Jer. 2 : 34.

מַטֶּה see מַטָּה

מְטָה, מְטָא

Ch.—(1) TO COME TO any person or place, Dan. 6 : 25; 7 : 13.

(2) *to reach to,* Dan. 4 : 8, 17, 19.

(3) *to come,* e. g. time, Dan. 7 : 22, followed by עַל *to come upon* any one, *to happen* to him, Dan. 4 : 21, 25.

מַטְאֲטֵא

m. *broom, besom,* see מְאַטְּאָה under מוּט.

מַטְבֵּחַ

m. (from טָבַח) *slaying, slaughter,* Isa. 14 : 21.

מַטָּה

m. (once f. Mic. 6 : 9), pl. מַטּוֹת Num. 1 : 16; once with suff. מַטֵּיהֶם Hab. 3 : 14.

(1) *a branch, a twig,* so called from the idea of stretching out (from נָטָה), Eze. 19 : 11.

(2) *a rod, a staff,* Ex. 4 : 2; Num. 20 : 9. The phrase, to break the staff of bread, is i. q. to cause a want of bread, i. e. famine, Lev. 26 : 26; Ps. 105 : 16. Specially used of *a sceptre,* Ps. 110 : 2; of a soldier's *spear,* Hab. 3 : 9; of a rod used in chastising, Isa. 9 : 3, 'the rod which smote his back;' Isa. 10 : 5; Eze. 7 : 11, 'violence has risen up to chasten wickedness;' whence used of *the punishment* itself, Mic. 6 : 9.

(3) *a tribe* (prop. *branch*) of the people, only used of Israel, as Num. 1 : 49; Josh. 13 : 29; 1 Ki. 8 : 1, 'the leaders of the tribes.'

מַטָּה

(Milêl) adv. *downward, beneath, below,* Deut. 28 : 43; Pro. 15 : 24. This word has sprung from מָט bending, a low place, with ה local.

(1) לְמַטָּה—(*a*) *downward,* Deut. 28 : 13; Eze. 1 : 27.—(*b*) *below,* 2 Ki. 19 : 30; 1 Ch. 27 : 23, 'of twenty years old and under.' Ezr. 9 : 13, 'below our sin,' less than our sin deserved.

(2) מִלְּמַטָּה *beneath,* Ex. 26 : 24; 27 : 5.

מִטָּה

f. (from נָטָה).

(1) *a bed*—(*a*) for sleeping or sickness, Gen. 47 : 31.—(*b*) such as a person lay on at table, Est. 1 : 6.—(*c*) on which one takes a little rest (sofa), Am. 3 : 12.

(2) *a litter,* Cant. 3 : 7.

(3) *a bier,* 2 Sa. 3 : 31.

מֻטָּה or מֻטֶּה

pl. וֹת– (prop. part. Hoph., from נָטָה).

(1) *extension, expansion,* Isa. 8 : 8.

(2) *turning aside,* or *wresting judgment,* Eze. 9 : 9.

מַטְוֶה

m. (from טָוָה) *something spun,* Ex. 35 : 25.

מְטִיל

m. *a nammered bar* (of iron), once found Job 40 : 18, from—

מָטַל

Arab. *to forge, to hammer,* especially iron.

מַטְמוֹן

(from טָמַן), plur. const. מַטְמֹנֵי—(1) a place where anything is hidden or buried, especially *an underground storehouse* for grain, Jer. 41 : 8.

(2) *a hidden* or *underground store* or *treasure,* Pro. 2 : 4; and *treasure* in general, Gen. 43 : 23.

מַטָּע

(from נָטַע), plur. const. Mic. 1 : 6, m.; *plantation, planting,* Eze. 17 : 7; Isa. 60 : 21; 'a shoot planted by me.'

מַטְעַמִּים

m. pl. (from טָעַם), Gen. 27 : 4; and מַטְעַמּוֹת plur. f. Pro. 23 : 3, 6; *savoury* or *seasoned food.*

מִטְפַּחַת

f. (from טָפַח), Ruth 3 : 15; plur. Isa.

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3:22; *a spreading garment* of women, *a cloak.*

מָטַר

not used in Kal, TO RAIN.

Hiphil, *to rain, to pour down rain,* Gen. 2:5; Isa. 5:6. It is applied to hail, Ex. 9:18; lightnings, Ps. 11:6; fire with sulphur, Gen. 19:24; manna, Ex. 16:4; Job 20:23.

Niphal, *to be watered with rain,* Am. 4:7.

מָטָר

m. pl. const. מִטְרוֹת Job 37:6; *rain,* Ex. 9:33. מְטַר אַרְצֵךְ rain of thy land, i. e. necessary to water thy land, Deut. 28:12; Isa. 30:23.

מַטְרֵד

'pushing forward,' *Matred,* Gen. 36:39.

מַטָּרָה

f. (from נָטַר).—(1) *custody, ward, prison,* Neh. 3:25; Jer. 32:2, 8.

(2) *a mark* (from the Arab. נטר to see, to keep watch); 1 Sa. 20:20; Lam. 3:12 (where, in the Aramæan manner, it is מַטָּרָא).

מַטְרִי

for מַטְרַת יְהוָה 'rain of Jehovah,' *Matri.*

מַי

sing. unused, WATER. The root is מוּא.

Plural מַיִם const. מֵי, and מֵימֵי, with suff. מֵימֶיךָ, with ה local מַיְמָה, Ex. 7:15; 8:16; *waters, water.* It is joined to plural adjectives. מַיִם חַיִּים living water, i. e. gushing forth, Gen. 26:19; Num. 5:17; Ps. 18:17; to verbs both plural, Gen. 7:19; and sing., Gen. 9:15; Num. 19:13, 20. When joined to the name of a town it denotes the water near it. Jud. 5:19; Josh. 15:7; 16:1; Isa. 15:9.

Figuratively מֵי רֹאשׁ water, i. e. juice, of hemlock or poppy, Jer. 8:14; מֵי רַגְלַיִם water of the feet, Isa. 36:12 קרי, a euphemism for *urine;* also aqua viri pro semine genitali. Isa. 48:1, 'who have sprung of the water of Judah,' are descended from him. Poetically *water* affords an image—(*a*) of abundance, Ps. 79:3.—(*b*) of great dangers, Ps. 18:17, 'he drew me out of many waters.' —(*c*) of fear, Josh. 7:5, 'the heart of the people melted and became like water.'—(*d*) lasciviousness is compared to hot water boiling up, Gen. 49:4.

Hence proper names—(*a*) מֵי זָהָב 'water,' i. e. 'splendour of gold;' *Mezahab.*

(*b*) מֵי הַיְרַקּוֹן 'water of yellowness,' *Mejarkon,* Josh. 19:46.

(*c*) מֵי נֶפְתֹּחַ 'waters of opening,' *waters of Nephtoah.*—In others מֵי with a genitive coalesces into one word, as מֵידְבָא.

מִי

pers. pron.—(1) interrog. WHO? of persons. Gen. 24:65, 'who (is) that man?' Ruth 3:9, 'who (art) thou?' Gen. 33:5, 'who (are) these?' Isa. 60:8; in which sense there is said, מִי וְמִי, Ex. 10:8, 'who (are) those who go?' It is rarely applied to things, but so that there be in them the notion of persons. Gen. 33:8, 'who (what) are all those companies with thee?' Jud. 9:28, 'who (are) the Shechemites that we should serve them?' Mic. 1:5, 'who (is) the author of the transgression of Jacob... who (are) the authors of the high places of Judah?'

It is put in the genitive, as בַּת מִי whose daughter? Gen. 24:23, 47; לְמִי *to whom?* Gen. 32:18; (plur.) Ex. 32:24; אֶת מִי *whom?* 1 Sa. 12:3; מִמִּי Eze. 32:19. Jud. 21:8, 'what one of the tribes of Israel?' Specially observe—(*a*) it is also used in an oblique question, Gen. 43:22; 1 Sa. 14:17; 1 Ki. 1:20.—(*b*) an interrogation is intensified by the phrases מִי זֶה, מִי הוּא.—(*c*) a question is often so asked that the sentence almost assumes a negative power; Num. 23:10, 'who has counted the dust of the earth?' i. e. no one has counted; Isa. 53:1, 'who hath believed?' i. e. no one has believed, few have believed. Job 9:12, 'who shall say,' or 'who may say,' for no one will say; 'who knoweth?' for no one knoweth, Ps. 90:11. Also followed by a noun it is used extenuatively, and contemptuously, Jud. 9:28; Ex. 3:11, 'who am I, that I should go to Pharaoh?' for, I am not such a one as can go to Pharaoh.—(*d*) Followed by a fut. it is also often expressive of *a wish;* 2 Sa. 15:4, 'who will set me as judge?' i. e. O that I were made judge! see יִתֵּן.

(2) indefinite, *whoever, whosoever;* Ex. 24:14, 'whoever has a cause let him go to them;' Jud. 7:3; 2 Sa. 18:12, 'take care of the young man every one (of you).' Followed by אֲשֶׁר Ex. 32:33, 'whoever sinneth.'

Some regard מִי adv. to be put for *how? in what way?* But in all the examples the common signification should be retained; Am. 7:2, 5, 'who shall Jacob stand?' for, who is Jacob that he should be able to stand? Isa. 51:19; Ruth 3:16.

מֵידְבָא

'water of rest;' see דִּבְצָא, *Medeba.*

מֵידָד

'love,' from יָדַד, *Medad.*

מֵיטָב

m. (from יָטַב), *the good,* or *best part* of any thing; 1 Sa. 15:9, 'the best

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of the flock;' Gen. 47:6, 'in the best part of the land.'

מִיכָיָה see מִיכָיְהוּ

מִיכָאֵל

'who is like unto God?' *Michael.*

מִיכָהוּ

for מִיכָיְהוּ 'who is like unto Jehovah?' *Micah.*—(1) Mic. 1:1, and Jer. 26:18 קרי, where the כתיב has מִיכָיָהוּ.—(2) 2 Ch. 34:20, for which there is, 2 Ki. 22:12, מִיכָיָה.—(3) and (4) see מִיכָיְהוּ No. 1 and 2.—(5) and (6) see מִיכָיְהוּ No. 1 and 2.

מִיכָיָה

'who is like unto Jehovah?' *Micaiah.*—(1) see מִיכָיְהוּ No. 1, 2.—(2) Neh. 12:35, called מִיכָא Neh. 11:17, 22.—(3) Neh. 12:41.

מִיכָיְהוּ

(id.), *Michaiah.*—(1) 2 Ch. 17:7.—(2) 2 Ch. 13:2.

מִיכְיָהוּ

(id.) *Micah, Micaiah.*—(1) Jud. 17:1, 4; called מִיכָהוּ, verses 5, 8, 9, 10.—(2) 1 Ki. 22:8; 2 Ch. 18:7; also מִיכָה verse 24, and מִיכָהוּ verse 8 כתיב.—(3) Jer. 36:11.

מִיכָל

m.—(1) 2 Sa. 17:20, מִיכַל הַמַּיִם *a little stream of water* (from מָכַל, Arab. to contain a little water, as a well).

(2) *Michal,* 1 Sa. 14:49. This latter appears to be contracted from מִיכָאֵל.

מַי see מַיִם

מִימִין and מִנִּימִין

'from the right hand,' *Mijamin, Miamin,* 1 Ch. 24:9; Neh. 10:8; 12:17, 41.

מִין

an unused root, prob. *to bear an appearance, to pretend.*

מִין

m. *form,* hence *species, kind, sort.* Always in the phrase, 'according to its kind,' Gen. 1:11, 21, 24; Lev. 11:15.

מֵינֶקֶת

nurse, part. Hiph. from יָנַק.

מִיסַךְ

2 Ki. 16:18 כתיב, a very doubtful reading for מִיסָךְ.

מִיפַעַת

Josh. 13:18; Jer. 48:21, and מֵפַעַת Josh. 21:37, 'beauty,' *Mephaath,* כתיב Jer. loc. cit., מִפְעַת.

מִיץ

m. *pressure, squeezing* (from מָצַץ), Pro. 30:33.

מֵישָׁא

'retreat,' from מוּשׁ, *Mesha.*

מִישָׁאֵל

'who (is) that which God is?' Ex. 6:22; Dan. 1:6; Neh. 8:4.

מִישׁוֹר

m. (from יָשַׁר)—(1) *uprightness, justice,* Ps. 45:7; adv. *justly,* Ps. 67:5.

(2) *a plain, a level country,* Isa. 40:4; Ps. 143:10; with art. κατ' ἐξοχήν a plain in the tribe of Reuben, Deut. 3:10.

מֵישַׁךְ

Meshach, Dan. 2:49. Pers. *ovicula.* Lorsbach gives an explanation which is not unsuitable, 'guest of the king.'

מֵישַׁע

'welfare,' *Mesha,* 2 Ki. 3:4.

מֵישָׁע

(id.) *Mesha,* 1 Ch. 2:42.

מֵישָׁר

only in pl. מֵישָׁרִים, more rarely מֵישָׁרִים Pro. 1:3 (from יָשַׁר).

(1) *straightness* of way, hence *happiness,* Isa. 26:7; Pro. 23:31; Cant. 7:10, 'in a straight (way).' Hence—(*a*) *sincerity, probity,* and adv. *sincerely,* Cant. 1:4.—(*b*) *justice* (of a judge), Ps. 99:4; *that which is just,* Pro. 1:3. נְמֵישָׁרִים Ps. 9:9, and מֵישָׁרִים Ps. 58:2, adv. *justly.*

(2) *peace, friendship,* Dan. 11:6.

מֵיתָר

only in pl. i. q. יֶתֶר No. 1, *the string* of a bow, Ps. 21:13; *a cord* of the tabernacle, Num. 3:37.

מַכְאוֹב and מַכְאֹב

m. (from כָּאַב), pl. ־ִים Ps. 32:10, and ־וֹת Isa. 53:3, *pain,* Job 33:19. Metaph., *sorrow,* Ex. 3:7.

מַכְבִּיר

plenty, see גָּבַר Hiph.

מַכְבֵּנָא

'bond,' *Machbenah,* from גָּבַן.

מַכְבַּנַי

perhaps 'clad with a cloak?' from גָּבַן, *Machbanai.* [*Fat one.* F.]

מִכְבָּר

(from נָכַר) m. *network* (of brass), Ex. 27:4; 38:4.

מַכְבֵּר

m. (from נָכַר), *coarse cloth,* 2 Ki. 8:15.

מַכָּה

f. (from נָכָה) pl. מַכּוֹת, more rarely מַכִּים 2 Ki. 8:29; 9:15.

(1) *a smiting, striking,* Deut. 25:3; 2 Ch. 2:9, 'wheat beaten out, or threshed,' but perhaps the reading is corrupted from מַכָּלָה 1 Ki.

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5 : 25. Especially used of *plagues*, Lev. 26 : 21.
(2) *a wound*, 1 Ki. 22 : 35; Isa. 1 : 6.
(3) *slaughter* in battle, Josh. 10 : 10; or wrought by God, 1 Sa. 6 : 19.

מִכְוָה

f. (from כָּוָה) *a place burned* on the body, Lev. 13 : 24, 25, 28.

מָכוֹן

m. (from כּוּן)—(1) *a place* Ezr. 2 : 68; especially used of *the place* (i. e. the habitation, the dwelling) *of God*, Ex. 15 : 17.
(2) *foundation, basis*, Ps. 89 : 15. Plur. Ps. 104 : 5.

מְכוֹנָה and מְכֹנָה

f. with suff. מְכֹנָתָהּ Zech. 5 : 11, pl. מְכֹנוֹת.
(1) *a place*, Ezr. 3 : 3.
(2) *a base*, 1 Ki. 7 : 27—36.
(3) *Mekonah*, Neh. 11 : 28.

מְכוּרָה, מְכֹרָה

Eze. 29 : 14; 16 : 3; 21 : 35, f., *origin, nativity* of any one, properly, digging out, mine, from כָּרָה.

מָכִיר

'sold,' *Machir*, patron. מָכִירִי.

מָכַךְ

prop. TO MELT AWAY, TO PINE, hence *to decay, to be brought low*, Ps. 106 : 43.
Niphal, id. *to decay* (used of a building), Ecc. 10 : 18.
Hophal, Job 24 : 24, 'they decay,' i. e. perish.

מִיכָל see מָכַל

I. מִכְלָה

(from כָּלָה) f. *completion, perfection*, 2 Ch. 4 : 21, 'perfections of gold,' i. e. the most perfect, the purest gold.

II. מִכְלָא, מִכְלָה

(from כָּלָא), *a pen, a fold*, Hab. 3 : 17; plur. Ps. 50 : 9.

מִכְלוֹל

m. (from כָּלַל), *perfection*, especially used of *perfect beauty*. Eze. 23 : 12; 38 : 4, 'perfectly (splendidly) clothed.'

מִכְלָל

m. (from כָּלַל) *that which is perfect, perfection*, Ps. 50 : 2.

מַכְלֻלִים

plural, prop. beauties; hence *beautiful articles of merchandise*, especially *splendid garments*, Eze. 27 : 24.

מַכֹּלֶת

f. *food*, once 1 Ki. 5 : 25; contr. from מַאֲכֹלֶת. Root אָכַל.

מִכְמַנִּים

m. plur. *treasures*; Dan. 11 : 43; from כָּמַן.

מִכְמָס

Ezr. 2 : 27; מִכְמָשׁ 1 Sa. 13 : 2, 5; מִכְמַשׂ Neh. 11 : 31, 'laid up,' 'treasure,' from כָּמַס, *Michmas, Michmash*.

מִכְמֹר

Isa. 51 : 20; and מִכְמוֹר, only in plur. Ps. 141 : 10, m. *the net* of a hunter, from כָּמַר.

מִכְמֶרֶת

Isa. 19 : 8; suff. מִכְמַרְתּוֹ, Hab. 1 : 15; *a fisher's net*, from כָּמַר.

מִכְמָשׂ see מִכְמָס

מִכְמְתָת

perhaps 'hiding place,' see כָּמַת. *Michmetha*, Josh. 16 : 6.

מַכְנַדְבַי

'what (is) like a liberal person' for מָה נְּדִבַי, *Machnadebai*.

מִכְנָס

(from כָּנַס), only in plur. or dual, *breeches* of the priests, so called from concealing their nakedness, Ex. 28 : 42; Lev. 6 : 3; Eze. 44 : 18.

מֶכֶס

m. (from כָּסַס), pr. *number, price*, then *tribute*, Num. 31 : 28, 37—41.

מִכְסָה

f.—(1) *number*, Ex. 12 : 4.
(2) *price* of purchase, Lev. 27 : 23.

מִכְסֶה

m. (from כָּסָה) *a covering* of a tent, Ex. 26 : 14; of the ark, Gen. 8 : 13.

מְכַסֶּה

(prop. part. Piel of כָּסָה)—(1) *a covering*, Isa. 14 : 11, e. g. of a ship, Eze. 27 : 7; hence *a garment*, Isa. 23 : 18.
(2) *caul*, covering the intestines, Lev. 9 : 19; Ex. 29 : 13, 22.

מַכְפֵּלָה

f. 'portion,' 'part,' 'lot,' *Machpelah*, Gen. 23 : 9.

מָכַר

TO SELL, Gen. 37 : 27; Lev. 25 : 25; Am. 2 : 6; specially—(*a*) *to sell* a daughter, i. e. *to betroth* her to any one, Gen. 31 : 15.—(*b*) *to sell a people*, i. e. to deliver into the power of an enemy, Deut. 32 : 30; Jud. 2 : 14.
Niphal—(1) *to be sold*, Lev. 25 : 34; pass. (*b*) Isa. 50 : 1; 52 : 3.
(2) *to sell oneself* as a slave, Lev. 25 : 39.
Hithpael—(1) *to be sold*, Deut. 28 : 68.
(2) *to sell oneself*, i. e. *to give oneself up*, to do evil, 1 Ki. 21 : 20; 2 Ki. 17 : 17.

מֶכֶר

m. witn suff. מִכְרִי.—(1) something *for sale*, Neh. 13 : 16.
(2) *price* of sale, Num. 20 : 19.

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(3) *possession, private property,* Deut. 18 : 8.

מַכָּר

m. (from נָכַר), *an acquaintance, friend,* prop. abstr. friendship, familiarity, 2 Ki. 12 : 6, 8.

מְכֵרָה

m. (from כָּרָה) *a pit,* Zeph. 2 : 9.

מְכֵרָה

f. once plur. מְכֵרוֹת, perhaps *swords,* from piercing through; root נכר; hence, Gen. 49 : 5, 'weapons of outrage (are) their swords.' But we must not contemn the opinion of L. de Dieu, and Ludolf, who translate the word *wicked counsels, devices.*

מִכְרִי

for מִיכָרְיָה 'price of Jehovah,' *Michri.*

מֵכֵרָתִי

Mecherathite, gent. n. from מֵכֵרָה, a place elsewhere unknown, 1 Ch. 11 : 36.

מִכְשׁוֹל

(from כָּשַׁל) m. *that against which any one stumbles, a stumbling block,* Lev. 19 : 14; Isa. 8 : 14, 'a stone of stumbling;' Eze. 3 : 20, 'and I cast a stumbling block before him and he die.' Figuratively—(*a*) *a cause* of the falling of any one, Eze. 18 : 30; Ps. 119 : 165.—(*b*) *incitements to go astray,* Eze. 14 : 3, 'their incitement to sin,' i. e. the images of gods.—(*c*) *offence of mind,* scruple of conscience, 1 Sa. 25 : 31.

מַכְשֵׁלָה

f.—(1) *ruin,* used of a state, Isa. 3 : 6.

(2) *an incitement to sin, offence;* pl. used of idols, Zeph. 1 : 3.

מִכְתָּב

m. (from כָּתַב).—(1) *writing,* Ex. 32 : 16; Deut. 10 : 4.

(2) *something written;* hence—(*a*) *a letter,* 2 Ch. 21 : 12.—(*b*) *a poem,* Isa. 38 : 9.

מִכְתָּה

f. (from כָּתַת) *fracture, breaking,* Isa. 30 : 14.

מִכְתָּם

m. i. q. מִכְתָּב No. 2, *b, something written,* specially *a poem.* It only occurs in the headings of Ps. 16, 56—60, comp. Isa. 38 : 9. Others render מִכְתָּם (as from פָּז gold) a golden or most precious poem.

מַכְתֵּשׁ

m. (from כָּתַשׁ).—(1) *a mortar,* Pro. 27 : 22.

(2) Jud. 15 : 19, prob. *socket* of a tooth.

(3) Zeph. 1 : 11, *Maktesh.*

מָלְאָ and מָלָא

in pret. once מָלְתִּי Job 32 : 18; מָלוּ Eze. 28 : 16.

(1) transit. (pret. once Med. A, Est. 7 : 5), TO FILL, TO MAKE FULL. Specially—(*a*) *to fill,* as anything does a space; with an acc. of place, Gen. 1 : 22, 'fill the waters in the seas;' Jer. 51 : 11, 'fill the shields,' sc. with your bodies; surround yourselves with shields.—(*b*) *to fill a place with any thing,* with two acc., Eze. 8 : 17, 'they have filled the land with violence;' more rarely followed by בְּ, Ex. 16 : 32.—(*c*) with the accusative of the thing which fills, Eze. 32 : 29, 'fill your hand to Jehovah,' sc. with gifts to be offered to him; Est. 7 : 5, 'who is he who has filled his heart (sc. with boldness) to do this?' i. e. who has dared to do this? Job 36 : 17, 'and (if) thou fillest the cause of the wicked,' i. e. fillest up the measure of the sins of the wicked.

(2) intrans. *to be filled, to be full,* Josh. 3 : 15; followed by an acc. Gen. 6 : 13, 'the earth is filled with violence.' Jud. 16 : 27, 'the house was full of men;' followed by מִן Isa. 2 : 6. Specially it is said—(*a*) 'my soul is filled,' used of taking vengeance, Ex. 15 : 9.—(*b*) *to be fulfilled,* or *completed,* used of space of time. Gen. 25 : 24, 'and her time was fulfilled for bearing,' her time to bring forth arrived. 50 : 3, 'so do they fulfil the time of embalming,' i. e. so many days does it continue.

Niphal, *to be filled, to be full,* with an acc. Gen. 6 : 11, 'and the earth was full of violence.' Ex. 1 : 7, 'and the land was filled with them;' also followed by מִן, Eze. 32 : 6; and לְ Hab. 2 : 14. Used of the mind, or desire being filled, Ecc. 6 : 7; of time completed, Ex. 7 : 25. *To be filled with iron, with arms,* used for *to be armed, fenced,* 2 Sa. 23 : 7.

Piel מִלֵּא, more rarely מִלֵּא Jer. 51 : 34; fut. once יְמַלֶּה Job 8 : 21, *to fill, to make full, to fill up.*

(1) with an acc., i. q. Kal No. 1, *c.* Observe—(*a*) *to fill* any one's *hand,* i. e. to deliver the priesthood into his hand, Ex. 28 : 41.—(*b*) *to fill one's hand to Jehovah,* i. e. to offer large gifts, 1 Ch. 29 : 5. Figuratively—(*c*) of time, *to fulfil,* to bring to an end. Gen. 29 : 27, 'fulfil this week,' i. e. finish this week.—(*d*) *to fill up,* or *complete* a number. Ex. 23 : 26, 'I will fill up the number of thy days.' 1 Sa. 18 : 27; 1 Ki. 1 : 14, 'I will fill up (or add to, confirm) thy words.'—(*e*) *to fill, to satisfy* the soul, i. e. the desire, hunger, Job 38 : 39.—(*f*) *to fulfil* a promise, 1 Ki. 8 : 15; a vow, Ps. 20 : 6; a prophecy, 1 Ki. 2 : 27.—(*g*) with another verb, *to do* anything *fully,* i. e. thoroughly. Jer. 4 : 5, 'cry out fully,' i. e. strongly. Also without the verb, to bend a

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bow strongly, Zech. 9 : 13; to follow the Lord fully, i. e. to shew full obedience to him; Num. 14 : 24.

(2) with an acc. of the thing *with which* any thing is filled, for *to pour into, to put into.* Isa. 65 : 11, 'who pour out a drink offering to Fortune,' or fill a cup with a libation in honour of Fortune. So *to fill gems,* for *to insert, set* them in sockets. Ex. 28 : 17. Once absol. 1 Ch. 12 : 15, 'and it (Jordan) filled (its bed with waters) over all its banks.'

(3) with two accus. Ex. 35 : 35, 'he has filled them with wisdom of heart.' More rarely followed by בְּ, Ps. 127 : 5; also, יָד 'to fill one's hand with a bow,' i. e. to take hold of a bow, 2 Ki. 9 : 24.

Pual, *filled up* with gems as set; Cant. 5 : 14.

Hithpael, pr. *mutually to fill each other out,* i. e. mutually to aid each other; *to attack with united strength,* Job 16 : 10.

מָלָא

Ch. *to fill,* Dan. 2 : 35.

Ithpael, pass. Dan. 3 : 19.

מָלֵא

verbal adj.—(1) *filling,* Isa. 6 : 1, 'his train (was) filling (filled) the temple.' Jer. 23 : 24.

(2) intransitive, *filled, full,* as כֶּסֶף מָלֵא *full money,* i. e. the just price, Gen. 23 : 9; Deut. 6 : 11, 'houses full of all good things.' Jer. 6 : 11, מָלֵא יָמִים *full of days, advanced in age.* Once with a pleonastic dat., Am. 2 : 13.—A *full* wind is a *strong, violent* wind. Jer. 4 : 12, 'a wind stronger than (is needful for) these' (i. e. than for winnowing).

Neutr.—(*a*) subst. *fulness.* Ps. 73 : 10, 'waters of fulness,' i. e. full, abundant.—(*b*) adv. *fully,* i. e. with a full voice, Jer. 12 : 6; *in full number,* Nah. 1 : 10.

מְלֹא, מְלוֹא

once מְלוֹ Eze. 41 : 8, m.

(1) *fulness;* hence *that which is full;* 1 Ki. 17 : 12, מְלֹא כַף 'fulness of hand,' i. e. a handful. Ex. 9 : 8, 'the fulness of your hands,' i. e. your hands full. Jud. 6 : 38, 'a basin full of water.' Isa. 42 : 10, 'the sea and those that fill it (i. e. sailors), the islands and their inhabitants.'

(2) *multitude, crowd.* Gen. 48 : 19; Isa. 31 : 4.

מְלֵאָה

f. *fulness, abundance,* specially used of tithes or first-fruits. Used of corn, Ex. 22 : 28; Deut. 22 : 9; of wine, Num. 18 : 27, 'like the abundance of the wine-press.'

מִלְאָה

f. *filling,* or *setting* of gems, Ex. 28 : 17; pl. 39 : 13.

מִלֻּאִים

m. pl.—(1) *inauguration* to the sacerdotal office, prop. the delivery of the office, Lev. 8 : 33. Meton. *the sacrifice of inauguration,* Lev. 7 : 37.

(2) i. q. מִלְאָה Ex. 25 : 7; 35 : 9.

מַלְאָךְ

m. (from לָאַךְ).

(1) *one sent, a messenger,* Job 1 : 14; 1 Sa. 16 : 19.

(2) *a messenger of God,* i. e.—(*a*) *an angel,* Ex. 23 : 20; Num. 22 : 22.—(*b*) *a prophet,* Hag. 1 : 13; Mal. 3 : 1.—(*c*) *a priest,* Ecc. 5 : 5; Mal. 2 : 7.

מַלְאָךְ

Ch. *an angel;* Dan. 3 : 28; 6 : 23.

מַלְאָכָה

fem., const. מַלְאֶכֶת; plural const. מַלְאֲכוֹת.

(1) prop. *service* (see לָאַךְ); hence *work prescribed* to any one. Gen. 39 : 11; Ex. 20 : 9, 'thou shalt do no work.' Specially *of the work of an artizan;* Ex. 35 : 35; Lev. 13 : 48; 1 Ch. 23 : 4, 'the works placed in the temple of Jehovah.' Used of public *affairs,* Est. 3 : 9; 9 : 3; plur. of the works of God, Ps. 73 : 28.

(2) *the property,* or *wealth* of any one, Ex. 22 : 7, 10; especially *cattle,* Gen. 33 : 14.

מַלְאֲכוּת

f. *message,* Hag. 1 : 13 (from מַלְאָךְ).

מַלְאָכִי

abbreviated from מַלְאֲכִיָּה 'the messenger of Jehovah;' *Malachi.*

מִלֵּאת

(from מָלֵא), fem. Cant. 5 : 12, *fulness;* a place abounding in all good things. Others take it not badly for i. q. מִלְאָה setting of a ring

מַלְבּוּשׁ

m. (from לָבַשׁ), *a garment,* 2 Ki. 10 : 22.

מַלְבֵּן

m. (from לָבַן), *a brick kiln,* Jer. 43 : 9; Nah. 3 : 14.

מִלָּה

f. pl. מִלִּים and מִלִּין (from מָלַל).

(1) *word, speech,* Pro. 23 : 9; Ps. 19 : 5; 2 Sa. 23 : 2; Job 6 : 26. Figuratively, the object of discourse; specially, in derision; Job 30 : 9.

(2) *a thing,* Job 32 : 11.

מִלָּה

f. Ch.—(1) *a word, speech,* Dan. 4. 28, 30.

(2) *a thing,* Dan. 2 : 8, 15, 17.

מְלֹא, מְלוֹא see מְלֵא

מִלּוּאִים see מִלֻּאִים

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מְלוֹא

masc. prop. *a rampart, mound,* built up and filled in with stones and earth. Specially—(*a*) *Millo,* part of the citadel of Jerusalem, 2 Sa. 5: 9; 2 Ki. 12: 21.—(*b*) Jud. 9: 6, 20, a castle of the Shechemites.

מַלּוּחַ

m. (from מָלַח), *orach, sea-purslain,* Job 30: 4.

מַלּוּךְ

'reigning,' or i. q. Syr. 'counsellor,' *Malluch,* 1 Ch. 6: 29. Neh. 12: 2; also מַלּוּכִי 12: 14 כתיב, where קרי is מַלִּיכוּ.

מְלוּכָה

f. and מְלֻכָה 1 Sa. 10: 25 (from מֶלֶךְ), *kingdom, dominion;* 2 Sa. 12: 26; זֶרַע הַמְּלוּכָה royal stock, Jer. 41: 1; מָלְכָה עָשָׂה to exercise rule, to reign, 1 Ki. 21: 7.

מַלּוּכִי see מַלּוּךְ

מָלוֹן

m. (from לוּן), *a place where* travellers *lodge, an inn,* Gen. 42: 27; Ex. 4: 24; a place where soldiers encamp for the night, Isa. 10: 29.

מְלוּנָה

fem., *a booth* in which garden-keepers lodge, Isa. 1: 8; also a *suspended bed,* hanging from lofty trees, for fear of wild beasts; Isa. 24: 20.

I. מָלַח

I suppose the primary signification to have been that of SLIPPERINESS, SMOOTHNESS, and SOFTNESS.

Niphal, *to glide away, to flee, to vanish.* Isa. 51: 6, 'for the heavens shall vanish like smoke.' Besides in Arab. is the signification *to draw, to pull,* hence מְלָחִים rags.

II. מָלַח

to salt, denom. from מֶלַח. Lev. 2: 13.

Pual, pass. Ex. 30: 35.

Hophal, *to be washed with salt water,* as a new-born babe, Eze. 16: 4.

I. מֶלַח

m. SALT; Gen. 14: 3, 'the salt sea,' i. e. the Dead Sea, the water of which is almost saturated with salt, Num. 18: 19, 'a covenant of salt,' i. e. most holy, most firm, because in making such a covenant, consecrated salt was eaten. Gen. 19: 26, 'a statue of salt.'

II. מֶלַח

only in plur. *torn garments,* or *rags,* Jer. 38: 11; from מָלַח.

מְלַח

Ch. (from the noun מֶלַח) *to eat salt,* Ezr. 4: 14. Slaves for whom their owner provides victuals are said *to eat* of his *salt.*

מֶלַח

Ch. *salt,* Ezr. 4: 14.

מַלָּח

m. from מָלַח in the signification of *sea; a sailor,* Eze. 27: 9; Jon. 1: 5.

מִלְחָה

f. *a salt land,* and on that account *barren,* Job 39: 6; Ps. 107: 34; Jer. 17: 16.

מִלְחָמָה

f. once מִלְחָמֶת 1 Sa. 13: 22 (from לָחַם).

(1) pr. inf. or abstract verbal noun; *to fight, a fighting.* Isa. 7: 1, 'to fight against it' (the city), to besiege it. Hence *battle,* Ex. 13: 17; Job 39: 25.

(2) *war,* עָשָׂה מִלְחָמָה, to wage war, Gen. 14: 2; אִישׁ מִלְחָמוֹת a warrior, a soldier, Isa. 42: 13; also an adversary in war, 1 Ch. 18: 10. עַם מִלְחָמָה army, Josh. 8: 1. Meton. *instruments of war, arms,* Ps. 76: 4.

(3) *victory, the fortune of war* (pr. the devouring of enemies), Ecc. 9: 11, 'victory (does) not (always happen) to the strong.'

מָלַט

not used in Kal, pr. TO MAKE SMOOTH, hence *to slip away, to escape.*

Piel מִלֵּט and מִלֵּט—(1) *to cause to escape, to deliver* from danger, Job 6: 23; 29: 12. מִלֵּט נַפְשׁוֹ to preserve one's own life, 1 Ki. 1: 12; Ps. 116: 4.

(2) *to lay eggs,* pr. to cause to escape, Isa. 34: 15.

Hiphil—(1) *to deliver, to rescue,* Isa. 31: 5.

(2) *to bring forth,* Isa. 66: 7.

Niphal—(1) *to be delivered,* Ps. 22: 6; more often however reflect. *to deliver* oneself, *to escape,* Gen. 19: 19.

(2) *to go away, in haste* without the notion of flight, 1 Sa. 20: 29.

Hithpael, i. q. Niph. Job 19: 20, 'I have (hardly) escaped with the skin of my teeth,' there hardly remains anything sound in my body. Poet. used of sparks flying about, Job 41: 11.

מֶלֶט

m. *cement,* so called from being *spread* or *smoothed* over, Jer. 43: 9.

מְלַטְיָה

'whom Jehovah freed,' *Melatiah.*

מְלִיכוּ

Melicu, see מַלּוּךְ.

מְלִילָה

f. *an ear of corn,* prop. an ear of corn cut off (from מָלַל), Deut. 23: 26.

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מְלִיצָה

f. (from לוּץ).—(1) *a mocking song*, Hab. 2 : 6.

(2) prop. *an interpretation*; hence *what needs an interpretation, an enigma, an obscure saying*, Pro. 1 : 6.

מָלַךְ

(1) *to reign, to be king.* 1 Ki. 6 : 1; 1 Sa. 8 : 7; Josh. 13 : 12; Jud. 4 : 2.

(2) *to become king*, 2 Sa. 15 : 10.

Hiphil, *to make king*, 1 Sa. 15 : 35; 1 Ch. 29 : 22.

Hophal, *to be made king*, Dan. 9 : 1.

Niphal, *to consult*, Neh. 5 : 7.

מֶלֶךְ

m.—(1) *a king.* Gen. 14 : 2; often applied—(*a*) to Jehovah, as being the King of Israel, Ps. 5 : 3; 48 : 3; or of the whole earth, Ps. 47 : 3.—(*b*) to idols, when those who worship them are the speakers, Isa. 8 : 21; *king of kings* is a title of the king of Babylonia, Eze. 26 : 7; *the great king* of Assyria, Isa. 36 : 4. Farther, *kings* are sometimes *leaders* of armies, Job 15 : 24.

(2) *Melech*, 1 Ch. 8 : 35. Also with the art. הַמֶּלֶךְ Jer. 36 : 26.

מֶלֶךְ

pl. מְלָכִים (and מַלְכִּים Ezr. 4 : 13), Ch. *king.* Dan. 2 : 37; Ezr. 7 : 12.—Dan. 7 : 17, *kings* is put for *kingdoms.*

מַלְכָּא

m. Ch. *counsel*, Dan. 4 : 24.

מֹלֶךְ

'king,' *Moloch*, an idol of the Ammonites, Lev. 18 : 21; 1 Ki. 11 : 7. Also called מִלְכֹּם and מַלְכָּם.

מַלְכָּא

Ch. *a queen*, Dan. 5 : 10.

מַלְכֹּדֶת

f. (from לָכַד), *a snare, a trap*, Job 18 : 10.

מַלְכָּה

f. *queen*, Est. 1 : 9; pl. Cant. 6 : 8, 9.

מִלְכָּה

id., or by the Ch. usage, 'counsel,' *Milcah*, Gen. 11 : 29.

מְלֻכָּה see מְלֻכָּה

מַלְכוּ

const. מַלְכוּת, f. Ch. *kingdom*, and royal dignity, Dan. 4 : 28; Ezr. 4 : 24; and, the dominion of a king, Dan. 2 : 39; pl. Dan. 2 : 44.

מַלְכוּת

fem.—(1) *kingdom, royal dominion*; 1 Ch. 12 : 23, 'the kingdom of Saul;' Dan. 1 : 1, 'the reign of Jehoiakim;' Dan. 2 : 1. Meton. *royal ornaments*; Est. 5 : 1, 'and Esther put on royal apparel.'

(2) *a kingdom*, i. e. a country and people subject to a king; 2 Ch. 11 : 17; Dan. 9 : 1; pl. Dan. 8 : 22.

מַלְכִּיאֵל

'God's king,' i. e. appointed by God, *Malchiel*, Gen. 46 : 17. Patron. in יְ־ Num. 26 : 45.

מַלְכִּיָּה and מַלְכִּיָּהוּ

'king of Jehovah,' i. e. appointed by Jehovah, *Malchiah, Malchijah.*

מַלְכִּי־צֶדֶק

'king of righteousness,' *Melchizedek*, Gen. 14 : 18; Ps. 110 : 4.

מַלְכִּירָם

'king of height,' *Malchiram.*

מַלְכִּישׁוּעַ

'king of aid,' *Melchi-shua*, 1 Sa. 14 : 49; also מַלְכִּי־שׁוּעַ 1 Ch. 8 : 33.

מַלְכָּם

Malcham, i. q. מִלְכֹּם and מֹלֶךְ, Jer. 49 : 1, 3.

מִלְכֹּם

Milcom, i. q. *Molech*, 1 Ki. 11 : 5.

מַלְכָּת

f. *a queen.* Only Jer. 7 : 18; 44 : 17—19, 25, 'the queen of heaven,' either *the moon*, or *Astarte*, i. e. the planet Venus. However not a few copies write מְלֶאכֶת *worship*, prop. *deity, goddess* (of heaven).

מֹלֶכֶת

with art., 'queen,' *Hammoleketh*, 1 Ch. 7 : 18.

I. מָלַל

TO SPEAK. In Kal once part. Pro. 6 : 13.

Piel, *to speak of, to utter* any thing; Job 8 : 2, 'how long wilt thou utter such things?' Ps. 106 : 2. Gen. 21 : 7, 'who would have said to Abraham, Sarah shall give suck?'

II. מָלַל

i. q. נָמַל TO CUT OFF, OR TO BE CUT OFF, especially applied to grass, herbage, ears of grain. Fut. יִמָּל Job 14 : 2; pl. Job 24 : 24; Ps. 37 : 2, *to be cut off*; Job 14 : 2, 'like a flower he cometh forth and is cut off;' Job 18 : 16, 'beneath his roots dry up, his branch is cut off from above.'

Poel, *to cut off*, Ps. 90 : 6; see מוּל.

מְלַל

Ch. Pael, *to speak*, Dan. 7 : 8, 11.

מְלֵלַי

'eloquent,' *Milalai*, Neh. 12 : 36.

מַלְמָד or מַלְמֵד

m., once const. st. Jud. 3 : 31. 'an ox-goad.' Root לָמַד.

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מָלַץ

not used in Kal, TO BE SMOOTH.

Niphal, used of pleasant words, Ps. 119 : 103.

מֶלְצַר

with art., Dan. 1 : 11, 16; the name of an office in the court of Babylon, prob. Pers. מלשר prefect of the wine.

מָלַק

TO BREAK, TO CRUSH, Lev. 1 : 15; 5 : 8.

מַלְקוֹחַ

m. (from לָקַח)—(1) *prey, booty.* Num. 31 : 12, 'captives, and booty, and spoil;' Isa. 49 : 24, 25.

(2) dual, *both jaws,* by which food is taken, Ps. 22 : 16.

מַלְקוֹשׁ

m. (from לָקַשׁ) *the latter* (i. e. the spring) *rain,* Deut. 11 : 14; Jer. 3 : 3; Job 29 : 23.

מֶלְקָחַיִם

(with suff. מַלְקָחֶיהָ) m. dual (from לָקַח). —(1) *a pair of tongs,* Isa. 6 : 6.

(2) *snuffers,* Ex. 25 : 38; 37 : 23; 1 Ki. 7 : 49.

מֶלְתָּחָה

f. a royal *vestry,* 2 Ki. 10 : 22. See לָתַח.

מַלֹּתִי

prob. for מַלֹּאתִי 'my fulness,' *Mallothi.*

מַלְתָּעוֹת

pl. f., Ps. 58 : 7, and transposed מְתַלְּעוֹת Job 29 : 17; Pro. 30 : 14; Joel 1 : 6, prop. *biting ones, biters,* poet. used for *teeth,* from לָתַע.

מַמְגֻרָה

f., Joel 1 : 17, *places,* or *buildings* where there are *granaries,* or *cells for keeping grain* denom. from מִגּוּרָה Hag. 2 : 19.

מְמַדִּים

pl. (from מָדַד), *measures,* Job 38 : 5.

מְמוּכָן

Memucan, Est. 1 : 14, 21; also מומכן verse 16 כתיב.

מָמוֹת

only in plur. מְמוֹתִים (from מוּת)—(1) *deaths,* Jer. 16 : 4; Eze. 28 : 8.

(2) 2 Ki. 11 : 2 כתיב concr. *slain,* where the קרי is מוּמָתִים.

מַמְזֵר

m.—(1) *spurious, a bastard,* Deut. 23 : 3.

(2) metaph. *foreigner,* Zech. 9 : 6. Foreign nations are often compared to harlots; see Isa. 23 : 17, 18. (The root מָזַר prob. had the same meaning as נָזַר but used in a bad sense. Others take it from זוּר.)

מִמְכָּר

m. (from מָכַר)—(1) *sale,* Lev. 25 : 27, 50.

(2) *something sold.* Lev. 25 : 25, 'a thing sold by his own brother;' Eze. 7 : 13.

(3) *something for sale,* Neh. 13 : 20.

מִמְכֶּרֶת

Lev. 25 : 42, f.; i. q. מִמְכָּר No. 1.

מַמְלָכָה

const. מַמְלֶכֶת (from מָלַךְ), f. *a kingdom, dominion,* used both of the royal dignity, 1 Ki. 11 : 11; and of the country subject to a king. Josh. 10 : 2, 'royal city.' Am. 7 : 13; Deut. 28 : 25.

מַמְלָכוּת

f. (from מָלַךְ), id. Josh. 13 : 12; Jer. 26 : 1.

מִמְסָךְ

(from מָסַךְ) m. *wine mixed* with spices, Pro. 23 : 30; Isa. 65 : 11.

מִן see מִמֶּן

מֶמֶר

m. *saaness,* Pro. 17 : 25 (from מָרַר).

מַמְרֵא

'fatness,' 'strength,' *Mamre,* Gen. 14 : 13. אֵלוֹנֵי מַמְרֵא 'the oaks of Mamre,' 13 : 18; and simply מַמְרֵא 23 : 17, an oak grove near Hebron.

מַמְרֹרִים

Job 9 : 18, a doubtful form which appears to have sprung from מַמְרֹרִים (36 copies read מַמְרוּרִים), and מִמְרֹרִים, from מְרֹרִים *bitternesses,* with מִן prefixed. The construction will bear either.

מִמְשַׁח

m. *expansion,* Eze. 28 : 14. Vulg. *Cherub extentus,* i. e. with extended wings. Root מָשַׁח.

מִמְשָׁל

m. (from מָשַׁל) *dominion, rule,* Dan. 11 : 3, 5. Plural 1 Ch. 26 : 6, concr. *lords, princes.*

מֶמְשָׁלָה

f. (from מָשַׁל) Mic. 4 : 8; const. מֶמְשֶׁלֶת, pl. const. מֶמְשְׁלוֹת, מַמְשְׁלוֹת—(1) *dominion, rule,* Gen. 1 : 16; Ps. 136 : 8.

(2) *dominions, jurisdiction,* 2 Ki. 20 : 13.

(3) concr. *princes, chief rulers,* 2 Ch. 32 : 9.

מִמְשָׁק

(from מָשַׁק). Once Zeph. 2 : 9, *a possession* of nettles, a place occupied by nettles.

מַמְתַּקִּים

m. plur. (from מָתַק) *sweetnesses,* Cant. 5 : 16.

מָן

with suffix מַנְּךָ Neh. 9 : 20, *manna.*

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Ex. 16:31; Num. 11:6. (Pr. *portion, gift*, from מָנַן.)

מָן

followed by Makk. מִן Ch.—(1) *who? what?* Ezr. 5:3, 9; Dan. 3:15; also in oblique interrogation, Ezr. 5:4.

(2) מִנְדִי *whosoever*, Dan. 3:6, 11; 4:14.

מִן

m.—(1) *part, portion* (from מָנַן). The proper force of this word is manifest in מִמֶּנִּי pr. *a parte mea, on my part, my behalf* (Eze. 3:17), מִמֶּנּוּ *a parte ejus*. That this is really a subst. the pl. const., Isa. 30:11, leaves no room for doubting.

(2) pl. מִנִּים *strings* of a musical instrument, pr. *slender threads*, from being divided. Ps. 150:4. Prob. we should also here refer, Ps. 45:9, 'out of the ivory palaces the strings, i. e. concerts of music, gladden thee,' (plur. termination יִ־).

מִ· and מֵ·

when followed by a guttural מֵ, rarely מִ (Gen. 14:23; 2 Sa. 18:16; and constantly in מֵחוּץ, מֵרְחוֹת), poet. מִנֵּי and מִנִּי; with suff. מִמֶּנִּי (see מִן) poet. מִנִּי and מִנֵּי; מֵהֶם, מֵהֵם, מֵהֵמָּה.

(1) pr. const. st. of מִן *a part* of any thing. Hence a prep., denoting *a part taken out of a whole*, Lat. *ex, at*. Ruth. 4:2, 'ten men of the elders of the city.' Job 5:1, 'who from amongst his holy ones (i. e. angels)?' After verbs of giving, and teaching, Isa. 2:3; 21:11, 'what of the night?' i. e. hast thou to teach: filling up, and receiving, and those which resemble them, as of eating. 1 Ki. 12:9, 'lighten (somewhat) from the yoke.' Specially—(*a*) when it refers to multitude, it denotes (*some*) *out of* the whole number. Ex. 17:5, '(some) of the elders of Israel.' Cant. 1:2, 'let him kiss me (some) of the kisses of his mouth.' It rarely denotes *one* of a number. Ex. 6:25, 'Eleazar took to wife (one) of the daughters of Putiel.' Dan. 11:5, 'the king of the south and (one) of his princes.' With a negative particle *no one, none*. Job 27:6, 'my heart shall no day reproach me.'—(*b*) where it refers to a whole, *something, some*. Lev. 5:9, מִדָּם 'some of the blood.' Hence —(*c*) is manifest the proper force of מִן partitive; it is used—(α) מֵאֶחָד i. e. *some part of one, even one*. Lev. 4:2, 'and if he do even one of these.' Deut. 15:7.—(β) מִכֹּל *even one*, in the difficult place, Gen. 7:22, which may be rendered 'they died, i. e. not any remained alive which were in the dry land.'—(γ) מֵאַיִן, מֵאֵפֶס 'not even any, not even the least.' Isa. 40:17; 41:24.

From the partitive signification arises—

(2) the notion of *going out from* any thing, e. g. to go forth *out of* the womb, Job 1:21; *out of* the earth, Ex. 12:42; to take *out of* any one's hands. Specially it is often used—

(*a*) of the *material, out of* which any thing is made, Cant. 3:9, 'of trees of Lebanon;' Gen. 2:19.

(*b*) of *origin* from a parent, or a native place, Job 14:4, 'who shall bring a clean thing out of an unclean?' Isa. 58:12, 'those sprung from thee,' i. e. thy descendants; Jud. 13:2, 'a man of Zorah.'

(*c*) of *the author* and *efficient cause* whence any thing proceeds, Gen. 49:12, 'becoming dark through wine;' Hos. 7:4, 'an oven lighted by the baker;' Gen. 16:2, 'perhaps I shall be built (i. e. have offspring) from her.' Often also used of the author of a judgment or opinion, נָשָׂא מִן Job 4:17; צָדַק מִן Ps. 18:22, to be just or unjust in the opinion of any one, Num. 32:22; Jer. 51:5; Deut. 32:47, 'it is not a vain word to you,' i. q. בְּעֵינֵיכֶם. So 33:24, 'reckoned as happy by the (other) sons,' i. q. by his brethren.

(*d*) of the instrument. Job 7:14, 'thou scarest me with dreams.' Gen. 9:11, 'by the waters of a flood.'

(*e*) *of the reason, on account of* which (whence) any thing is done. Isa. 53:5, 'because of our sins.' Hence מִבְּלִי *because* there is *not*. Gen. 16:10, 'it shall not be numbered for multitude.' Ex. 15:23, 'they could not drink the water for bitterness.'

(*f*) of a *law* or *rule, according to* which any thing is done, 2 Ch. 36:12. Hence *according to, after*. Eze. 7:27, 'according to their ways will I do with them.'

Its more frequent meaning is—

(3) the notion of *receding, departing, removing away from* any place, e. g. from heaven, from the mount.

There are used—(α) אֶל...מִן *from ...unto*. Ps. 144:13, 'from kind to kind,' i. e. things of every kind.—(β) עַד...מִן. Lev. 13:12, 'from his head to his feet.' Jon. 3:5, 'from the highest to the lowest,' i. e. all; hence it often is, *both...and*, Ex. 22:3; *neither, nor*, Gen. 14:23, 'neither a thread nor a shoe latchet.'—(γ) לְ...מִן. Eze. 25:13, 'from Teman...even to Dedan.' Specially observe—

(*a*) מִן is often used after verbs of fearing, hiding, guarding, defending, Isa. 4:6; 25:4; of *leaving off*, Josh. 19:51; 1 Ki. 12:28; '(it is) enough for you! (cease now) *from going up*.'

(*b*) it signifies *distance from any thing, to be far off from it*; Pro. 20:

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3, 'to dwell far from strife;' Num. 15:24; hence figuratively *without*, Job 11:15; for *besides, except*, 2 Sa. 13:16.

(*c*) *to be near, but separated from any thing;* whence מִגֹּאֵל one who is *next* to *the Goël*, or nearest of kin; also, *to depend*, or *hang from any thing*. Isa. 40:15, 'a drop (hanging) from a bucket;' Cant. 4:1, '(the flocks) lie down (as if hanging) from Mount Gilead,' i. e. on its side. Hence מִצַּד at the side; מִיָּם to the west; מֵרָחוֹק afar; מִזֶּה ... מִזֶּה on this side ... on that side.

(*d*) figuratively applied to time, it denotes—(α) a time from which onward; 1 Sa. 12:2, from youth; Jud. 16:17, from my mother's womb. When prefixed to a word, signifying space of time, the computation is always from the beginning; Lev. 27:17; Isa. 38:12; מִיָּמֶיךָ from the beginning of thy life, Job 38:12; מִיּוֹם from the beginning of time, or of the world, Isa. 43:13. מֵעוֹלָם from a long while ago, i. e. for a long while, Isa. 42:14.—(β) the time which next follows another, *immediately after;* Ps. 73:20, 'as a dream after one awakes;' Pro. 8:23, 'immediately from the beginnings of the earth;' hence simply *after;* מִיָּמִים after some time, Jud. 11:4; Gen. 38:24, 'after three months.'

From the idea of *proceeding out of, taking out of*, is—

(4) its use as a comparative. It is used of any thing superior to others, *chosen out from amongst* them. Deut. 14:2, 'a people from among all peoples,' chosen out, surpassing them; 1 Sa. 10:23, 'greater than all the people,' *eminent out of the people*, above them all. In other examples any thing is said *to be eminent above* another, to surpass it, e. g. sweeter than honey, Jud. 14:18; wiser than Daniel, Eze. 28:3; Jud. 2:19, 'they acted worse than their fathers.' What is called the third term of a comparison is easily supplied in Isa. 10:10, 'their idols surpassed the idols of Jerusalem' (in number and in power); Mic. 7:4; Deut. 14:24, 'the journey is greater than thou,' i. e. exceeds thy strength, is greater than that thou canst make it.

(5) when prefixed to an infinitive מִן is—(*a*) *because that, because.* Deut. 7:8, 'because Jehovah loveth you.'—(*b*) *from that*, used of time, *after that*, 1 Ch. 8:8; 2 Ch. 31:10.—(*c*) *so that not, lest*, after verbs which convey the notion of hindering; Num. 32:7; Ps. 39:2; 1 Sa. 8:7. Gen. 27:1, 'his eyes were dim so that he could not see.' Isa. 54:9, 'I have sworn that I will not be angry,' 'lest I should be angry.' Sometimes there is a noun. 1 Sa. 15:23, 'he rejected thee so that thou art no (more) king.' Isa. 52:14, 'disfigured so as not to be man,' so as scarcely to bear a human form.

(6) it is once prefixed as a conjunction to a future, *lest;* Deut. 33:11. Vulg. *non consurgant.*

When prefixed to other particles of place, מִן commonly has the signification of *receding;* e. g. מֵאַחַר from behind; מִבֵּין from amongst. In other places, it denotes only *a part* or *side* of any thing, as מֵאַחֲרֵי after, behind.

In some phrases מִן is transposed; מִלְּבַד except, i. q. לְבַד מִן (both of which are in use); vice versâ in—לְמִן for מִן לְ. It stands for the simple מִן *from.* Job 36:3, 'from afar;' 1 Ch. 27:23, 'from twenty years old and under.' Followed by עַד, *from—until*, Zech. 14:10; Jud. 19:30; also, *both, and; whether, or;* 2 Ch. 15:13, 'whether man or woman.' With a negation, *neither, nor*, Ex. 11:7.

מֵאֵת see אֵת

מִן

Ch. suff. מִנִּי, מִנְּהוֹן i. q. Hebrew.

(1) *part* of a thing. Dan. 2:33, 'as to the feet, a part of them was iron, a part of them earthenware.'

(2) *out of*, prop. used of going out. Hence—(*a*) of the author, Ezr. 4:21.—(*b*) of the cause, *on account of*, Dan. 5:19.—(*c*) of the law or rule, *according to*, Ezr. 6:14; whence מִן קְשֹׁט out of truth, or according to truth, *truly*, Dan. 2:47; מִן יַצִּיב certainly, Dan. 2:8.

(3) *from*, after a verb of fearing, Dan. 5:19; *from* a time, and *onward*, Dan. 3:22; often followed by other prepositions. מִן לְוָת = Hebr. מֵעִם. מִן קֳדָם i. q. מִפְּנֵי. Here also belongs (see Hebr. No. 5, c) Dan. 4:13, 'his heart shall be changed, so that it be no more that of a man.'

(4) comparative, *above, more than*, Dan. 2:30.

מְנָא see מְנָה

מְנָאוֹת

pl. from מְנָת, portions.

מַנְגִּינָה

f. i. q. נְגִינָה *a song*, specially in mockery, *a satire*, Lam. 3:63.

מִנְדָּה see מִדָּה

מַנְדַּע

Ch. i. q. Hebr. מַדָּע (from יָדַע fut. יִנְדַּע).

(1) *knowledge, knowing*, Dan. 2:21; 5:12.

(2) *understanding*, ibid. 4:31, 33.

מָנָה

prop. TO BE DIVIDED, TO BE DIVIDED OUT, TO DIVIDE.

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(1) *to allot, to assign*, Isa. 65 : 12.
(2) *to prepare, to make ready*, e. g. an army, 1 Ki. 20 : 25.
(3) *to number*, used of the census, 1 Ch. 21 : 1.
Piel—(1) *to divide, to allot, to assign* to any one, Dan. 1 : 5; Job 7 : 3.
(2) *to appoint, to constitute* (used of God), Jon. 2 : 1; 4 : 6. Ps. 61 : 8, 'appoint (order, cause) that they may preserve him;' Dan. 1 : 11.
Pual, *to be constituted, set over*, 1 Ch. 9 : 29.
Niphal, *to be numbered*, Gen. 13 : 16; *to be numbered with*, followed by אֵת Isa. 53 : 12.

מָנָה and מָנָא

Ch. *to number, to review*, Dan. 5 : 26. Part. pass. verses 25, 26.
Pael מַנֵּי and מְנַי *to constitute, to appoint* to an office, Dan. 2 : 24; Ezr. 7 : 25.

מָנֶה

m. pr. *part, portion, number*, specially *mina*, the weight of a hundred shekels, 1 Ki. 10 : 17. Eze. 45 : 12, 'twenty shekels, twenty-five shekels, fifteen shekels shall be your maneh,' must be understood of a three-fold maneh, of twenty, twenty-five, and fifteen shekels.

מָנָה

f.—(1) *a part, a portion*, Ex. 29 : 26; Est. 2 : 9; especially of food, 1 Sa. 1 : 4. Neh. 8 : 10.
(2) *a lot*, Jer. 13 : 25.

מֹנָה

pl. *parts*, i. e. *times*, Gen. 31 : 7, 41.

מִנְהָג

m. *driving*, of a chariot, 2 Ki. 9 : 20. Root נָהַג.

מִנְהָדָה

f. (from נָהַר), a deep *valley*, through which water *flows*, Jud. 6 : 2.

מָנוֹד

m. (from נוּד), Ps. 44 : 15, *a shaking of the head*, meton. applied to its object, i. e. to an object of derision.

מָנוֹחַ

(from נוּחַ).—(1) *rest*, Lam. 1 : 3. To seek rest for a woman, i. e. to seek marriage, Ruth 3 : 1. Plur. Ps. 116 : 7.
(2) *a place of rest*, Gen. 8 : 9; Deut. 28 : 65.
(3) *Manoah*, Jud. 13 : 2.

מְנוּחָה

f.—(1) *rest, repose, condition of rest*, Ruth 1 : 9; Isa. 28 : 12, 'this is the rest,' this is the way to enjoy tranquil felicity. Ps. 23 : 2, 'still waters.' Specially the quiet possession of Canaan, Deut. 12 : 9.
(2) *a place of rest*, Num. 10 : 33; hence *a habitation*, Isa. 11 : 10.

מָנוֹן

m. according to the Hebrews, *progeny* (see נִין and נִין). Pro. 29 : 21, 'afterwards he will be (will wish to be as) a son.' Others understand *an ungrateful mind*, from מָנַן, Arab. to receive favours ungratefully.

מָנוֹס

(from נוּס).—(1) *flight*, Jer. 46 : 5.
(2) *refuge*, Ps. 142 : 5; Job 11 : 20.

מְנוּסָה

f. *flight*, Lev. 26 : 36; Isa. 52 : 12.

מָנוֹר

m. *a yoke*, pr. for plowing, from נִיר; hence *a yoke, beam*, of weavers, 1 Sa. 17 : 7; 2 Sa. 21 : 19.

מְנוֹרָה

f. (from נוּר) *a candelabrum, a candlestick*, Ex. 25 : 31; pl. 1 Ki. 7 : 49.

מְנַזְּרִים

m. pl. *princes*, i. q. נְזִירִים Nah. 3 : 17.

מָנַח

an unused root, Arab. *to give*, prop. to distribute, to divide out.

מִנְחָה

f.—(1) *a gift*, Gen. 32 : 14; 43 : 11.
(2) *tribute*, 2 Sa. 8 : 2, 6; 1 Ki. 5 : 1.
(3) *a gift offered to a divinity, a sacrifice*, Gen. 4 : 3; specially a sacrifice without blood, Lev. 2 : 1; Ps. 40 : 7.

מִנְחָה

Ch. id. Dan. 2 : 46; Ezr. 7 : 17.

מְנַחֵם

'comforter,' *Menahem*, 2 Ki. 15 : 17.

מָנַחַת

'rest,' *Manahath*, Gen. 36 : 23; 1 Ch. 8 : 6.

מְנִי

(from מָנָה), *fate, fortune*; with art. the name of an idol, Isa. 65 : 11.

I. מִנִּי

Jer. 51 : 27, *Minni*, a province of Armenia.

II. מִנִּי

poet. for מִן with ִ paragogic, Jud. 5 : 14; Isa. 46 : 3.

מִנְיָוֹת see מְנָיוֹת

מִנִּים see מִן

מִנְיָמִין see מִימִין

מִנְיָן

m. Ch. *number*, Ezr. 6 : 17, from מְנָא, מָנָה.

מִנִּית

perhaps from מָנַן, *Minnith*, Jud. 11 : 33.

מִנְלָה

To such a noun is commonly referred מִנְלָם in Job 15 : 29, 'their wealth shall not spread itself out in the earth;' derived from מָנַל, of

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which there is another trace in Isa. 33 : 1, supposed to mean the same as Arab. נאל Med. Ye, to acquire. But perhaps (with one MS.) we should read מִכְלָם from מִכְלָה i. q. מִכְלָא *their fold*, poet. *their flocks*.

מָנַן

an unused root, Arab. *to divide, to allot.*

מָנַע

TO KEEP BACK, TO RESTRAIN, Ch. id. Eze. 31 : 15, 'and I will restrain its floods.'—(1) followed by מִן, *to restrain from* any thing; 1 Sa. 25 : 26, 34, 'who has restrained me from doing thee evil;' Jer. 2 : 25; 31 : 16.

(2) followed by an acc. and מִן *to withhold* any thing from any one, Gen. 30 : 2, 'who has withheld from thee the fruit of the womb,' 2 Sa. 13 : 13; by לְ of pers. Ps. 84 : 12.

Niphal—(1) *to be withheld, hindered;* Jer. 3 : 3, reflex. to let oneself be hindered; Num. 22 : 16.

(2) *to be taken away*, Job 38 : 15.

מַנְעוּל

m. (from נָעַל), *a bolt, a bar*, Cant. 5 : 5; Neh. 3 : 3.

מִנְעָל

m. id. Deut. 33 : 25.

מַנְעַמִּים

m. pl. *delicate fare, dainties*, from נָעַם, Ps. 141 : 4.

מְנַעֲנְעִים

m. pl. 2 Sa. 6 : 5; Vulg. *sistra*, an instrument of music, so called from its being shaken (root נוּעַ).

מְנַקִּית

f. only in pl. *bowls for libations*, Ex. 25 : 29; Num. 4 : 7. (Syr. נקא Pael, to offer a libation.)

מֵנֶקֶת

q. מֵינֶקֶת f. *a nurse;* see יָנַק.

מְנַשֶּׁה

'one who forgets;' see Gen. 41 : 51, *Manasseh*. Patron. מְנַשִּׁי Deut. 4 : 43.

מְנָת

for מָנָאת (from מָנָה), pl. מְנָאוֹת Neh. 12 : 44, and מָנִיּוֹת Neh. 12 : 47; f. *a part, a portion;* Ps. 63 : 11, 'they shall be the portion (i. e. prey) of foxes;' Ps. 11 : 6, 'a wind of hot blasts (is) the portion of their cup,' i. e. is poured out for them.

מָס

m. *one pining away, one who is consumed* with calamities; root מָסַס; Job 6 : 14.

מַס

m. *tribute;* contr. from מָכָס from כָּסַס to number. Almost always *tribute rendered by labour, servile work*, 1 Ki. 9 : 21; 2 Ch. 8 : 8. הָיָה לָמַס Deut. 20 : 11; to be liable to impressment for servile work. נָתַן לָמַס Josh. 17 : 13; שָׂם לָמַס Jud. 1 : 28; to lay servile work upon any one; plur. שָׂרֵי מִסִּים superintendents of works, task-masters, Ex. 1 : 11.

מֵסַב

m. (from סָבַב)—(1) subst. *seats set round, couches set in a circle*, Cant. 1 : 12.

(2) adv. *round about*, 1 Ki. 6 : 29; plur. id., Job 37 : 12.

(3) plur. const. prep. *around, about*, 2 Ki. 23 : 5, 'around Jerusalem.'

מַסְגֵּר

m. (from סָגַר) prop. particip. Hiph., *shutting up*, hence—

(1) *he who* shuts up, *a locksmith, smith*, 2 Ki. 24 : 14; Jer. 24 : 1; 29 : 2.

(2) *that which* shuts up, *a prison*, Ps. 142 : 8; Isa. 24 : 22.

מִסְגֶּרֶת

f. only in plur. (from סָגַר).

מָסָה

TO MELT, TO FLOW DOWN.

Hiphil, *to melt, to dissolve.* Ps. 6 : 7, 'I dissolve (as it were) my couch with tears.' Ps. 39 : 12; trop. *to melt the heart*, i. e. to terrify; plur. הִמְסִיוּ in the Ch. form, Josh. 14 : 8.

מַסָּה

f. (from נָסָה), *temptation, trial;* used of—(1) the great deeds of God, by which he would prove and excite faith, Deut. 4 : 34.

(2) *a temptation of* Jehovah is i. q. a complaining against him, Ps. 95 : 8; whence *Massah*, Ex. 17 : 7; Deut. 6 : 16.

(3) *calamity*, by which God tries any one, Job 9 : 23.

מִסָּה

prop. *number* (contr. from מִכְסָה, root כָּסַס), const. מִסַּת prep. according to the number, i. e. *at the rate of, even as.* Deut. 16 : 10, 'even as thy hand can give.'

מַסְוֶה

m. *a covering, a vail* (for the face), Ex. 34 : 33—35. So all the versions.

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But this cannot be explained on philological grounds. Possibly we ought to read מסוכה (מְסֻכָּה, מְסוּכָּה).

מְסוּכָה

f. i. q. מְשׂוּכָה *a hedge, thorn-hedge*, Mic. 7 : 4; from שׂוּךְ.

מַסָּה

m. (from נָסָה), *removing away, keeping off*, 2 Ki. 11 : 6.

מִסְחָר

m. (from סָחַר), *traffic, merchandise*, 1 Ki. 10 : 15.

מָסַךְ

TO MIX, TO MINGLE. Ps. 102 : 10; Isa. 19 : 14, 'Jehovah has mingled in her midst a spirit of perversities;' i. e. sent upon them a perverse disposition. Specially to mix wine, i. e. to spice it, Pro. 9 : 2; Isa. 5 : 22.

מֶסֶךְ

m. *wine mixed* with spices, Ps. 75 : 9.

מָסָךְ

m. (from סָכַךְ), *a covering*, 2 Sa. 17 : 19; specially the vail before the gate of the holy tent, Ex. 26 : 36; 35 : 17; 39 : 34; Isa. 22 : 8, 'and the vail of Judah shall be uncovered;' an image taken from a virgin, whose vail has been taken away by outrageous and violent men.

מְסָכָה

f. (from סָכַךְ), *a covering*, Eze. 28 : 13.

I. מַסֵּכָה

f. (from נָסַךְ).—(1) *the casting* of metal. Ex. 34 : 17, 'the cast images of gods.' Specially *a molten image*, Deut. 9 : 12.

(2) *a league*, Isa. 30 : 1.

II. מַסֵּכָה

f. (from נָסַךְ No. II.) *a covering*, Isa. 25 : 7.

מִסְכֵּן

m. (from סָכַן), *poor, wretched*, Ecc. 4 : 13; 9 : 15.

מִסְכֵּנוּת

f. *poverty, misery*, Deut. 8 : 9.

מִסְכְּנוֹת

plur. f. *storehouses, granaries*, by transposition for מִכְסָנוֹת, from כָּנַס, Ex. 1 : 11; 1 Ki. 9 : 19; 2 Ch. 8 : 4.

מַסֶּכֶת

f. (from נָסַךְ No. II.), *threads, web* of a weaver, Jud. 16 : 13, 14.

מְסִלָּה

f. (from סָלַל)—(1) *a way cast up, embanked, highway*; hence *a public way*, Jud. 20 : 31; 1 Sa. 6 : 12. Applied to course of life, Pro. 16 : 17.

(2) *a ladder, steps*, 2 Ch. 9 : 11.

מַסְלוּל

m. (from סָלַל), *a way embanked*, i. e. a public, a great road, Isa. 35 : 8.

מַסְמֵר

only in pl. מַסְמְרִים Isa. 41 : 7, מִסְמְרִים 1 Ch. 22 : 3, and מִסְמְרוֹת 2 Ch. 3 : 9; Jer. 10 : 4, *nails*. Root סָמַר. (Once with שׂ Ecc. 12 : 11.)

מָסַס

TO MELT, TO FLOW DOWN, TO WASTE AWAY. Used of a sick person, Isa. 10 : 18.

Niphal נָמַס—(1) *to be melted*, Ex. 16 : 21; Ps. 68 : 3; by hyperb. of mountains melting with blood, Isa. 34 : 3.—Jud. 15 : 14, 'his bands melted from off his hands,' i. e. fell from his hands as if loosed. Used of cattle when sick, 1 Sa. 15 : 9.

(2) *to become faint*.—(*a*) with fear, terror, 2 Sa. 17 : 10; Deut. 20 : 8. Josh. 7 : 5, 'the heart of the people melted, and became water.'—(*b*) with sorrow, grief, Ps. 22 : 15; 112 : 10.

Hiphil, *to make fearful*, Deut. 1 : 28.

I. מַסָּע

a weapon, an arrow, a dart, Job 41 : 18. Arab. نزع to draw an arrow in a bow.

II. מַסָּע

m. (from נָסַע)—(1) *a quarry*. 1 Ki. 6 : 7, 'whole stones (not hewn), from the quarry.'

(2) *breaking up, departure of a camp* (see נָסַע No. 2); hence also applied to single individuals, Deut. 10 : 11, 'to go out before the people.' Num. 10 : 2, 'for the departure of the camp.' Subst. *a journey*, Ex. 40 : 38; *a station on a journey*, Ex. 17 : 1, 'according to their stations.'

מִסְעָד

m. (from סָעַד) *a prop, a stay*, 1 Ki. 10 : 12.

מִסְפֵּד

m. const. מִסְפַּד (from סָפַד) *wailing, lamentation*, Gen. 50 : 10.

מִסְפּוֹא

m. (from Ch. מְסָא Pe. and Aph. to feed); *fodder* for cattle, Gen. 24 : 25.

מִסְפַּחַת

f. i. q. סַפַּחַת *scurf, scab*, Lev. 13 : 6, 7, 8.

מִסְפָּחוֹת

pl. f. *cushions, quilts, coverlets*, from being spread out, see סָפַח. Eze. 13 : 18, 21.

מִסְפָּר

m. (from סָפַר)—(1) *narration*, Jud. 7 : 15.

(2) *number*, Num. 1 : 2; 9 : 20. Sometimes adverbially for *according to the number*. Ex. 16 : 16, 'according to the number of your souls.' Elsewhere it is added pleonastically. 2 Sa. 21 : 20, 'twenty-four in number.'—אֵין מִסְפָּר Gen. 41 : 49; *without*

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number, i. e. *innumerable*. On the contrary, אַנְשֵׁי מִסְפָּר *men of number*, are *a few*, easily numbered, Gen. 34 : 30; Num. 9 : 20. In Deut. 33 : 6, the negation must be repeated, 'and let (not) his men be a number,' i. e. let them be many, innumerable.

(3) *Mispar*, Ezr. 2 : 2; for which there is מִסְפֶּרֶת *Mispereth*, Neh. 7 : 7.

מָסַר

a root, both doubtful and obscure, which I consider to have had the same meaning as מָסַר and נָזַר TO SEPARATE, TO SEPARATE ONESELF. Hence in Kal, Num. 31 : 16, 'to turn aside perfidiously from Jehovah.'

Niphal, Num. 31 : 5, 'and there were separated out of the tribes of Israel a thousand out of each tribe.'

מָסֹרֶת

f. for מַאֲסֹרֶת (from אָסַר) *a bond*, Eze. 20 : 37.

מוּסָר

admonition, discipline, instruction, Job 33 : 16, from יָסַר.

מִסְתּוֹר

m. (from סָתַר) *a hiding-place, refuge*, Isa. 4 : 6.

מִסְתָּר

m. *a hiding-place*, spec. of an ambush, Ps. 10 : 9; Lam. 3 : 10.

מַעֲבָד

m. Ch. *work*, Dan. 4 : 34; from עָבַד. Found once in Hebrew, Job 34 : 25.

מַעֲבֶה

m. (from עָבָה) *density, compactness*, 1 Ki. 7 : 46, 'in the compact soil.'

מַעֲבָר

m. (from עָבַר)—(1) *a passing over, going on*, Isa. 30 : 32, pr. 'all the passing over of the decreed rod..... (is) with timbrels,' i. e. wherever the rod passes (and smites) there the timbrels sound.

(2) *a place of passing over*—(*a*) *the ford* of a river, Gen. 32 : 23.—(*b*) a narrow valley, *a pass* of the mountains, 1 Sa. 13 : 23.

מַעֲבָרָה

f. pl. מַעְבָּרוֹת, and מַעְבֻרוֹת (absol. Josh. 2 : 7; from מַעְבָּרָה, and const. Jud. 3 : 28).—(*a*) *a ford*, Isa. 16 : 2.—(*b*) *a pass* of the mountains, Isa. 10 : 29.

מַעְגָּל

m. pl. ־ִים and וֹת (from עָגַל)—(1) *a track*, or *rut* in which the wheels revolve, Ps. 65 : 12.

(2) *a way*, Ps. 140 : 6; Pro. 2 : 18. Often metaph., *course of action*, Ps. 23 : 3; Pro. 2 : 9.

מַעְגֵּל

m. 1 Sa. 26 : 5, 7, and מַעְגָּלָה fem. (denom. from עֶגְלָה), *a wagon rampart*, a fortification constructed of baggage, 1 Sa. 17 : 20.

מָעַד

TO WAVER, TO TOTTER. Ps. 18 : 37; Job 12 : 5, 'whose foot tottereth.' Pro. 25 : 19, רֶגֶל מוּעָדָה 'a tottering foot,' for מוֹעָדֶת. Others take מוּעָדֶת as an abstr. noun, *a tottering*.

Hiphil, *to cause to totter*, or *shake*, Ps. 69 : 24.

מַעֲדַי

'ornament,' *Maadai*, Ezr. 10 : 34.

מַעַדְיָה

for מַעֲדִיָּה 'ornament of Jehovah,' *Maadiah*, Neh. 12 : 5; for which there is מוֹעַדְיָה 'festival of Jehovah,' verse 17.

I. מַעְדָּן

only in plur. מַעְדָּנִים; and מַעֲדַנּוֹת 1 Sa. 15 : 32 (from עָדַן).

(1) *delight, joy*, Pro. 29 : 17. Adv. *with joy*, joyfully, cheerfully, 1 Sa. 15 : 32.

(2) *delicate food, dainties*, Gen. 49 : 20.

II. מַעֲדַנּוֹת

m. *bonds;* by transposition for מַכְעֲדוֹת, from כָּעַד. Job 38 : 31, 'the bands of the Pleiades.'

מַעְדֵּר

m. (from עָדַר) *a hoe*, Isa. 7 : 25.

מָעָה

an unused root, which appears to have had the meaning of *flowing down, softness*.

מֵעָה

only in plural, (A), מֵעִים const. מְעֵי, with suff. מֵעֵיהֶם, Eze. 7 : 19—(1) *intestines*, יָצָא מִמְּעֵי מ׳ to be descended from any one, Gen. 15 : 4; 2 Sa. 7 : 12.

(2) *the belly*, Jon. 2 : 1; specially *the womb*. Gen. 25 : 23; Ruth 1 : 11, 'are there yet sons in my womb?' Ps. 71 : 6. Once the external belly, Cant. 5 : 14.

(3) *the breast, the heart*, figuratively, *the inmost soul*. Job 30 : 27; Ps. 40 : 9, 'thy law is in the midst of my bowels,' i. e. set deeply in my soul.

(B) מְעוֹת *the bowels*. Isa. 48 : 19, 'thy seed shall be as the sand, and the offspring of thy bowels like (that of) its bowels,' sc. of the sea (verse 18); i. e. as the fishes of the sea sprung up in its bowels. The feminine form indicates a figurative use.

מְעָא or מְעָא

Ch. only in pl. *the belly*, (external) Dan. 2 : 32.

מָעוֹג

m. i. q. עֻגָה *a cake*, 1 Ki. 17 : 12. Ps. 35 : 16, 'cake-buffoons,' parasites

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מָעוֹז

more rarely מָעֻזּוֹ suff. מָעֻזִּי, מָעֻזּ, pl. מְעֻזִּים (from עָזַז), m. *a strong* or *fortified place, a defence, a fortress,* Jud. 6 : 26. עָרֵי מָעוֹז fortified cities. Isa. 23 : 4, 'the fortress of the sea,' i. e. Tyre. Dan. 11 : 38, 'the God of fortresses.' Figuratively, Pro. 10 : 29, 'the way of God (is) the defence of the upright,' i. e. religion, piety. Used of a refuge, Isa. 25 : 4; Ps. 37 : 39.

מָעוֹךְ

perhaps 'oppression,' from עָנַךְ, *Maoch.*

מָעוֹן

m. (from עוּן) pl. מְעוֹנִים 1 Ch. 4 : 41.

(1) *a dwelling*—(*a*) of God, used of the temple, Ps. 26 : 8; of heaven, Ps. 68 : 6.—(*b*) of wild beasts, *a den,* Nah. 2 : 12. Acc. at home, 1 Sa. 2 : 29. Used of a *refuge,* Ps. 90 : 1.

(2) *Maon,* Josh. 15 : 55; Jud. 10 : 12; plur. 2 Ch. 26 : 7; and 1 Ch. 4 : 41 קרי.

בֵּית בַּעַל מְעוֹן see מְעוֹן

מְעוֹנָה and מְעֻנָה

f. *habitation,* Jer. 21 : 13—(*a*) of Jehovah, the temple, Ps. 76 : 3.—(*b*) of wild beasts, *a cave,* Ps. 104 : 22.—(*c*) *an asylum, a refuge,* Deut. 33 : 27.

מְעוּנִים

Mehunim, Meunim, see מְעוֹן, Ezr. 2 : 50.

מְעוֹנֹתָי

'my habitations,' *Meonothai.*

מָעוּף

m. *darkness,* Isa. 8 : 22; from עוּף.

מָעוֹר

m. plur. *pudenda,* Hab. 2 : 15; from עור.

מָעוֹז see מָעוֹז

מַעֲזִיָּהוּ and מַעַזְיָה

'consolation of Jehovah,' from עָזָה, *Maasiah.*

מָעַט

(1) Arab. to be smooth, naked, hence TO BE POLISHED, SHARP; trans. prob. to scrape, to scrape off. Hence denom.—

(2) *to be little, few.* Lev. 25 : 16, 'according to the fewness of the years,' Ex. 12 : 4; also *to be made few, to be diminished,* Ps. 107 : 39.

Piel, intrans. i. q. Kal, Ecc. 12 : 3.

Hiphil—(1) *to make few, to diminish,* Lev. 25 : 16; Jer. 10 : 24, 'lest thou makest me (the people) few,' or 'diminishest.'

(2) *to make,* or *do* anything *a little,* or *in a slight degree.* Num. 11 : 32, 'he who had (gathered) a little, had gathered ten homers. 2 Ki. 4 : 3, 'borrow empty vessels, (borrow) not a few.' Specially *to give few,* Num. 35 : 8.

מְעַט

once מִעֵט 2 Ch. 12 : 7, pr. a scraping. Hence *a little.*

(*a*) followed by a genit. 'a little water,' Gen. 18 : 4; put after in the genitive, 'a few men,' Deut. 26 : 5. Also by apposition, Isa. 10 : 7, 'nations not a little,' i. e. not a few.

(*b*) as an adverb, *a little,* Ps. 8 : 6; of time, *a little while,* Ruth 2 : 7; *shortly, presently,* Hos. 8 : 10; of space, *a little,* 2 Sa. 16 : 1. מְעַט מִמְּעַט *little by little,* Ex. 23 : 30; הַמְעַט מִמֶּךָּ is it but *a small thing to you?* Num. 16 : 9. Rarely—

(*c*) as an adjective, *small, few,* Num. 13 : 18; plur. a few, Ps. 109 : 8.

With Caph prefixed.—(1) *nearly, almost, within a little,* Gen. 26 : 10.

(2) *shortly,* Ps. 81 : 15; *quickly, suddenly,* Ps. 2 : 12.

(3) i. q. מְעַט but intensive; *very little,* Pro. 10 : 20; 1 Ch. 16 : 19, 'a few men (even) very few.'

מָעָט

f. מִעֲטָה adj., Eze. 21 : 20; *smooth, polished, sharp* (of a sword); see מָעַט.

מַעֲטָה

m. (from עָטָה) *a vail, a garment,* Isa. 61 : 3.

מַעֲטָפָה

f. (from עָטַף), *a cloak,* or rather *a large tunic* put over the one commonly worn, Isa. 3 : 22.

מְעִי

m. *a heap of ruins, ruins,* for מָעִי, from עָיָה, Isa. 17 : 1.

מָעַי

perh. 'σπλαγχνιζόμενος;' comp. מָעָה, *Maai.*

מְעִיל

m. *an upper garment;* wide and long, but without sleeves; worn by women; by men of rank, kings, priests, 1 Sa. 28 : 14; specially by the high priest, with the ephod put over it, Ex. 28 : 31. (The origin is not clear. It is not, however, improbable that מָעַל had the primary power of *covering.*)

מְעַיִם and Ch. מְעִין

bowels, see מָעָה.

מַעְיָן

with Vav parag. מַעְיָנוֹ Ps. 114 : 8; plur. מַעְיָנִים, and מַעְיָנוֹת, m. denom. from עַיִן.

(1) *a place irrigated with fountains,* Ps. 84 : 7.

(2) *a fountain* itself, Gen. 7 : 11. Metaph. pleasure, delight, Ps. 87 : 7.

מְעִינִים

1 Ch. 4 : 41 כתיב i. q. מְעוֹנִים, see מָעוֹן.

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מָעַךְ

TO PRESS, TO PRESS UPON. Part. pass. an animal castrated *by pressing* or *bruising the testicles*, Lev. 22 : 24. 1 Sa. 26 : 7, 'his spear was pressed into (i. e. fixed in) the ground.'

Pual, *to be pressed*, used of the breasts immodestly pressed, Eze. 23 : 3.

מַעֲכָה and מַעֲכָת

Josh. 13 : 13, 'oppression,' *Maachah*, pr. n.—(1) of a town and region at the foot of Hermon. Gent. noun מַעֲכָתִי Deut. 3 : 14.

(2) of several men and women—(*a*) 1 Ki. 2 : 39; called also מָעוֹךְ.—(*b*) Gen. 22 : 24.—(*c*) the wife of Rehoboam, 2 Ch. 11 : 20; called also, 13 : 2, מִיכָיָהוּ.

מָעַל

fut. יִמְעַל Pro. 16 : 10, and יִמְעֹל Lev. 5 : 15.

(1) TO ACT TREACHEROUSLY, TO BE FAITHLESS, Pro. 16 : 10; to sin against Jehovah, to turn aside from him, Deut. 32 : 51; 1 Ch. 5 : 25; 10 : 13.

(2) followed by בְּ, *to take* anything *by stealth*, Josh. 7 : 1; 1 Ch. 2 : 7. The primary signification of the root seems to be that of *covering*; hence *to act covertly*.

I. מַעַל

masc. *perfidy*, *treachery* (against God), *sin*, Job 21 : 34; elsewhere only in the phrase מעל מַעַל בְּ.

II. מַעַל

masc. (formed from מַעֲלֶה, from עָלָה), prop. *higher*, *the higher part*; hence as an adv. *above*. Only with the prefixes and affixes—

(1) מִמַּעַל *from above*, Isa. 45 : 8, and *above*, Deut. 5 : 8; מִמַּעַל לְ—(*a*) *above*, *upon*, Gen. 22 : 9, 'upon the wood.' Dan. 12 : 6.—(*b*) *near*, *by*, Isa. 6 : 2.

(2) with ה local.—(*a*) *upwards*, 1 Ki. 7 : 31. מַעְלָה מַעְלָה upwards more and more, Deut. 28 : 43.—(*b*) *farther*, *more*, 1 Sa. 9 : 2; used especially of time, Num. 1 : 20; also, *onward*, 1 Sa. 16 : 13.

(3) לְמַעְלָה—(*a*) *upwards*, Isa. 7 : 11; Eze. 41 : 7. Ezr. 9 : 6, 'over the head.'—(*b*) *beyond*, 1 Ch. 23 : 27. לְמַעְלָה מִן over any thing, i. e. *besides* that which, 1 Ch. 29 : 3. עַד־לְמַעְלָה *in a higher degree*, *exceedingly*, 2 Ch. 16 : 12.

(4) מִלְמַעְלָה *from above*, Gen. 6 : 16; 7 : 20.

מֵעָל

Ch. plur. מֵעָלִין *the place of entrance*, i. e. *setting* (of the sun), Dan 6 : 15; from עֲלַל.

מֵעַל see עַל

מֹעַל

masc. Neh. 8 : 6, *lifting up*; formed from מֹעֲלֶה, מַעֲלֶה from עָלָה.

מַעֲלֶה

m. (from עָלָה)—(1) *an ascent*, a place by which one goes up, Neh. 12 : 37. With suff. מַעֲלָיו its ascent, Eze. 40 : 31.

(2) *a lofty place*—(*a*) *a stage*, *a platform*, Neh. 9 : 4.—(*b*) *an acclivity*, *a hill*. 1 Sa. 9 : 11; מַעֲלֵה הַזֵּיתִים the acclivity or mount of Olives, 2 Sa. 15 : 30.

מַעֲלָה

fem.—(1) *ascent*, *going up*, to a higher region, Ezr. 7 : 9. Metaph. Eze. 11 : 5, the things which rise up in your mind, i. e. thoughts which pass through your mind.

(2) *a step*, by which any one goes up. 1 Ki. 10 : 19.—(*a*) *the steps of a gnomon*, whence הַמַּעֲלוֹת is used of the *gnomon* or dial itself, divided into steps, 2 Ki. 20 : 9; Isa. 38 : 8; others understand steps of a flight.—(*b*) שִׁיר הַמַּעֲלוֹת *a song of steps*, in the heading of fifteen psalms, Ps. 120—134; so called because of the metre and rhythm found in most of them; the first or last words of a sentence are often repeated at the beginning of those that follow. The song of Deborah may be reckoned as one of the same kind.

(3) *a lofty place*, 1 Ch. 17 : 17; specially *an upper room*, Am. 9 : 6.

מַעְלִיל

i. q. מַעֲלָל, Zech. 1 : 4 כתיב.

מַעֲלָל

(from עָלַל) only pl. m. *works*—(*a*) of God, Ps. 77 : 12.—(*b*) of men, Zech. 1 : 6; Jer. 7 : 5. הֵיטִיב, הֵרַע מַעֲלָלִים to act well, or ill, Jer. 35 : 15; Mic. 3 : 4.

מַעֲמָד

m. (from עָמַד) *standing*, *station*, *function*, 1 Ki. 10 : 5; Isa. 22 : 19.

מָעֳמָד

pr. part. Hophal (from עָמַד) something *firm*, *stable*; *ground to stand on*, Ps. 69 : 3.

מַעֲמָסָה

f. (from עָמַס) *a burden*, Zech. 12 : 3, 'I will make Jerusalem a stone of burden to all peoples.'

מַעֲמַקִּים

m. pl. *depths*, *deep places*, Isa. 51 : 10; Ps. 69 : 3, from עָמַק.

מַעַן

(for מַעֲנֶה, from עָנָה, to designate) pr. subst. *purpose*, *intent*, with pref. לְמַעַן; with suff. לְמַעַנְךָ, always becoming a particle.

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(A) prep. *on account of*—
(1) used of the cause by which any one is moved, Ps. 48 : 12, 'let Mount Zion be glad because of thy judgments.' God is often said to have done something לְמַעַן דָּוִד עַבְדּוֹ for the sake of David his servant, i. e. on account of his memory and the promises given to him, Isa. 37 : 35; for his mercy's sake, i. e. because of his mercy being what it is, Ps. 6 : 5; for his name's sake, what his name or character bids us to expect, Ps. 23 : 3. Ps. 109 : 21, 'do with me according to thy name, for great is thy loving kindness.'
(2) used of purpose and intention, which any one has in view. לְמַעַנְכֶם on your account, i. e. for your benefit, Isa. 43 : 14. לְמַעֲנִי on my account, for my sake, i. e. to vindicate my name, Isa. 43 : 25; Ps. 106 : 8, 'for his name's sake, that he might shew forth his power.' 1 Ki. 8 : 41, 'the stranger who comes from a land that is very far off because of thy name,' i. e. to see thy glory. Ps. 8 : 3, 'because of thy enemies,' i. e. that they may be put to shame.—Followed by an inf. *with the intent that*, Jer. 7 : 10. Am. 2 : 7, 'a father and son go in unto the same girl (harlot) in order to profane my holy name.'
(B) לְמַעַן Lev. 17 : 5; Deut. 20 : 18; and without אֲשֶׁר: conj. *to the end that*, Gen. 27 : 25; Ex. 4 : 5. Gen. 18 : 19, 'for I have known (chosen) him (Abraham) that he may command,' etc. Isa. 66 : 11, 'be glad with Jerusalem that ye may suck and be satisfied,' etc. Hos. 8 : 4.

מַעֲנֶה

m. (from עָנָה)—(1) *reply, answer*, Pro. 15 : 1, 23; hence—(*a*) *hearing* and *answering* of prayers, Pro. 16 : 1.—(*b*) *contradiction, refutation*, Job 32 : 3, 5.
(2) *purpose, intent*. Pro. 16 : 4.

מַעֲנָה

f. (from עָנָה No. II.) *a furrow*, Ps. 129 : 3 כתיב; 1 Sa. 14 : 14.

מַעֲנִית

f. id. Ps. 129 : 3 קרי.

מְעוֹנָה see מְעֹנָה

מָעַן

an unused root; Arab. *to be angry*.

מַעַן

'wrath,' *Maaz*, 1 Ch. 2 : 27.

מַעֲצֵבָה

f. (from עָצַב) *pain, affliction*, Isa. 50 : 11.

מַעֲצָד

m. *an axe*, Isa. 44 : 12; Jer. 10 : 3. Root עָצַד.

מַעְצוֹר

m. (from עָצַר) *restraint, hindrance*, 1 Sa. 14 : 6.

מַעְצָר

m. (from עָצַר) *restraint*, Pro. 25 : 28.

מַעֲקֶה

m. (from עָקָה, Arab. عقا to hold back) *a parapet*, surrounding a flat roof, Deut. 22 : 8.

מַעֲקַשִּׁים

m. pl. (from עָקַשׁ) *tortuous things, tortuous ways*, Isa. 42 : 16.

מַעַר

m. for מַעֲרֶה (from עָרָה)—(1) *nakedness, pudenda*, Nah. 3 : 5.
(2) *a naked space*, i. e. *void space*. 1 Ki. 7 : 36, 'for the space of each one' (of the borders).

I. מַעֲרָב

m. (from עָרַב) *articles of merchandize*, which are interchanged, bartered. Eze. 27 : 9, 27, 'those who exchange thy merchandize;' Eze. 27 : 13, 17, 19. In some of its occurrences it appears to mean *a fair* or *market*.

II. מַעֲרָב

m. (from עָרַב No. II.) *the west*, where the sun sets, Ps. 75 : 7; 1 Ch. 26 : 30; 2 Ch. 32 : 30.

מַעֲרָבָה

f., *the west*, Isa. 45 : 6.

מַעֲרֶה

m. (from עָרָה) *a naked place*, i. e. devoid of trees, Jud. 20 : 33.

מַעֲרוֹת

pl. f., 1 Sa. 17 : 23 כתיב, prob. an incorrect reading for מַסְגֵּרוֹת, which is in קרי.

מְעָרָה

f., *a cave*; Gen. 19 : 30; 1 Sa. 24 : 4, 8; from עור No. III. Josh. 13 : 4, some take as a pr. n. *Mearah*.

מַעֲרִיץ

m. (from עָרַץ part. Hiph.) *that which causes* reverential *fear*, Isa. 8 : 13.

מַעֲרָךְ

m. (from עָרַךְ) *disposing, counsel*. Pro. 16 : 1, 'the counsels of the heart.'

מַעֲרָכָה

f.—(1) *disposing, ranging in order*. נֵרוֹת הַמַּעֲרָכָה lamps ranged in order (of the holy candlestick), Ex. 39 : 37; specially—
(2) *a pile* of wood upon the altar, Jud. 6 : 26; of the shew-bread, Lev. 24 : 6.
(3) *a battle set in array*, 1 Sa. 4 : 16; 17 : 22, 48.

מַעֲרֶכֶת

f.—(1) *a pile*, as of the shew-bread, Lev. 24 : 6; whence לֶחֶם הַמַּעֲרֶכֶת Neh.

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10:34; also without לֹחֶם 2 Ch. 2:3; 13:11; 29:18.

(2) plur. *a battle set in array*, an army, 1 Sa. 17:8, (23 ק׳).

מַעֲרֻמִּים

m. plur. *nakednesses*, for concr. *the naked*, 2 Ch. 28:15; from עָרַם.

מַעֲרָצָה

f. *sudden terror*, hence *violence*, Isa. 10:33; from עָרַץ.

מַעֲרָת

i. q. מַעֲרָה, 'a place naked of trees,' *Maarath*, Josh. 15:59.

מַעֲשֶׂה

m. const. מַעֲשֵׂה, plur. מַעֲשִׂים; suff. מַעֲשַׂי; also used with a singular sense.

(1) noun of action of עָשָׂה, *that which any one makes* or *does*. Gen. 47:3, 'what is your business?' 1 Ch. 23:28, 'performance of the Temple service.' Eze. 46:1, '(six) days of business,' work. Hence used of *the whole course of action*. Ex. 23:24, 'thou shalt not act like them;' Ecc. 4:3, 'evil course of action under the sun.' Job 33:17.

(2) *a deed, an action*—(*a*) of God, Jud. 2:10; Ps. 86:8.—(*b*) of men, chiefly in a bad sense. Gen. 44:15, 'what is this deed which ye have done?' Pl., Gen. 20:9. Absol. of *an evil deed*. 1 Sa. 20:19, 'in the day of that deed,' when Saul sought to slay David. (Others take it, in the working day.)

(3) *work*, which any one produces.—(*a*) of God. Ps. 8:7; 19:2. In sing. Isa. 5:19; 29:23. Ps. 28:5, *work of God*, specially the judgment of God against the wicked.—(*b*) of men, 'the work of men's hands,' often said of idols, Deut. 4:28; Ps. 115:4. Specially artificial work, woven in many colours, Ex. 26:1, 31; net work, Ex. 27:4. 2 Ch. 16:14, an artificial compound of spices. Once the *work* of a poet, Ps. 45:2.—Metaph. the *fruit* of anything. Isa. 32:17, 'the work (i. e. the fruit) of righteousness (is) peace.'

(4) what is produced by labour, *property, goods*. Isa. 26:12, 'all our goods.' Specially fruits, corn, etc., Ex. 23:16; of cattle, 1 Sa. 25:2.

מַעֲשַׂי

for מַעֲשֵׂיָה 'work of Jehovah,' *Maasiai*, 1 Ch. 9:12.

מַעֲשֵׂיָה and מַעֲשֵׂיָהוּ

'work of Jehovah,' *Maaseiah*, Jer. 21:1.

מַעֲשֵׂר

m. plur. מַעְשְׂרוֹת (from עָשָׂר) *tithes*, Gen. 14:20; Deut. 14:23. Neh. 10:39, 'tithes of tithes.' Deut. 26:12, 'the year of tithe.'

מַעֲשַׁקּוֹת

f. plur. (from עָשַׁק) *oppressions, forcible exactions*, Pro. 28:16.

מֹף

Memphis, a city of Egypt, Hos. 9:6; elsewhere called נֹף Isa. 19:13; Jer. 2:16.

מִפְגָּע

m. (from פָּגַע) *violence, blow*; hence used of one on whom it is laid, Job 7:20.

מַפָּח

m. (from נָפַח), Job 11:20, 'breathing out of the soul.'

מַפֻּחַ

m. (from נָפַח), *the bellows* of a blacksmith, Jer. 6:29.

מְפִיבֹשֶׁת and מְפִבֹשֶׁת

contr. from מַפְאִי בֹשֶׁת according to Simonis, 'exterminating the idol,' *Mephibosheth*.

שְׁפוּפָם see מֻפִּים

מֵפִיץ

m. (prop. part. Hiphil, of פּוּץ) *a hammer, mace, maul*, as a weapon, Pro. 25:18.

מַפָּל

m. (from נָפַל)—(1) *what falls off*; Am. 8:6, 'what falls off from corn,' husk.

(2) *something pendulous, loose*; Job 41:15, 'the pendulous parts of his flesh,' on the belly of the crocodile, flabby parts.

מִפְלָאָה

f. (from פָּלָא) only in pl. *miracles*, Job 37:16.

מִפְלַגָּה

f. (from פָּלַג) *a division, class*, 2 Ch. 35:12.

מַפָּלָה

f. Isa. 17:1, and מַפֵּלָה Isa. 23:13; 25:2 (from נָפַל), *fallen buildings, ruins*.

מִפְלָט

m. (from פָּלַט), *escape*, Ps. 55:9.

מִפְלֶצֶת

f. (from פָּלַץ) *an idol*, so called from its being an object of fear, 1 Ki. 15:13.

מִפְלָשׂ

m. (from פָּלַשׂ=פָּלַס Piel, to weigh, to balance) *balancing* (of clouds), Job 37:16.

מַפֶּלֶת

f. (from נָפַל)—(1) *fall, ruin* of a man, Pro. 29:16; of a kingdom, Eze. 26:15, 18.

(2) *what falls down*, Eze. 31:13 (of a fallen trunk).

(3) *a corpse*, Jud. 14:8.

מִפְעָל

m. Pro. 8:22, and מִפְעָלָה f. (from

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(פָּעַל), Ps. 46 : 9; 66 : 5; *a work* (of God).

מִיפְעַת see מֵפַעַת

מַפָּץ

masc. (from נָפַץ), *a bruising*, or *breaking in pieces*, Eze. 9 : 2.

מַפָּץ

masc. (prop. part. Hiph. from נָפַץ) *a hammer*, Jer. 51 : 20.

מִפְקָד

m. (from פָּקַד).—(1) *numbering* (of people), 2 Sa. 24 : 9.

(2) *a commandment, mandate*, 2 Ch. 31 : 13.

(3) *an appointed place*, Eze. 43 : 21; one of the gates of Jerusalem, Neh. 3 : 31, *Miphkad*.

מִפְרָץ

m. (from פָּרַץ) *a port*, prop. a break of the shore, Jud. 5 : 17.

מַפְרֶקֶת

f. (from פָּרַק) *the neck, vertebræ of the neck*, 1 Sa. 4 : 18.

מִפְרָשׂ

m. (from פָּרַשׂ).—(1) *spreading out, expansion*, Job 36 : 29.

(2) *sail* (of a ship), Eze. 27 : 7.

מִפְשָׁעָה

f. (from פָּשַׁע) *a step*; hence, *the part of the body where it divides towards the feet*, 1 Ch. 19 : 4.

מַפְתֵּחַ

m. (from פָּתַח) *a key*, Jud. 3 : 25; Isa. 22 : 22.

מִפְתָּח

m. (from פָּתַח to open), *an opening*; Pro. 8 : 6, 'the opening of my lips,' what my lips utter.

מִפְתָּן

m. (from פָּתַן), *a threshold*, 1 Sa. 5 : 4; Eze. 9 : 3.

מוֹץ see מֹץ

מָצָא

1 pers. once מָצָתִי Num. 11 : 11; inf. מְצֹא with suffix מְצָאָכֶם (for מְצָאֲכֶם), Gen. 32 : 20; part. once מֹצֵא; Ecc. 7 : 26; fem. מֹצֵאת, מְצֵאת 2 Sa. 18 : 22; Cant. 8 : 10.

(1) TO COME TO, i. e. TO ATTAIN TO, TO ARRIVE AT anything, Job 11 : 7, hence *to obtain, to acquire, to receive*. Gen. 26 : 12, 'Isaac in that year received a hundred measures,' i. e. he made in the harvest a hundred-fold. 2 Sa. 20 : 6, 'lest he get (take) fenced cities;' Eze. 3 : 1. So *to obtain* knowledge, Pro. 3 : 13; happiness, a good thing, 8 : 35; 18 : 22; favour; riches, Hos. 12 : 9; rest, Ruth 1 : 9; a vision from God, Lam. 2 : 9; a sepulchre, i. e. death longed for, Job 3 : 22; also *to meet with* calamity, i. e. to fall into it, Ps. 116 : 3; Hos. 12 : 9. 'My hand has acquired (something),' i. q. I have obtained, got for myself, Lev. 25 : 28. Absol., 2 Sa. 18 : 22, 'there are no tidings that will gain (any thing),' this message will bring no reward to him who carries it.

(2) *to find* any person or thing (prop. to come upon, to fall upon), Gen. 2 : 20; 1 Ki. 13 : 14.—1 Sa. 29 : 3, 'I have not found in him any thing,' sc. of crime. 1 Sa. 10 : 7, 'do what thy hand findeth,' i. e. what may seem good to thee, do as thou wilt; 1 Sa. 25 : 8.—Figuratively, *to find out by thinking*, Ecc. 3 : 11; e. g. rightly to solve an enigma, Jud. 14 : 12. Rarely i. q. *to wish to find, to seek*, 1 Sa. 20 : 21, 'go, that thou mayest find the arrows.'

(3) *to reach* any one, i. e. *to happen to, to befall* any one, Ex. 18 : 8, 'all the travail which had befallen them in the way;' Gen. 44 : 34; Jud. 6 : 13. Specially observe the phrase, my hand (as conquering, avenging) reaches any one, 1 Sa. 23 : 17; Isa. 10 : 10.

(4) *to suffice* for any thing, Num. 11 : 22; Jud. 21 : 14.

Niphal—(1) *to be acquired by any one*, Deut. 21 : 17, 'all things which he possesses;' Jer. 15 : 16, 'thy words are received' sc. by me, i. e. brought to me; Job 28 : 12, 'wisdom, whence shall (it) be acquired?'

(2) *to be found*, Gen. 44 : 16, 17. Hence—(*a*) *to be, to be present, to exist* in any place, 1 Ch. 29 : 17, 'thy people, who are here present;' 2 Ch. 34 : 32. Used of things, Gen. 47 : 14, 'all the money which was in Egypt.' Also, *to be present* (opp. to absent), Gen. 19 : 15, 'thy two daughters who are present.'—(*b*) God is said *to be found* by men, when he hears and answers them, 1 Ch. 28 : 9.

Hiphil—(1) *to cause to come*, followed by בְּיַד *to deliver*, 2 Sa. 3 : 8.

(2) *to cause* any one *to acquire*, i. e. to give to him, Job 34 : 11; Zech. 11 : 6.

(3) *to bring to*, to present, to offer, Lev. 9 : 12 13, 18.

מָצָב

m. (from נָצַב), *a station*.—(*a*) a place where any thing stands, Josh. 4 : 3, 9.—(*b*) i. q. *the post* or *office* assigned to any one, Isa. 22 : 19.—(*c*) *a garrison, a military station*, 1 Sa. 13 : 23.

מְצָב

m. (part. Hoph. of נָצַב) *a station* (of soldiers), *a garrison*, Isa. 29 : 3. Jud. 9 : 6.

מַצָּבָה

1 Sa. 14 : 12, and—

מְצֻבָה

i. q. masc. מַצָּב letter *c*, Zech. 9 : 8.

מַצֵּבָה

f. const. מִצְּבַת (from נָצַב) something

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set upright, specially—(*a*) *a pillar*, Gen. 28 : 18.—(*b*) *a statue*, the image of an idol, 2 Ki. 3 : 2; 10 : 26.

מִצְּבָיָה

pr. n. of a place, 1 Ch. 11 : 47, *Mesobaite.*

מַצֵּבֶת

f.—(1) *a statue*, Gen. 35 : 14, 20; *a monument, a pillar*, 2 Sa. 18 : 18.

(2) *a trunk, stock* (from נָצַב), Isa. 6 : 12.

מְצָד

pl. מְצָדוֹת (from צוּד), pr. a place whence hunters seek their prey, and to which they can flee. Hence—(1) *the top, the summit* of a mountain, 1 Sa. 23 : 14; 1 Ch. 12 : 8.

(2) *a fortress, a mountain castle.* 1 Ch. 11 : 7, 'David dwelt in the fortress (of Zion).' Jer. 48 : 41.

מָצָה

(1) pr. TO SUCK, hence *to suck out, to drink out.* Isa. 51 : 17, 'thou hast drunk out the inebriating cup, thou hast sucked it out;' Ps. 75 : 9.

(2) *to press out juice, moisture*, from any thing, Jud. 6 : 38.

Niphal—(1) pass. of Kal No. 1. Ps. 73 : 10.

(2) pass. of Kal No. 2. Lev. 1 : 15; 5 : 9.

I. מַצָּה

f. pr. *what is sweet* (from מָצַץ), specially *sweet*, i. e. *unfermented bread.* חַלַּת מַצָּה an unleavened cake, Lev. 8 : 26; pl. Num. 6 : 15, and simply מַצּוֹת unleavened bread. Ex. 12 : 15; 23 : 15.

II. מַצָּה

fem. (from נָצָה) *strife, contention*, Pro. 13 : 10; 17 : 19.

מֹצָה

perhaps for מוֹצָא 'fountain,' *Mozah.*

מְצָהֳלָה

f. (from צָהַל) *a neighing*, Jer. 8 : 16; 13 : 27.

מָצוֹד

(from צוּד) m.—(1) *capture*, Pro. 12 : 12.

(2) *a net*, with which a hunter catches, Ecc. 7 : 26.

(3) *fortress, defence*, Ecc. 9 : 14, where two MSS. read מצורים.

מְצוּד

(from צוּד) m. *the net* of a hunter, Job 19 : 6.

מְצוּדָה

(from צוּד) f.—(1) *a net*, Ecc. 9 : 12.

(2) *fortress, defence*, Isa. 29 : 7; Eze. 19 : 9.

מְצוּדָה

f. id.—(1) *capture, prey*, Eze. 13 : 21.

(2) *a net*, Eze. 12 : 13.

(3) *the top, peak* of a mountain, Job 39 : 28; and *a mountain castle, a fortress*, 2 Sa. 5 : 7. Figuratively used of God, Ps. 18 : 3.

מְצָוָה

f. (from צָוָה) pl. מִצְוֹת *a command, a precept*, 2 Ki. 18 : 36; especially of God, Deut. 6 : 1; of a human teacher, Pro. 7 : 1, 2. Lev. 4 : 13, 'any of the commandments of Jehovah which ought not to be done,' i. e. things prohibited by his precepts. Neh. 13 : 5, what was due to the Levites.

מְצוּלָה

Ex. 15 : 5; Neh. 9 : 11; and—

מְצוּלָה

f., *depths*, as of the sea, Jon. 2 : 4; of a river, Zech. 10 : 11; of clay, Ps. 69 : 3 (from צוּל).

מָצוֹק

m. (from צוּק), *distress*, Ps. 119 : 143.

מָצוּק

m. *a column*, from צוּק i. q. יָצַק in Hiphil to set up. 1 Sa. 2 : 8, 'the columns of the earth.' Used of an abrupt lofty rock, like a column, 1 Sa. 14 : 5, 'the fore-front of the one (is) a column (or abrupt rock) northward, over against Michmash.'

מְצוּקָה

f. (from צוּק), *distress*, Job 15 : 24; pl. Ps. 25 : 17.

I. מָצוֹר

m. with suff. מְצוּרֶךָ Eze. 4 : 8 (from צוּר).—(*a*) *distress*, Deut. 28 : 53, seq. —(*b*) *siege*, Eze. 4 : 2, 7. בּוֹא בַּמָּצוֹר to be besieged, 2 Ki. 24 : 10.—(*c*) *a mound*, raised by besiegers, Deut. 20 : 20.—(*d*) *bulwark, citadel*, 2 Ch. 32 : 10. עִיר מָצוֹר a fortified city, Ps. 31 : 22.

II. מָצוֹר

pr. n. of *Egypt*, apparently of *Lower* Egypt, Isa. 19 : 6; 37 : 25; 2 Ki. 19 : 24; supposed to be a Hebraized form of the Egyptian *metouro, kingdom.*

מְצוּרָה

f. (from צוּר).—(1) *a mound* cast up by besiegers, Isa. 29 : 3.

(2) *a bulwark, a fortified city*, 2 Ch. 11 : 11; more often עָרֵי מְצוּרָה 2 Ch. 14 : 5; pl. 11 : 10.

מְצוּתָה

f. (from נָצָה), *strife, contention*, Isa. 41 : 12, אַנְשֵׁי מְצוּתֶךָ 'thy enemies.'

מָצַח

an unused root, perhaps *to shine*, i. q. Syr. נצח.

מֵצַח

m. *forehead*, 1 Sa. 17 : 49. Jer. 3 : 3, 'the (impudent) forehead of a harlot;' Isa. 48 : 4, 'thy forehead (is) brass,' i. e. a brazen forehead.

מִצְחָה

f. *a greave*, as if the front of the leg, 1 Sa. 17 : 6.

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מְצִלָּה
f. (from צָלַל), *a bell*, fastened to horses and camels, Zech. 14 : 20.

מְצִלָּה
f. (from צָלַל No. II.), *a shady place*, Zech. 1 : 8.

מְצִלְתַּיִם
only in dual, from צָלַל, a pair of *cymbals*, 1 Ch. 13 : 8; Ezr. 3 : 10.

מִצְנֶפֶת
f. (from צָנַף), the *tiara* of the high priest, Ex. 28 : 4; of a king, Eze. 21 : 31.

מַצָּע
masc. (from יָצַע) *a couch, a bed*, so called from being spread out, Isa. 28 : 20.

מִצְעָד
m. (from יָצַע) *a step, a going*, Ps. 37 : 23; Dan. 11 : 43, in his footsteps, i.e. in his company.

מִצְעִירָה
f. *something smallish, little*, pr. a little removed from small, comp. of מִן and צְעִירָה Dan. 8 : 9.

מִצְעָר
m. (from צָעַר)—(1) prop. *smallness*, hence something *small, little*, Gen. 19 : 20; of number, 2 Ch. 24 : 24, 'a few men;' of time, Isa. 63 : 18, 'for a little while.'
(2) *Mizar*, Ps. 42 : 7.

מִצְפֶּה
masc. (from צָפָה)—(1) *a watch-tower*, Isa. 21 : 8; also *a lofty place*, 2 Ch. 20 : 24.
(2) *Mizpeh*, pr. n. of several towns.

מִצְפָּה
'watch-tower,' 'lofty place,' *Mizpah*, Jud. 10 : 17; 11 : 29; Gen. 31 : 49. 1 Sa. 7 : 5. (Josh. 18 : 26.)

מַצְפֻּנִים
m. pl. (from צָפַן) *hidden places*, Obad. 6.

מָצַץ
(1) TO SUCK, TO SUCK OUT. Arab. id. Hence *to draw out with pleasure, to taste*, Isa. 66 : 11.
(2) *to be sweet*, whence מָתַק.

מְצֻקַת
fem. *casting, pouring*, 2 Ch. 4 : 3.

מָצַר
an unused root, which appears to have had the meaning *to shut in, to restrain*.

מְצַר
m. (from צָרַר), *distresses*, Ps. 118 : 5; pl. Lam. 1 : 3; Ps. 116 : 3.

מִצְרַיִם
pr. n. dual, *Egypt*, Gen. 46 : 34; often more fully, אֶרֶץ מִצְרַיִם, fem., Gen. 45 : 20; also *the Egyptians;* commonly in prose with a pl. (Gen. 45 : 2), rarely with a sing. masc., Ex. 14 : 25, 31; poet. with sing. masc., Isa. 19 : 16; and f., Hos. 9 : 6. (See מָצוֹר.) The gent. noun is מִצְרִי Gen. 39 : 1; f. ־ִית 16 : 1; plur. m. מִצְרִים Gen. 12 : 12, 14; f. ־יוֹת Ex. 1 : 19.

מַצְרֵף
m. (from צָרַף) *a fining pot, crucible* of a goldsmith, Pro. 17 : 3; 27 : 21.

מַק
m. (from מָקַק), *putridity*. Isa. 3 : 24, 'instead of a sweet smell there shall be putridity.' Isa. 5 : 24, 'their root shall be as rottenness,' i.e. rotten wood.

מַקָּבָה
f. (from נָקַב), *a hammer*, 1 Ki. 6 : 7; Isa. 44 : 12; Jer. 10 : 4. (Hence the name Maccabæus, prop. hammerer.)

מַקֶּבֶת
f.—(1) i. q. מַקָּבָה Jud. 4 : 21.
(2) *a stone quarry*, Isa. 51 : 1.

מַקֵּדָה
prob. 'place of shepherds' נֹקְדִים, *Makkedah*, Josh. 10 : 10.

מִקְדָּשׁ
m. (from קָדַשׁ) with Dag. euph. מִקְדָּשׁ Ex. 15 : 17, with suff. מִקְדָּשִׁי, once מִקְדָּשִׁי Num. 18 : 29.
(1) *a holy thing, something consecrated*, Num. loc. cit.
(2) *a sanctuary, a holy place;* specially the holy tabernacle, Ex. 25 : 8; the temple, 1 Ch. 22 : 19. מִקְדַּשׁ מְלָךְ a sacred place which a king has, i.e. consecrated by him, Am. 7 : 13. Plur. Jer. 51 : 51, the sanctuaries, the holy places of the temple; but Am. 7 : 9, the sanctuaries of Israel (Gentile and prohibited).
(3) *an asylum*, Isa. 8 : 14; Eze. 11 : 16.

מַקְהֵלִים
plur. m., Ps. 26 : 12; and—

מַקְהֵלוֹת
plur. f. (from קָהַל) Ps. 68 : 27, *assemblies, congregations*, especially of those who praise God, *choirs*.
Makheloth, Num. 33 : 25.

מִקְוֶה
(from קָוָה) once מִקְוֵה, once כ מִקְוֵא.
(1) prop. *expectation, hope, confidence*, 1 Ch. 29 : 15; also the person confided in, used of God, Jer. 14 : 8.
(2) *a congregation, gathering together* (from קָוָה).—(*a*) of water, Gen. 1 : 10.—(*b*) *a host, a company* of men and animals. 1 Ki. 10 : 28, 'and the company of the royal merchants (out of Egypt) took the troop (of horses) at a price.'

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מִקְוֶה

f. (from קָוָה) *a place in which* water *flows together*, Isa. 22 : 11.

מָקוֹם

pl. מְקוֹמוֹת m. (fem. Job 20 : 9; Gen. 18 : 24); from קוּם.

(1) *a place* (prop. a station, from standing, existing), Gen. 1 : 9; *the place of any one* is his *abode, habitation*, Gen. 29 : 26. Poet. Job 16 : 18, 'let there be no place (or abiding) to my outcry;' let it come without tarrying to God. Followed by relat. אֲשֶׁר it is often put in const. st. (the place which), Lev. 4 : 33; also before זֶה relative, Ps. 104 : 8; and with the relative omitted, Job 18 : 21, 'the habitation (of a man who) knows not God.'—Sometimes מָקוֹם אֲשֶׁר *in which place*, for *where*, Est. 4 : 3. Adv. for *in the place*, Isa. 33 : 21.

(2) *a town, a village*. Gen. 12 : 6, the town of Shechem.

מָקוֹר

m. (from קוּר) *a fountain*. Ps. 36 : 10, the fountain of life, of welfare, Lev. 12 : 7; 20 : 18. Figuratively, Ps. 68 : 27, '(ye) of the fountain of Israel,' i. e. descendants of Israel.

מִקַּח

m. (from לָקַח) *receiving, taking*, 2 Ch. 19 : 7.

מַקָּחוֹת

pl. f. *price, wages*, Neh. 10 : 32 (from לָקַח).

מִקְטָר

m. (from קָטַר) *incense*, Ex. 30 : 1.

מִקְטֶרֶת

f. (from קָטַר) *a censer*, 2 Ch. 26 : 19.

מָקַל

an unused root, which had, I suppose, the same meaning as Æth. בקל to germinate, to sprout.

מַקֵּל

const. מַקַּל Jer. 1 : 11, and מְקַל Gen. 30 : 37; *a rod, staff*, prop. twig, sucker; 1 Sa. 17 : 43, etc. מַקַּל עֵץ used of a spear, Eze. 39 : 9.

מִקְלוֹת

perhaps for מַקְלוֹת 'staves,' 'lots,' *Mikloth*.

מִקְלָט

m. *asylum, place of refuge*, from קָלַט Josh. 21 : 13; Num. 35 : 6, 'cities of refuge.'

מִקְלַעַת

f. (from קָלַע No. 2) *sculpture*, 1 Ki. 6 : 18; plur. 6 : 29; 7 : 31.

מִקְנֶה

m. (fem. Ex. 34 : 19) from קָנָה, const. מִקְנֵה; with suff. מִקְנִי, מִקְנְךָ; also מִקְנֶךָ Num. 20 : 19; מִקְנָךְ Isa. 30 : 23; מִקְנֵיכֶם Gen. 47 : 16; מִקְנֵיהֶם Gen. 34 : 23.

(1) prop. *possession, wealth*, always used of *cattle*, sheep and oxen; Gen. 26 : 14; 47 : 17. Asses and camels more rarely, Job 1 : 3; אַנְשֵׁי מִקְנֶה men who look after cattle, Gen. 46 : 32; אֶרֶץ מִקְנֶה land fit for feeding cattle, Num. 32 : 1.

(2) *purchase, buying, something bought*, Gen. 49 : 32.

מִקְנָה

f.—(1) *acquisition, possession*, Gen. 23 : 18.

(2) *purchase, buying*, סֵפֶר הַמִּקְנָה the deed of a purchase, Jer. 32 : 11; also *a thing bought*; used of slaves, Gen. 17 : 12.

(3) *price* of purchase, Lev. 25 : 16.

מִקְנְיָהוּ

'possession of Jehovah,' *Mikneiah*.

מִקְסָם

m. (from קָסַם) *divination*, Eze. 12 : 24.

מָקָץ

'end,' from קָצַץ, *Makaz*, 1 Ki. 4 : 9.

מִקְצוֹעַ

pl. ־ִים and ־וֹת m. *a corner*, Ex. 26 : 24; Neh. 3 : 19. Root קָצַע.

מַקְצֻעָה

f. *a graving tool, a carving tool*, Isa. 44 : 13. Root קָצַע.

מִקְצָת

a doubtful noun, which appears to be for מִקְצָה, from קָצָה.

מָקַק

not used in Kal, TO MELT, TO PINE AWAY.

Niphal—(1) *to melt*, Isa. 34 : 4, 'all the stars of heaven shall melt,' i. e. shall fall melted. Hence *to flow, to run*, Ps. 38 : 6, 'my tumours run with corrupt matter.'

(2) *to pine, to pine away*, of the eyes and tongue, Zech. 14 : 12; of persons, Lev. 26 : 39.

Hiphil, causat. *to cause to pine away*, Zech. 14 : 12.

מִקְרָא

m. (from קָרָא).—(1) *a calling together, convocation*, pr. Aram. inf., Num. 10 : 2, 'to call together an assembly.' Hence—(*a*) *an assembly* called together, a sacred *convocation*, Isa. 1 : 13; Lev. 23 : 2.—(*b*) *a place* of holy *convocation*, pl. sanctuaries, Isa. 4 : 5.

(2) *recitation, reading*, Neh. 8 : 8, 'they listened to the reading.'

מִקְרֶה

m. (from קָרָה).—(1) *a fortuitous chance*, 1 Sa. 6 : 9; Ruth 2 : 3.

(2) *a lot*, Ecc. 2 : 14, 'the same lot happens to all.'

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מְקָרֶה

m. pr. part. Piel, from קָרָה; *boarding, floor*, Ecc. 10 : 18.

מְקֵרָה

f. (from קָרַר) *refreshing, cooling*, Jud. 3 : 20, 24.

מִקְשֶׁה

m. prop. *turned work*, or something rounded, from קָשָׁה. Isa. 3 : 24, 'turned work,' in derision of the hair artificially twisted.

I. מִקְשָׁה

f. *turned work*, of the golden candlestick, Ex. 25 : 31; of the silver trumpets, Num. 10 : 2; of a column, Jer. 10 : 5; of the cherubim, Ex. 25 : 18, 'with rounded work thou shalt make them.'

II. מִקְשָׁה

for מִקְשְׁאָה, f. denom. from קִשֻּׁא; *a field set with cucumbers*, Isa. 1 : 8.

מַר

m. (from מָרַר).—(1) subst. *a drop*, so called from flowing down, Isa. 40 : 15.

(2) adj. f. מָרָה *bitter*, Isa. 5 : 20; *acrid*, of brackish water, Ex. 15 : 23. Neutr. *bitterness* (of death), 1 Sa. 15 : 32. Metaph.—(*a*) *sad, sorrowful*, Eze. 3 : 14; often used of the mind, Job 21 : 25. 1 Sa. 1 : 10, adj. 'sad of soul;' and subst. *sadness*, Job 7 : 11.—(*b*) *bitter*, of a cry or weeping, Gen. 27 : 34; Eze. 27 : 31, 'a bitter (violent) lamentation;' of a bitter fate, Pro. 5 : 4. Adv. מַר Isa. 33 : 7, and מָרָה Eze. 27 : 30, *bitterly*.—(*c*) *fierce*, i. e. vehement, powerful, raging, Hab. 1 : 6; Jud. 18 : 25.—(*d*) destructive, pernicious, Ps. 64 : 4; Num. 5 : 18.

מֹר

fully מוֹר Cant. 4 : 6; 5 : 5, seq. Makk. מָר (Ex. 30 : 23), m. *myrrh* (from its flowing down); it exudes from a tree, afterwards hardens into a bitter gum, of a sweet smell, Ps. 45 : 9. מוֹר עֹבֵר Cant. 5 : 5, and מֹר דְּרוֹר Ex. 30 : 23, is myrrh spontaneously distilled, and superior. צְרוֹר הַמּוֹר a little bag filled with myrrh, hung from a woman's neck, Cant. 1 : 13.

I. מָרָא

i. q. Arab. מרי—(1) TO LASH a horse with a whip to quicken its speed.

(2) *to be contumacious, rebellious*. Part. fem., Zeph. 3 : 1.

Hiphil, of the ostrich by flapping her wings impelling herself on. Job 39 : 18, 'now she lashes up herself on high.'

II. מָרָא or מָרֵא

a root not used, *to be full of food, to be well nourished, to be fat*. Arab. מרו to be strong.

מָרָא

i. q. מָרָה 'sad,' *Mara*, Ruth 1 : 20.

מָרֵא

Ch. *lord*, Dan. 2 : 47; 4 : 16; from מָרָא No. II.

מְרֹדַךְ see מְרֹאדַךְ

מְרֹאדַךְ בַּלְאֲדָן

'Merodach (i. e. Mars) is god, the lord;' *Merodach-baladan*, Isa. 39 : 1; also called בְּרֹאדַךְ בַּלְאֲדָן.

מַרְאֶה

m. const. מַרְאֵה with suff. מַרְאֵיךְ, מַרְאֵהוּ, often with forms of the suffix which appear pl., of which however the Yod is radical, Cant. 2 : 14; Job 41 : 1; Dan. 1 : 15; plur. const., Ecc. 11 : 9 כתיב (from רָאָה).

(1) *appearance, look, aspect*, Gen. 41 : 21; Lev. 13 : 12, 'according to all the looking of the priest,' i. e. as to what the priest sees in him. Deut. 28 : 34, 'what thine eyes behold.'

(2) *vision, sight*, Ex. 3 : 3; Eze. 8 : 4.

(3) *form, appearance*, Ex. 24 : 17; Eze. 1 : 16, 28. It is placed after in the genitive, Gen. 12 : 11, fair of form; and with לְ Gen. 2 : 9. In the prophetic style *the appearance of any thing*, is *what is like such a thing*. Dan. 10 : 18, 'there touched me as the appearance of a man;' Eze. 8 : 2.

מַרְאָה

f.—(1) *vision*, Dan. 10 : 7. Gen. 46 : 2, 'visions of the night.' Eze. 8 : 3.

(2) *a looking-glass, a mirror*, Ex. 38 : 8.

מֻרְאָה

f. (from מָרָא No. II.) *the crop* of a bird, Lev. 1 : 16.

מָרֵאשָׁה

Josh. 15 : 44, and מָרֵשָׁה 2 Ch. 11 : 8; 14 : 8, 9; Mic. 1 : 15, i. q. מַרְאֵשָׁה 'that which is at the head,' *Mareshah*.

(2) 1 Ch. 2 : 42.

מְרַאֲשׁוֹת

pl. f. (from רֹאשׁ) pr. that which is *at* any one's *head*. It becomes a prep. *at the head of* any one, 1 Sa. 19 : 13; Gen. 28 : 11. It is followed by a gen. 1 Sa. 26 : 12, מֵרַאֲשׁוֹתֵי שָׁאוּל 'at the head of Saul,' perhaps for מִמְרַאֲשֹׁתֵי (unless the true reading be מְרַאֲשׁוֹתֵי), with a double plur. termination.

מַרְאָשׁוֹת

id., Jer. 13 : 18, 'there shall descend your heads (i. e. from your heads) the crown of your honour.' יָרַד is here followed by an accus.; but there is nothing to hinder from reading מֵרַאֲשֹׁתֵיכֶם.

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מְרַב

'.nultiplication,' from רָבַב, *Merab.*

מַרְבַּדִּים

plur. *coverings*, cushions *spread out*, Pro. 7 : 16; 31 : 22; from רָבַד.

מִרְבָּה

f. (from רָבָה) *amplitude*, *fulness*, as a concr. *full*, Eze. 23 : 32.

מַרְבֶּה

m. (from רָבָה)—(1) *multiplication*, *increase*, Isa. 9 : 6.

(2) *plenty*. Isa. 33 : 23, 'then spoil is divided in great plenty.'

מִרְבִּית

f. (from רָבָה)—(1) *multitude*, *magnitude*, 2 Ch. 9 : 6; 30 : 18.

(2) *very great part*, 1 Ch. 12 : 29.

(3) *progeny*, increase of a family, 1 Sa. 2 : 33.

(4) *interest*, *usury*, Lev. 25 : 37.

מִרְבָּץ

const. מִרְבַּץ Eze. 25 : 5, m. (from רָבַץ), *a couching place* (of cattle), Zeph. 2 : 15.

מִרְבָּק

m. *a stable* or *stall* in which cattle are *tied up*, from רָבַק. Am. 6 : 4; 1 Sa. 28 : 24.

מָרַג

an unused root, which seems to have signified the same as נָרַג.

(1) *to roll rapidly*.

(2) *to speak rapidly*, used of babblers, tale-bearers.

מַרְגּוֹעַ

m. (from רָגַע), *rest*, *a place of rest*, Jer. 6 : 16.

מַרְגְּלוֹת

pl. f. (from רֶגֶל), what is *at* any one's *feet*. Ruth 3 : 4; Dan. 10 : 6. In accus. adv. *at* any one's *feet*, Ruth 3 : 8.

מַרְגֵּמָה

f. *a heap of stones*, from רָגַם. Pro. 26 : 8, 'as a bag of gems in a heap of stones;' a proverbial expression, similar to Matt. 7 : 6.

מַרְגֵּעָה

fem. (from רָגַע), *rest*, a tranquil habitation, Isa. 28 : 12.

מָרַד

TO BE CONTUMACIOUS, REBELLIOUS; TO MOVE SEDITION, Gen. 14 : 4; followed by בְּ 2 Ki. 18 : 7; and עַל, Neh. 2 : 19; with an acc. Josh. 22 : 16. Poet. מֹרְדֵי אוֹר those who oppose the light, the enemies of light, Job 24 : 13.

מֶרֶד

Ch. i. q. Heb., Ezr. 4 : 19.

מֶרֶד

m.—(1) *rebellion*, *defection*, Josh. 22 : 22.

(2) *Mered*, 1 Ch. 4 : 17, 18.

מָרֵד

Ch. adj. *rebellious*, f. Ezr. 4 : 12, 15.

מַרְדוּת

contumacy, 1 Sa. 20 : 30.

מְרֹדַךְ

Jer. 50 : 2, an idol of the Babylonians, prob. *the planet Mars*, which was regarded as the author of bloodshed and slaughter (from *Mord*, *Mort*, signifying both *death* and *slaughter*, and the formative syllable *ach*, *och*, very frequent in Assyrian and Chaldee words).

מָרְדְּכַי

Persic 'little man,' or 'worshipper of Mars,' from מִרְדַּךְ *Mordecai*.

מִרְדָּף

masc. Isa. 14 : 6; if the reading be correct, part. Hoph. from רָדַף, subst. *persecution*.

מַרָּה

(1) pr. TO STROKE, TO STRIPE; specially *to lash* with a whip, to pass a razor over the skin.

(2) *to be contumacious*, *rebellious*, Deut. 21 : 18; Ps. 78 : 8; prop. to resist, to contend against, striking with both hands. Constr. with בְּ, Ps. 5 : 11; and with an acc. (prop. *to repulse* any one), Jer. 4 : 17; especially, to reject a divine command, Num. 20 : 24; 1 Sa. 12 : 15.

Hiphil, fut. apoc. וַיַּמְרֵ (Eze. 5 : 6), *to resist*, *to oppose*. Job 17 : 2, 'my eye rests upon their resistance,' i. e. I see or experience nothing but their provocation; also *to be refractory*, *contumacious*, Ps. 106 : 7. Const.—(*a*) followed by an acc. Ps. 78 : 17; Deut. 1 : 26, 43; Isa. 3 : 8.—(*b*) by בְּ Ps. 106 : 43; Eze. 20 : 8.—(*c*) by עִם Deut. 9 : 7, 24; prop. to contend *with* any one.

In two occurrences of מָרָה the signification appears to be borrowed from מָרַר. 2 Ki. 14 : 26; Job 23 : 2.

I. מָרָה

f. dual מָרָתַיִם (from מָרָה) *repeated rebellion*, *Merathaim*, a symbolic name of Babylon, Jer. 50 : 21.

II. מָרָה

('bitterness,' from מָרַר) pr. n. of a bitter or brackish fountain in the peninsula of Sinai, Ex. 15 : 23; Num. 33 : 8.

מָרָה

(read *morra*) f. (from מָרַר) *sadness*, *grief*, Pro. 14 : 10.

מֹרָה

f. id. Gen. 26 : 35, 'sadness of spirit.'

מָרוֹד

m. (from חדר No. 2) Lam. 3 : 19; pl.

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Lam. 1 : 7, *persecution* of any one. Concr. 'one troubled with persecutions,' Isa. 58 : 7.

מְרוֹז

(prob. for מְאֻרָז, refuge, from אָרַז, Arab. to draw in, to betake oneself), *Meroz.*

מָרוֹחַ

m. *one bruised, crushed,* from מָרַח. Lev. 21 : 20, '(castrated) with crushed testicles.'

מָרוֹם

m. (from רוּם)—(1) *height; what is high, lofty, sublime.* Placed after another word in the gen., Eze. 17 : 23, 'the lofty mountain of Israel,' of Zion; בְּמָרוֹם *on high,* Job 39 : 18; and מָרוֹם in acc. id. Isa. 37 : 23, 'and thou liftest up thine eyes on high.' Concr. *Most High* (of God), Ps. 92 : 9; and coll. *leaders, princes,* Isa. 24 : 4. Poet. *very high* is also applied to *any thing far off.* Ps. 10 : 5, 'thy judgments are very far off from him.'

(2) *a lofty, fortified place,* Hab. 2 : 9; specially of heaven, Ps. 18 : 17; pl. id. Job 16 : 19; of Zion, Ps. 7 : 8; of an inaccessible fortress, Isa. 26 : 5. Plur. figuratively, of great honours, Ecc. 10 : 6.

(3) *loftiness of mind, pride;* adv. Ps. 56 : 3.

מֵרוֹם

'height,' 'a high place,' מֵי מֵרוֹם *waters of Merom,* Josh. 11 : 5, 7; a lake situated in a *lofty* region at the foot of Mount Lebanon.

מֵרוּץ

m. (from רוּץ), *course, race,* Ecc. 9 : 11.

מְרוּצָה

f.—(I.) i. q. מֵרוּץ 2 Sa. 18 : 27; Jer. 23 : 10.

(II.) *oppression* of the poor, a signification taken from רָצַץ, Jer. 22 : 17.

מְרוּקִים

m. pl. (from מָרַק), *purification,* Est. 2 : 12.

מָרוֹת

'bitternesses,' 'bitter fountains,' *Maroth.*

מְרוּתַי

Jer. 16 : 5, const. מְרוּתֵי, Am. 6 : 7, i. q. Arab. رنة *clamour, outcry,* whether in rejoicing, or in weeping.

מָרַח

(1) TO RUB, TO BRUISE, TO RUB OUT. —(2) i. q. Arab. *to rub over,* e. g. the body with oil; IV. to soften. Isa. 38 : 21, 'Isaiah had said, Let them take dried figs and lay them softened upon the ulcer.'

מֶרְחָב

m. (from רָחַב) *broad space,* Hab. 1 : 6. Often metaph.; Ps. 18 : 20, 'and he brought me out into a wide space,' i. e. he delivered me from distresses, Ps. 31 : 9. Often used in a bad sense, Hos. 4 : 16, 'like a lamb in a wide space,' where it might easily wander.

מֶרְחָק

(from רָחַק) m. *far distance, what is far off, a place far off;* מִמֶּרְחָק from afar, after verbs of coming, Isa. 10 : 3; but 17 : 13, 'he fled from afar off,' i. e. to flee away far; אֶרֶץ מֶרְחָק a remote land, Isa. 13 : 5; pl. מֶרְחַקִּים Zech. 10 : 9; מֶרְחַקִּים Isa. 33 : 17.

מַרְחֶשֶׁת

fem. (from רָחַשׁ) *a pot, a cauldron,* Lev. 2 : 7; 7 : 9.

מָרַט

pr. to smooth; hence—

(1) TO POLISH, TO SHARPEN a sword, Eze. 21 : 14, 33.

(2) to make any one's head smooth, i. e. to make bald, *to tear out, to pluck* the hair, in contending, chastening, Neh. 13 : 25; in scorn, Isa. 50 : 6; in mourning, Ezr. 9 : 3. —Eze. 29 : 18, 'every shoulder was peeled,' i. e. with carrying burdens.

Niphal, *to become bald,* Lev. 13 : 40, 41.

Pual—(1) *to be polished* (used of metal), 1 Ki. 7 : 45.

(2) *to be sharp,* as a sword. Part. מְמֹרָטָה for מְמֹרָטָה (with Dag. f. euphon.), Eze. 21 : 15, 16.

מָרַט

Ch., *to pluck* (wings). Pret. pass. *to be plucked,* Dan. 7 : 4.

מְרִי

m. with suff. מִרְיָם, מִרְיָךְ (from מָרָה).

(I.) *contumacy,* Eze. 2 : 5, 'for they are a contumacious house,' i. e. people. Ellipt. for מְרִי אַנְשֵׁי Eze. 2 : 7, 'for they are contumacious.'

(II.) *bitterness,* a signification taken from מָרַר Job 23 : 2, 'even now my complaint is bitterness,' i. e. bitter.

מְרִי בָעַל

Merib-baal, 1 Ch. 9 : 40, called also a little before מְרִיב בַּעַל 'contender against Baal.'

מְרִיא

(from מָרָא) adj. *fat, well-fed,* Eze. 39 : 18; hence subst. *well-fed cattle;* specially *a fatted calf.* 2 Sa. 6 : 13. Plur. מְרִיאִים Isa. 1 : 11.

מְרִיבָה

f. (from רִיב).—(1) *strife, contention,* Gen. 13 : 8; Ex. 17 : 7.

(2) *Meribah.*—(*a*) in the desert of Sin, Ex. 17 : 1—7.—(*b*) in the desert of Zin, Num. 20 : 13; fully מֵי מְרִיבוֹת קָדֵשׁ Eze. 47 : 19.

מְרָיָה

'contumacy,' *Meraiah,* Neh. 12 : 12.

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מוֹרִיָּה and מֹרִיָּה

Moriah, 2 Ch. 3 : 1. Gen. 22 : 2, 'the land of Moriah,' root רָאָה; מֹרִיָּה contr. from מָרְאִיָּה for מָרְאֵה יָהּ (part. Hoph.), i. e. *chosen by Jehovah*.

מְרָיוֹת

'contumacies,' *Meraioth*.—(1) 1 Ch. 5 : 32.—(2) 1 Ch. 9 : 11.—(3) Neh. 12 : 15; elsewhere מְרֵמוֹת.

מִרְיָם

prop. 'their contumacy,' f. *Miriam*.

מְרִירוּת

f. (from מָרַר) *sadness, grief*, Eze. 21 : 11.

מְרִירִים see כִּמְרִירִים

מְרִירִי

m. adj. (from מָרַר) *bitter*; hence *poisonous*, Deut. 32 : 24.

מֹרֶךְ

m. pr. softness; figuratively *fear, timidity*, Lev. 26 : 36; from רָכַךְ.

מֶרְכָּב

m. (from רָכַב)—(1) *a chariot*, 1 Ki. 5 : 6.

(2) *the seat* of a chariot, Cant. 3 : 10.

מֶרְכָּבָה

f. 2 Sa. 15 : 1; const. מִרְכֶּבֶת Gen. 41 : 43; with suff. מֶרְכַּבְתּוֹ Gen. 46 : 29; plur. מִרְכָּבוֹת Zech. 6 : 1; const., Ex. 15 : 4; with suff., Mic. 5 : 9, f.; *a chariot*; especially a war chariot.

מַרְכֹּלֶת

f. (from רָכַל), *merchandise; a market*, Eze. 27 : 24.

מִרְמָה

f. (from רָמָה)—(1) *fraud*, Gen. 27 : 35. אִישׁ מִרְמָה a fraudulent man, Ps. 5 : 7; Mic. 6 : 11; Pro. 11 : 1. Meton. *riches gained by fraud*, Jer. 5 : 27. Plur. מִרְמוֹת Ps. 10 : 7.

(2) *Mirma*, 1 Ch. 8 : 10.

מְרֵמוֹת

'elevations,' *Meremoth*.—(1) Ezr. 8 : 33; Neh. 12 : 3; for which there is מְרָיוֹת verse 15.—(2) Ezr. 10 : 36.

מִרְמָס

m. (from רָמַס) *a treading down, something to be trodden* with the feet, Isa. 5 : 5; Eze. 34 : 19.

מֵרֹנֹתִי

pr. n. gent. *Meronothite*, 1 Ch. 27 : 30; Neh. 3 : 7.

מֶרֶס

Meres, Est. 1 : 14 (according to Bohlen, lofty).

מַרְסְנָא

Marsena, Est. 1 : 14; (perhaps i. q. preceding).

מֵרֵעַ

masc. *a friend, a companion*; plur. מֵרֵעִים Jud. 14 : 20; with suffix מֵרֵעֵהוּ for מֵרֵעֵיהוּ Pro. 19 : 7.

מִרְעֶה

masc. (from רָעָה) Job 39 : 8; Eze. 34 : 18, *pasture, fodder* for cattle, Gen. 47 : 4.

מַרְעִית

fem. (from רָעָה)—(1) *pasture, pasturing*. Jer. 23 : 1, 'the sheep which I tend.' Ps. 95 : 7, 'the people that he (God) tends.'

(2) *a flock*, Jer. 10 : 21.

מַרְעֲלָה

'trembling,' perhaps 'earthquake,' *Maralah*.

I. מַרְפֵּא and מַרְפֵּה

Jer. 8 : 15 (from רָפָא).—(1) *the healing* (of a disease), 2 Ch. 21 : 18.

(2) *refreshing*, both of the body, Pro. 4 : 22; and of the mind, Pro. 12 : 18.

(3) *deliverance*, Pro. 6 : 15; Mal. 3 : 20.

(4) *remedy*, Jer. 33 : 6.

II. מַרְפֵּא

(from רָפָה = רָפָא) prop. relaxed mind; hence *tranquillity* of mind, *meekness*; Pro. 14 : 30, 'a meek heart;' Ecc. 10 : 4, 'gentleness hinders great offences.'

מִרְפָּשׂ

m. (from רָפַשׂ) *water disturbed by treading*, Eze. 34 : 19.

מָרַץ

a root not used in Kal, *to be fierce*; hence, *to be vehement*.

Niphal, Job 6 : 25, 'how powerful are right words;' 1 Ki. 2 : 8, 'a heavy (or grievous) curse;' Mic. 2 : 10, 'very violent destruction.'

Hiphil, to make vehement, *to irritate*; Job 16 : 3, 'what (so) irritateth thee?'

מַרְצֵעַ

masc. *an awl*, so called from its boring (root רָצַע), Ex. 21 : 6; Deut. 15 : 17.

מַרְצֶפֶת

fem. (from רָצַף) *a pavement*, a place laid out with stones, 2 Ki. 16 : 17.

מָרַק

prop. TO RUB; hence—

(1) *to polish* (metal); 2 Ch. 4 : 16, 'polished brass;' Jer. 46 : 4, 'polish the spears.'

(2) *to cleanse*, by washing, or anointing.

Pual, *to be scoured*, Lev. 6 : 21.

מָרָק

m. *broth, soup*, Jud. 6 : 19, 20, and Isa. 65 : 4 קרי. The proper form of the word is פָּרָק.

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מִרְקָח
masc. (from רָקַח) plur. *aromatic* herbs, Cant. 5 : 13.

מִרְקָחָה
f. (from רָקַח) *ointment*, Eze. 24 : 10; *a pot of ointment*, for boiling it in, Job 41 : 23.

מִרְקַחַת
f. (from רָקַח)—(1) *the compounding of ointment*, Ex. 30 : 25.
(2) *ointment*, 1 Ch. 9 : 30.

מָרַר
(1) TO FLOW, TO DROP; whence מֹר myrrh.
(2) *to be bitter*. (Perhaps denom. from מֹר myrrh.) Impers. מָרַר לִי it is bitter to me, i. e. I am sad, Lam. 1 : 4, followed by כֵּן, Ruth 1 : 13.
(3) *to be embittered*, 1 Sa. 30 : 6.
Piel—(1) *to make* any thing *bitter*, Ex. 1 : 14; Isa. 22 : 4, 'I weep bitterly.'
(2) *to embitter, to irritate, to provoke* any one.
Hiphil הֵמַר, inf. הָמֵר.—(1) *to make* life *bitter*, Job 27 : 2.
(2) followed by לְ, *to make* any one *sad*, Ruth 1 : 20, 'the Almighty hath made me sad.'
(3) *to weep bitterly*, Zech. 12 : 10.
תַּמֵּר Ex. 23 : 21, is fut. Hiphil in the Ch. form, for תָּמַר, but with the signification taken from מָרָה.
Hithpalpel, *to be embittered, exasperated*, Dan. 8 : 7.

מְרֵרָה
f. *bile, gall*, so called from its flowing (see מָרַר), Job 16 : 13.

מְרֹרָה
f.—(1) *bitterness*, Deut. 32 : 32, 'clusters of bitternesses,' i. e. bitter. Metaph. *bitter, severe* (punishments), Job 13 : 26, 'that thou writest (such) bitter things upon me,' thou layest on me such heavy punishment.
(2) *bile, gall*, Job 20 : 25; 'the gall of vipers,' ib. 14.

מְרֹרִים
m. *bitter herbs*, Ex. 12 : 8; Lam. 3 : 15.

מְרָרִי
'bitter,' 'unhappy,' *Merari*, patron. Num. 26 : 57.

מְרֵאשָׁה see מְרוּשָׁה

מְרֻשָּׁעַת
f. (from רָשַׁע) *wickedness*, concr. for a wicked woman, 2 Ch. 24 : 7.

מַשָּׂא
m.—(1) verbal inf. from נָשָׂא; *a bearing, a carrying*. Num. 4 : 24, 'for labouring and for carrying.' 2 Ch. 20 : 25, 'that could not be carried.' Subst. Num. 4 : 19.
(2) *a burden, load* which is carried, 2 Ki. 5 : 17. 2 Sa. 15 : 33, 'it was as a burden;' Job 7 : 20.
(3) מַשָּׂא נַפְשׁוֹ that to which the soul lifts itself up, i. e. what it desires, Eze. 24 : 25.
(4) *something uttered, a sentence*, Pro. 30 : 1; collect. 31 : 1, 'the sentences which his mother taught him.' Specially something uttered by God, 2 Ki. 9 : 25; or by a prophet, Isa. 13 : 1, 'the oracle (uttered) against Babylon.' Zech. 12 : 1; Mal. 1 : 1. It is fully expressed, the utterance of the word of the Lord, Zech. 9 : 1. There is a paronomasia on the two senses burden and oracle, Jer. 23 : 33, seq.; Eze. 12 : 10.
(5) *singing*. 1 Ch. 15 : 27, 'the regulator (or leader) of the singing.'
(6) *a gift*; hence *tribute*. 2 Ch. 17 : 11.
(7) *Massa*, Gen. 25 : 14.

מַשָּׂא
m. 2 Ch. 19 : 7, מַשָּׂא פָּנִים *respect of persons, partiality*.

מַשָּׂאָה
f. *burning*, so called from the rising up of the smoke, Isa. 30 : 27.

מַשְׂאֵת
(for מַשְׂאַת) f. const. מַשְׂאַת (for מַשְׂאֵת), pl. מַשְׂאֹת.
(1) *a lifting up*, e. g. of the hands, Ps. 141 : 2; of smoke, Jud. 20 : 38.
(2) *a sign*, which is lifted up, Jer. 6 : 1; perhaps specially a signal made by fire.
(3) *a burden*, Zeph. 3 : 18.
(4) *something uttered*, Lam. 2 : 14.
(5) *a gift*, Est. 2 : 18; Jer. 40 : 5; especially a portion given at a feast, Gen. 43 : 34; also *tribute*, 2 Ch. 24 : 6, 9.
מַשְׂאֹת Eze. 17 : 9, is the inf. Aram. Kal, with a peculiar termination in וֹת.

מַשְׂאוֹת see מַשּׂוֹאוֹת

מִשְׂגָּב
(from שָׂגַב) m.—(1) *height*, Isa. 25 : 12.
(2) *a lofty place, a rock*; hence used for a *refuge*, Ps. 9 : 10; 18 : 3.
(3) with art. *Misgab*, Jer. 48 : 1.

מִשּׂוּכָה and מְשׂוּכָה
Pro. 15 : 19; Isa. 5 : 5, f.; *a hedge*; called in other places מְסוּכָה. Root שׂוּךְ and סָכַךְ.

מַשּׂוֹר
m. *a saw*, Isa. 10 : 15; from נָשַׂר.

מִשּׂוֹרָה
f. *a measure* of liquids, Lev. 19 : 35; Eze. 4 : 11; from נָשַׂר.

מָשׂוֹשׂ
m. (from שׂוּשׂ) *gladness, joy*, Isa. 24 : 8; meton. the object and ground of

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joy, Ps. 48:3. Isa. 8:6, put for a finite verb.

מְשָׂחָק

m. (from שָׂחַק) *scorn;* hence its object, Hab. 1:10.

מַשְׂטֵמָה

f.—(1) *a noose, a fetter,* Hos. 9:8; from שָׂטַם, Syr. סטם to bind, to fetter. Hence—

(2) *destruction,* ibid. verse 7. Others render *hatred, persecution.*

מַשְׂכִּיל see שָׂכַל

מַשְׂכִּית

f.—(1) *image, figure,* from שָׂכָה, Ch. שְׂכָא to look at, Eze. 8:12, 'the chambers of images,' adorned with painted figures of idols. Lev. 26:1, and Num. 33:52, stones adorned with superstitious or magical figures; Pro. 25:11, 'apples of gold, adorned with figures of silver.' Others render, in silver baskets, from שָׂכַךְ.

(2) *imagination, opinion,* Ps. 73:7; Pro. 18:11.

מַשְׂכֹּרֶת

f. (from שָׂכַר) *wages,* Gen. 29:15; *reward,* Ruth 2:12.

מַשְׂמְרוֹת

f. pl. *nails,* Ecc. 12:11; see מַסְמְרִים.

מִשְׁפָּח

m. *shedding of blood, slaughter,* Isa. 5:7, from שָׁפַח.

מָשַׁר

an unused root, perhaps i. q. Arab. مشر to divide.

מִשְׂרָה

f. *dominion,* Isa. 9:5, 6, from יָרָה.

מִשְׂרָפוֹת

pl. f. (from שָׂרַף).

(1) *a burning* of lime, Isa. 33:12.

(2) *the burning* of dead bodies, Jer. 34:5.

(3) מִשְׂרְפוֹת מַיִם 'the flow of waters,' from שָׂרַף, Ithpe. to drop, *Misrephoth-maim.*

מַשְׂרֵקָה

'vineyard,' see שֹׂרֵק, *Masrekah.*

מַשְׂרֵת

a frying pan, 2 Sa. 13:9; Ch. מַסְרָא, id. The origin is uncertain, and it is even doubtful whether the ת be radical or servile.

מַשׁ

Mush, a people (and region) in Syria or Mesopotamia, Gen. 10:23.

מַשָּׁא

m. (from נָשָׂא)—(1) *usury,* Neh. 5:7.

(2) *a debt.* Neh. 10:32, 'the debts of every hand,' i. e. all debts. Other MSS. and editions read מַשָּׂא which is less suitable.

מֵשָׁא

perhaps i. q. מַשָּׂא 'retreat,' *Mesha.* Gen. 10:30, 'and their dwelling was from Mesha unto Sephara, (and beyond, as far as) the mountains of Arabia.'

מַשְׁאָב

m. (from שָׁאַב) *a channel, watercourse,* into which water *is drawn* for the cattle to drink, Jud. 5:11.

מַשָּׁאָה

f. (from נָשָׂא) *a debt,* Deut. 24:10; Pro. 22:26.

מַשָּׁאוֹן

m. *fraud, deception,* Pro. 26:26; from נָשָׂא No. 1.

מַשּׁוּאוֹת see מַשָּׂאוֹת

מִשְׁאָל

'prayer,' *Mishal,* Josh. 19:26; contr. מִשְׁעָל from מִשְׁאָל 1 Ch. 6:59.

מִשְׁאָלָה

(from שָׁאַל) *prayer, petition,* Ps. 20:6; 37:4.

מִשְׁאֶרֶת

f. *a kneading trough,* or vessel in which flour is worked and *fermented,* Ex. 7:28; Deut. 28:5; from שָׁאַר.

מִשְׁבְּצוֹת

plur. f.—(1) *artificial textures,* with זָהָב *cloths interwoven with gold,* Ps. 45:14; root שָׁבַץ.

(2) *settings,* or *sockets,* of gems, Ex. 28:11; 39:13; see the root No. 2.

מַשְׁבֵּר

m., Isa. 37:3; Hos. 13:13; *matrix, mouth of the womb.* Root שָׁבַר.

מִשְׁבָּר

only in plur. *waves broken* on the shore, *breakers,* Ps. 42:8; 93:4; Jon. 2:4.

מִשְׁבָּת

only in plur. *destructions, calamities,* Lam. 1:7; root שָׁבַת.

מִשְׁגֶּה

m. (from שָׁגָה) *error,* Gen. 43:12.

I. מָשָׁה

TO DRAW, TO DRAW OUT, Ex. 2:10.

Hiphil, i. q. Kal, 2 Sa. 22:17; Ps. 18:17.

II. מָשָׁה

an unused root. Arab. مشا to do at evening, whence אֶמֶשׁ.

מֹשֶׁה

Moses, Ex. 2:10; referred to the idea of *drawing out,* but in a passive sense, as if it were the same as מָשׁוּי drawn out; or of Egyptian origin, from *mo* water and *ousje* to deliver, 'saved from the water.'

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מַשֶּׁה

m. (from נָשָׁה) *a debt*, Deut. 15 : 2.

מְשׁוֹאָה

f. *wasting*, Zeph. 1 : 15; *waste places*, Job 30 : 3; 38 : 27. Root שׁוֹא.

מְשׁוּאוֹת

plur. f. *ruins, desolations*, Ps. 73 : 18; 74 : 3. The etymology is doubtful, and even the reading is uncertain, as in Ps. 74 : 3, in some editt. there stands מַשּׁוּאוֹת. I regard מְשׁוּאוֹת as being the same as מְשֻׁאוֹת (from שׁוּא), Dagesh being inserted in the Rabbinic manner.

מְשׁוּבָב

'brought back,' *Meshobab*.

מְשׁוּבָה

f. (from שׁוּב) *a turning away, defection*; Pro. 1 : 32, 'the turning away of fools (from wisdom);' Jer. 8 : 5; Hos. 11 : 7, 'turning away from me;' pl. Jer. 2 : 19. Concr. used of Israel, Jer. 3 : 6.

מְשׁוּגָה

f. *error*, Job 19 : 4, from שׁוּג.

מָשׁוֹט and מָשׁוֹט

an oar, Eze. 27 : 6, 29, from שׁוּט.

מְשׁוֹסָה

Isa. 42 : 24 כתיב, for מְשִׁסָּה *a spoiling*.

מָשַׁח

inf. once מָשְׁחָה Ex. 29 : 29; properly, TO STROKE, TO DRAW THE HAND OVER any thing.

(1) *to spread over* with any thing, to lay colours on any thing, Jer. 22 : 14; especially *to anoint with oil*, e.g. cakes, Ex. 29 : 2; a shield, Isa. 21 : 5. Especially *to anoint* any one in his *inauguration* and *consecration* to an office, as a priest, Ex. 28 : 41; a prophet, 1 Ki. 19 : 16; a king, 1 Sa. 10 : 1; also a stone or pillar, Gen. 31 : 13; also vessels, Ex. 40 : 9. Fully מָשַׁח ב לְמֶלֶךְ to anoint, i. e. to consecrate any one king, 1 Ki. 19 : 15; and concisely 2 Sa. 19 : 11, 'Absalom whom we anointed, (i. e. made king) over us.' Isa. 61 : 1, 'because Jehovah hath anointed me to preach.' The oil or ointment is put with בְּ, Ex. 29 : 2; and in the acc., Ps. 45 : 8.

(2) *to spread out, to expand*, hence, *to measure*.

Niphal, *to be anointed*, i. e. *consecrated by anointing*, Lev. 6 : 13; Num. 7 : 10.

מְשַׁח

Ch. *oil*, Ezr. 6 : 9; 7 : 22.

מִשְׁחָה

f. (from מָשַׁח)—(1) *anointing*; Ex. 25 : 6, 'anointing oil;' Ex. 30 : 25, 'holy ointment.'

(2) *a part, portion*, Lev. 7 : 35.

מַשְׁחָה

f.—(1) inf. of מָשַׁח.

(2) *a part, a portion*, Num. 18 : 8.

מַשְׁחִית

prop. part. Hiph. (from שָׁחַת) *destroying, that which destroys*, hence—

(1) *destruction*; Ex. 12 : 13; Eze. 21 : 36, 'artizans of destruction.'

(2) *a snare, a noose*, Jer. 5 : 26; hence *soldiers lying in wait*, 1 Sa. 14 : 15. הַר הַמַּשְׁחִית the mount of destruction, or of the snare, Jer. 51 : 25; (2 Ki. 23 : 13.)

מִשְׁחָר

i. q. שַׁחַר m. *morning*, Ps. 110 : 3.

מַשְׁחֵת

destruction, Eze. 9 : 1.

מִשְׁחָת

(from שָׁחַת) m. *destruction, marring*, as a concr. *something marred, disfigured*, Isa. 52 : 14.

מָשְׁחָת

m. (from שָׁחַת) *that which is corrupt*, or *marred, corruption*, Lev. 22 : 25.

מִשְׁטָח

(from שָׁטַח) m. Eze. 47 : 10, const. 26 : 5, 14; *expansion, spreading forth*, a place where anything is spread forth.

מִשְׁטָר

dominion, rule; Job 38 : 33, 'dost thou set its dominion (that of heaven) upon earth?' Root שָׁטַר.

מָשִׁי

Eze. 16 : 10, 13, according to the Hebrews, *silk, a garment of silk*. From the etymology (from מָשָׁה to draw), nothing else can be learned than that *very fine threads* are denoted.

מוּשִׁי see מִישִׁי

מְשֵׁיזַבְאֵל

'whom God frees,' *Meshezabeel*.

מָשִׁיחַ

m.—(1) adj. verbal pass. (from מָשַׁח) *anointed* (used of a shield), 2 Sa. 1 : 21; הַכֹּהֵן הַמָּשִׁיחַ the anointed priest, i. e. the high priest, Lev. 4 : 3, 5, 16.

(2) subst. Χριστός, *Anointed*, i. e. *prince* (consecrated by anointing), Dan. 9 : 26; more fully מְשִׁיחַ יְיָ the anointed of Jehovah, 1 Sa. 2 : 10, 35; 2 Sa. 1 : 14; Ps. 2 : 2; 18 : 51; 20 : 7; 28 : 8; Isa. 45 : 1. Plur. Ps. 105 : 15; 1 Ch. 16 : 22.

מָשַׁךְ

(1) TO DRAW. Const. absol. Deut. 21 : 3, 'which has not drawn (a cart) in a yoke;' with acc. *to draw some one anywhere*, Jud. 4 : 7; Ps. 10 : 9; *to draw out* from a pit, from water,

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Gen. 37 : 28; *to draw to one*, Isa. 5 : 18. From the idea of drawing have arisen—(*a*) 'to bend a bow,' 1 Ki. 22 : 34.—(*b*) 'to draw out seed,' i. e. to scatter it along the furrows, Am. 9 : 13.—(*c*) Ex. 19 : 13; Josh. 6 : 5, 'to make a long blast with a trumpet.'—(*d*) Hos. 7 : 5, 'to draw out one's hand with scoffers,' contemptuously used of intercourse with wicked men.—(*e*) *to protract*, i. e. *to prolong, to continue*, Neh. 9 : 30; Ps. 36 : 11, 'draw out,' i. e. 'continue thy loving kindness towards those that know thee;' Jer. 31 : 3.—(*f*) *to make durable*, i. e. *strong, firm, to make firm*, Ecc. 2 : 3, 'to make my body strong with wine.'—(*g*) *to draw out, to draw asunder, to spread oneself out*, Jud. 4 : 6, 'spread thyself out on Mount Tabor;' Jud. 20 : 37.

(2) *to take hold, to take* (Arab. id.), Ex. 12 : 21; *to hold*, followed by בְּ Jud. 5 : 14; *to seize, to take away*, Job 24 : 22.

Niphal, *to be protracted, delayed*, Isa. 13 : 22; Eze. 12 : 25.

Pual—(1) i. q. Niphal (of hope), Pro. 13 : 12.

(2) pass. of Kal No. 1, letter *f*. Part. *made hard, strong*, Isa. 18 : 2, 7, 'a strong people.'

מָשֹׁךְ

(1) *a drawing out*, Ps. 126 : 6, 'the drawing out of seed,' i. e. its being scattered along the furrows.

(2) *possession*, Job 28 : 18.

(3) *Meshech*, pr. n. *Moschi*, inhabiting the mountains between Iberia, Armenia, and Colchis, Ps. 120 : 5; Gen. 10 : 2.

מִשְׁכּוֹת see מוֹשְׁכוֹת

מִשְׁכָּב

m. (from שָׁכַב) pl. מִשְׁכָּבִים const. Lev. 18 : 22, and מִשְׁכְּבוֹת Ps. 149 : 5.

(1) *a lying down*, both for sleep (2 Sa. 4 : 5, 'sleep at noon') and from sickness, Ps. 41 : 4. Specially *concubitus*, Lev. 20 : 13; Num. 31 : 17.

(2) *a couch, a bed*, 2 Sa. 17 : 28; *a bier*, 2 Ch. 16 : 14; Isa. 57 : 2.

מִשְׁכָּב

m. Ch. *a couch, a bed*, Dan. 2 : 28; 4 : 2.

מִשְׁכָּן

m. (from שָׁכַן pl. מִשְׁכָּנִים Ps. 46 : 5; more often מִשְׁכְּנוֹת with a fem. Ps. 84 : 2.)

(1) *habitation, dwelling place*, as of men, Job 18 : 21 (once used of the sepulchre, Isa. 22 : 16); of animals, i. e. *den*, Job 39 : 6; of God, i. e. *temple*, Ps. 46 : 5.

(2) *a tent, a tabernacle*, Cant. 1 : 8, especially the holy tabernacle, Ex. 25 : 9; fully מִשְׁכַּן הָעֵדוּת 'the tabernacle of the testimony,' Ex. 38 : 21.

מִשְׁכָּן

Ch. id. Ezr. 7 : 15.

מָשַׁל

(1) TO MAKE LIKE, TO ASSIMILATE, hence—(*a*) to put forth a parable, Eze. 24 : 3.—(*b*) to use a proverb, Eze. 12 : 23.—(*c*) to sing a song of derision, Joel 2 : 17. Part. *poets*, Num. 21 : 27.

(2) *to rule, to have dominion*, Josh. 12 : 2; Gen. 3 : 16; Pro. 28 : 15; followed by a gerund, to have power of doing any thing, Ex. 21 : 8. Isa. 40 : 10, 'his arm ruleth for him.' Sometimes i. q. to be *over* any thing, Gen. 24 : 2. Part. *lord, ruler*, Gen. 45 : 8; plur. *lords, rulers, princes*, and in a bad sense *tyrants*, Isa. 14 : 5; 28 : 14.

I have no doubt that from the signification of *making like*, is derived that of *judging, forming an opinion*, which is nearly allied to the notion of *giving sentence, ordering, ruling*.

Niphal, prop. *to be compared*; hence *to be like* any thing, Isa. 14 : 10; Ps. 28 : 1; 49 : 13.

Piel, *to use parables*, Eze. 21 : 5.

Hiphil—(1) *to compare*, Isa. 46 : 5.

(2) *to cause to rule, to give dominion*, Ps. 8 : 7; Dan. 11 : 39. Inf. subst. הַמְשִׁל dominion, Job 25 : 2.

Hithpael, i. q. Niphal, *to become like*, Job 30 : 19.

מָשָׁל

m.—(1) *similitude, parable*, Eze. 17 : 2; 24 : 3.

(2) *sentence, opinion, sententious saying* (such as consists in the ingenious comparison of two things or opinions), Pro. 1 : 1, 6; 1 Ki. 5 : 12; hence מָשָׁל is—

(3) *a proverb*, 1 Sa. 10 : 12; Eze. 18 : 2, 3.

(4) generally *a song, poem*; specially used of a prophecy, Num. 23 : 7, 18; of a discourse or a didactic poem, Job 27 : 1; often used of a derisive poem, Isa. 14 : 4. הָיָה לְמָשָׁל וְלִשְׁנִינָה to become a by-word, Deut. 28 : 37.

מָשָׁל

Mashal, pr. n.; see מִי־אֵל.

מֹשֶׁל

m.—(1) *similitude*; concr. *something like*, Job 41 : 25.

(2) *dominion*, Zech. 9 : 10.

מָשְׁלָ

inf., used as a noun, *a song of derision*, Job 17 : 6.

מִשְׁלַח

m. (from שָׁלַח) always in const.

(1) *a sending*; hence *a place to which any thing is sent*. Isa. 7 : 25 'a place to which oxen are driven.'

(2) with יָד *a thing upon which the hand is sent, business, affair*, Deut. 15 : 10.

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מִשְׁלוֹחַ, מִשְׁלֹחַ

m. (from שָׁלַח)—(1) *a sending*, Est. 9 : 19, 22.

(2) with יָד, a thing upon which the hand is sent, *prey, booty*, Isa. 11 : 14.

מִשְׁלַחַת

f.—(1) *a sending*, i. e. *a host, band* (of angels), Ps. 78 : 49.

(2) *a sending away* (from captivity), Ecc. 8 : 8.

מְשֻׁלָּשׁ for מְשֻׁלָּשׁ, see שָׁלַשׁ

מְשֻׁלָּם

'friend' sc. of God, *Meshullam*, Ezr. 8 : 16; Neh. 3 : 4.

מְשֻׁלֶּמוֹת

for מְשַׁלְּמוֹת 'those who repay,' *Meshellemoth*, 2 Ch. 28 : 12.—Neh. 11 : 13 for which there is מְשֹׁלֶמֶת 1 Ch. 9 : 12.

מְשֶׁלֶמְיָה and יְהוּ

for מְשֻׁלַּמְתָּה 'to whom Jehovah repays,' i. e. 'whom Jehovah treats amicably,' *Meshelemiah*, 1 Ch. 9 : 21; for which there is שַׁלֻּמָּי.

מְשֻׁלֶּמֶת

'friend' (fem.) sc. of God, *Meshullemeth*, 2 Ki. 21 : 19.

מְשַׁמָּה

f. (from שָׁמַם)—(1) *stupor, astonishment*, Eze. 5 : 15.

(2) *desolation*, Eze. 6 : 14. Plur. Isa. 15 : 6; Jer. 48 : 34.

מִשְׁמָן

(from שָׁמַן) *fatness*. Isa. 17 : 4, 'the fatness of his flesh.' Pl.—(1) *fat*, i. e. *fertile* meadows, Dan. 11 : 24.

(2) concr. *fat soldiers*, i. e. strong, robust, Ps. 78 : 31; Isa. 10 : 16.

מִשְׁמַנָּה

'fatness,' *Mishmannah*.

מַשְׁמַנִּים

m. pl. *fatnesses* (of flesh), dainties, Neh. 8 : 10.

מִשְׁמָע

m. (from שָׁמַע)—(1) *hearing, what is heard*, Isa. 11 : 3.

(2) *Mishma*, Gen. 25 : 14; 1 Ch. 4 : 25.

מַשְׁמַעַת

f.—(1) *admission, access to a prince, audience*. 1 Sa. 22 : 14, 'and hath access to thy private audience.' 2 Sa. 23 : 23.

(a) *obedience*, for the concr. *obedient ones*, Isa. 11 : 14.

מִשְׁמָר

m. (from שָׁמַר)—(1) *custody, guard*.—(a) i. q. prison, Gen. 40 : 3.—(b) station of a watch, Neh. 7 : 3; the watchmen themselves, Neh. 4 : 3.—(c) *that which is guarded*. Pro. 4 : 23, 'keep thy heart above all the things which are to be guarded.'

(2) *observance, that which is observed, rite*, Neh. 13 : 14. Concr. *one who is observed*, to whom reverence is due, used of a ruler, Eze. 38 : 7.

מִשְׁמֶרֶת

pl. מִשְׁמָרוֹת, f.

(1) *custody, guard*.—(a) the act of guarding, 2 Ki. 11 : 5, 6.—(b) a place where guards are set, *a station*, Isa. 21 : 8; also the guards or watchmen themselves, Neh. 7 : 3.—(c) that which is guarded, 1 Sa. 22 : 23.

(2) *a keeping*, Ex. 12 : 6; 16 : 32, 33, 34.

(3) *observance*, or performance of an office or function, Num. 4 : 27, 31, 'this is the observance of their porterage,' these things are for them to carry; Num. 3 : 31, 'their office (was) the ark.' Hence שָׁמַר מִשְׁמֶרֶת הַמִּשְׁכָּן Num. 1 : 53, to do service in the holy tabernacle.

(4) *that which is observed, a law, a rite*, Gen. 26 : 5; Lev. 18 : 30. Farther—

(5) שָׁמַר מִשְׁמֶרֶת פ to keep on any one's side, i. e. to follow his party, 1 Ch. 12 : 29.

מִשְׁנֶה

m. (from שָׁנָה).—(1) *the second rank, the second place*. It is commonly subjoined in the genit., as כֹּהֵן הַמִּשְׁנֶה the second priest, 2 Ki. 25 : 18; plur. 2 Ki. 23 : 4; הָעִיר מִשְׁנֶה the second part of the city, Neh. 11 : 9.

(2) concr. *the second, one who takes the second place*. Followed by a genit., מִשְׁנֵה הַמֶּלֶךְ second from the king, 2 Ch. 28 : 7; 1 Sa. 8 : 2.—Pl. אַחֵיהֶם הַמִּשְׁנִים their younger brothers, 1 Ch. 15 : 18. 1 Sa. 15 : 9, הַמִּשְׁנִים (cattle) of the second order, weaker and of less value.

(3) *two-fold, double*, Ex. 16 : 22; Isa. 61 : 7.

(4) *a copy* of a book, *exemplar*, Deut. 17 : 18.

מִשָּׁפָה

f. (from שָׁסַס), *spoil, prey*, Jer. 30 : 16; Isa. 42 : 24.

מָשַׁע

an unused root, i. q. Arab. prop. *to cleanse*; hence, to pour out altogether, to milk clean, to empty a plate; also to empty by plundering.

מִשְׁעוֹל

m. (from שָׁעַל) *a narrow way*, Num. 22 : 24, 'a narrow way between (two) vineyards.'

מִשְׁעִי

a cleansing, prob. for מִשְׁעִית in the Chaldee form; Eze. 16 : 4, 'thou wast not washed to cleansing,' i. e. not washed clean.

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מִשְׁעָם

'their cleansing,' *Misham.*

מִשְׁעָן

m. (from שָׁעַן) constr. Isa. 3 : 1, *prop, stay, support.* Figuratively Ps. 18 : 19.

מַשְׁעֵן

m. id. Isa. 3 : 1, מַשְׁעֵן וּמַשְׁעֲנָה 'support of every kind,' e. g. of food and drink; also the chief persons of a nation, verses 2, 3.

מַשְׁעֲנָה

f.; see the preceding word.

מִשְׁעֶנֶת

f. absol. 2 Ki. 4 : 31; const. 18 : 21; *staff,* Jud. 6 : 21; Eze. 29 : 6.

מִשְׁפָּחָה

const. מִשְׁפַּחַת, pl. מִשְׁפָּחוֹת f. (from שָׁפַח).

(1) *genus, kind* (of animals), Gen. 8 : 19; also used of inanimate things, Jer. 15 : 3.

(2) *gens, tribe,* Gen. 10 : 18; also used of a whole people, Eze. 20 : 32. Mic. 2 : 3.

(3) it denotes specially *a family,* which included several fathers' houses, Ex. 6 : 14, seq.; 1 Sa. 20 : 29, 'we have a family sacrifice.' It is sometimes put for שֵׁבֶט, Josh. 7 : 17.

מִשְׁפָּט

(from שָׁפַט)—(1) *judgment*—(*a*) used of the act of judging, Lev. 19 : 15, 'do no unrighteousness in judgment.' Isa. 28 : 6, 'he who sitteth in judgment.' Eze. 21 : 32.—(*b*) of the place of judgment (Ecc. 3 : 16). בּוֹא בְמִשְׁפָּט עִם to bring any one into judgment, Job 9 : 32.—(*c*) *a forensic cause,* Num. 27 : 5. עָשָׂה מִשְׁפָּט פ to plead any one's cause, to be his patron, Deut. 10 : 18; בַּעַל מִשְׁפָּטִי my adversary, prop. he who has a cause with me, Isa. 50 : 8.—(*d*) *sentence of a judge,* 1 Ki. 3 : 28; pl. judgments of the Lord, Ps. 19 : 10. Especially used of a sentence by which penalty is inflicted. Deut. 21 : 22; Jer. 1 : 16; 2 Ki. 25 : 6.—(*e*) *fault, crime,* for which one is judged, Jer. 51 : 9; Eze. 7 : 23.

(2) *right, that which is just, lawful, according to law.* Deut. 16 : 19; Jer. 22 : 15; Deut. 32 : 4, 'all his ways (are) right,' i. e. just. Pro. 16 : 11, 'just balances.' לְמִשְׁפָּט according to what is right, Jer. 46 : 28. Specially—(*a*) *a law, a statute,* Ex. 21 : 1; 24 : 3; often of the laws of God, Lev. 18 : 4; Deut. 4 : 1; and collect. used of *the body of laws,* Isa. 51 : 4; 42 : 1, 3, 4, the divine law.—(*b*) used of that which is due to any one, (privilege); right of redemption, Jer. 32 : 7; of primogeniture, Deut. 21 : 17; and collect. regal rights and privileges, 1 Sa. 8 : 9; the things due to the priests, Deut. 18 : 3; the privileges of daughters, Ex. 21 : 9.—(*c*) *a manner, custom.* 2 Ki. 11 : 14, 'the king stood upon a standing place according to the manner.' Gen. 40 : 13, 'in the former manner.'—(*d*) *fashion, kind, plan.* 2 Ki. 1 : 7; Jud. 13 : 12, 'what kind of a boy shall he be? and what will he do?'

מִשְׁפְּתַיִם

dual, Gen. 49 : 14; Jud. 5 : 16, i. q. שִׁפְתַיִם Ps. 68 : 14; *folds, pens* (from שָׁפַת). The dual apparently was used from such pens being divided into two parts, for different kinds of cattle. *To lie down amongst the cattle pens,* a proverbial expression, used of shepherds and husbandmen indulging in ease and rest.

מִשְׁקַע

מָשַׁק

an unused root, prob. i. q. מָשַׁךְ *to hold;* hence *to possess.*

מֶשֶׁק

Gen. 15 : 2, *possession.* I thus take this difficult passage, 'the son of possession, (i. e. possessor) of my house, (i. e. of my domestic property), will be the Damascene Eliezer.' Before דַּמֶּשֶׂק we must supply בֶּן, from what has preceded: son of Damascus is a Damascene.

מַשָּׁק

m., *running about,* from שָׁקַק, in the Ch. form, Isa. 33 : 4.

מַשְׁקֶה

m. (from שָׁקָה).—(1) part. Hiph. *cup-bearer.*

(2) *drink,* Lev. 11 : 34. 1 Ki. 10 : 21, 'drinking vessels.'

(3) *a well watered district,* Gen. 13 : 10.

מִשְׁקוֹל

m. (from שָׁקַל) *a weight,* Eze. 4 : 10.

מִשְׁקוֹף

m. (from שָׁקַף) *lintel,* the upper part of a doorway, Ex. 12 : 7, 22, 23.

מִשְׁקָל

m. (from שָׁקַל).—(1) *weight, act of weighing.* 2 Ki. 25 : 16, 'the brass could not be weighed,' for abundance. 1 Ch. 22 : 3.

(2) *weight,* Lev. 19 : 35; 26 : 26.

מִשְׁקֹלֶת and מִשְׁקֶלֶת

Isa. 28 : 17; 2 Ki. 21 : 13, f.; *a plummet, a plumb line.*

מִשְׁקָע

m. (from שָׁקַע) *a place where* water *settles,* Eze. 34 : 18.

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מִשְׂרָה

מִשְׂרָה

f. (from שָׂרָה to loosen) *maceration, steeping*, Num. 6 : 3, 'drink made of steeped grapes.'

מַשְׂרוֹקִיתָא

m. (from שָׂרַק) Ch. *pipe* (as an instrument of music), Dan. 3 : 5.

מִשְׂרָעִי

Mishraites, gent. n. from מִשְׂרָע 'a slippery place,' comp. the Ch. מַשְׂרוֹעַ. 1 Ch. 2 : 53.

מָשַׁשׁ

TO FEEL, TO TOUCH, Gen. 27 : 12.

Piel id. *to feel* (in the darkness), *to grope*, Deut. 28 : 29; *to feel out*, to explore with the hands, Gen. 31 : 34, 37; Job 12 : 25, 'they feel the darkness.'

Hiphil id., Ex. 10 : 21.

מִשְׁתֶּה

m. (from שָׁתָה) with suff. מִשְׁתִּי; מִשְׁתֵּיהֶם (sing.)

(1) *a drinking*, Est. 5 : 4; 7 : 8, 'banqueting room;' Dan. 1 : 5, 'wine of his drinking,' i. e. which the king drank.

(2) *drink*, Dan. 1 : 10; Ezr. 3 : 7.

(3) *banquet*, Est. 1 : 3; 2 : 18; 8 : 17.

מִשְׁתָּה

emphat. st. מִשְׁתֵּיהָ, Ch. id. Dan. 5 : 10.

מֵת

dead; part. of מוּת, which see.

מַת or מֶת

not used in sing. *a man* (traces of a singular number are found in pr. n.)

Pl. מְתִים, defect. מֹתִם m. *men*; Deut. 2 : 34, 'men and women and children;' Gen. 34 : 30, מְתֵי מִסְפָּר 'a few men.' Ps. 26 : 4, 'men of falsehood.' Isa. 41 : 14.

מָתְבֵּן

m. (from תֶּבֶן) coll. *straw, a heap of straw*, Isa. 25 : 10.

מָתַג

an unused root, which appears to have had the signification of *spreading out*. Whence—

מֶתֶג

a bridle, Ps. 32 : 9; Pro. 26 : 3; see אַפֶּה No. 3.

מָתָה

an unused root, prob. *to stretch out*, e. g. a cord.

מָתוֹק

adj. f. מְתוּקָה, pl. מְתוּקִים (from מָתַק) *sweet*, Jud. 14 : 14, neutr. *what is sweet, sweetness*, Eze. 3 : 3. Metaph. *pleasant*, Ecc. 11 : 7.

מְתוּשָׁאֵל

'man of God,' comp. of מְתוּ const. for מֵת man, שְׁ = אֲשֶׁר and אֵל, *Methusael*.

מְתוּשֶׁלַח

'man of a dart,' *Methuselah*.

מָתַח

TO SPREAD OUT, Isa. 40 : 22. (Syr. and Ch. id.)

מָתַי

pr. *extension, space of time*; it becomes an interrogative adv. of time, *when?* Gen. 30 : 30; Ps. 42 : 3. Without an interrogation, Pro. 23 : 35, 'when I awake.' לְמָתַי Ex. 8 : 5, *how long?*

מַתְכֹּנֶת

f. (from תָּכַן) *a measure*, Eze. 45 : 11; used of a daily rate, Ex. 5 : 8; 30 : 32, 'according to its measure,' i. e. proportion of parts. 2 Ch. 24 : 13, 'and they set the house of God according to its (pristine) measure.'

מִתְנִים

מַתְלְאָה

Mal. 1 : 13, for מַה־תְּלָאָה.

מִתַּלְעוֹת

plur. f. i. q. מַלְתָּעוֹת *biters, teeth*, Job 29 : 17; Joel 1 : 6.

מְתֹם

m. (from תָּמַם) *integrity, soundness, a whole* or *sound part* (of the body), Ps. 38 : 4, 8; Isa. 1 : 6.—Jud. 20 : 48, we ought apparently to read מְתֹם *men*, as found in many MSS.

מָתַן

an unused root, Arab. *to be strong, firm*.

מַתָּן

m. (from נָתַן)—(1) *a gift*, Gen. 34 : 12. אִישׁ מַתָּן a bountiful, liberal person, Pro. 19 : 6.

(2) *Mattan*, 2 Ki. 11 : 18; Jer. 38 : 1.

מַתְּנָא

Ch. f. i. q. Heb. מַתָּנָה *a gift*, pl. Dan. 2 : 6, 48; 5 : 17.

מַתָּנָה

f.—(1) *a gift, present*, Gen. 25 : 6; specially a bribe, Ecc. 7 : 7; a gift offered to God, Ex. 28 : 38.

(2) *Mattanah*, Num. 21 : 18, 19.

מַתְּנַי

(shortened from מַתַּנְיָה) *Mattenai*.

מָתְנִי

Mithnite, gent. n., 1 Ch. 11 : 43.

מַתַּנְיָה and מַתַּנְיָהוּ

'the gift of Jehovah,' *Mattaniah*.

מָתְנַיִם

dual. *the loins* (root מָתַן), 2 Ki. 4 : 29; Ps. 66 : 11; Isa. 21 : 3; the seat of strength; hence 'to crush any one's loins,' i. e. to crush him wholly,

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Deut. 33 : 11; *tottering loins*, used of a man nearly falling, Ps. 69 : 24.

מָתַק

fut. יִמְתַּק.—(1) i. q. Syr. TO SUCK, to eat with pleasure; Job 24 : 20, 'the worm shall feed sweetly upon him.'

(2) *to be* or *become sweet*, sweet things being commonly sucked, Pro. 9 : 17. Metaph. Job 21 : 33, 'the clods of the valley are *sweet* to him,' the earth is light upon him.

Hiphil — (1) *to render sweet* or *pleasant*. Metaph. Ps. 55 : 15, '(we) who made sweet together familiar conversation,' i. e. held sweet discourse.

(2) intrans. *to be sweet*, Job 20 : 12.

מֶתֶק

m. *sweetness*, metaph. *pleasantness*, Pro. 16 : 21; 27 : 9.

מֹתֵק

m. *sweetness*, Jud. 9 : 11.

מִתְקָה

'sweetness,' prob. 'sweet fountain,' *Mithcah*, Num. 33 : 28.

מִתְרְדָת

Pers. *Mithredath*, i. e. 'given by Mithras,' the genius of the sun.

מַתַּת

f. (contr. from מַתֶּנֶת) *a gift*, Pr. 25 : 14; Ecc. 3 : 13; Eze. 46 : 5.

מַתַּתָּה

(from מַתַּתְיָה) *Mattathah*.

מַתַּתְיָה and מַתַּתְיָהוּ

'the gift of Jehovah,' *Mattathiah*.

נ

Nun, the fourteenth Hebrew letter; as a numeral it stands for *fifty*. The name נון in Syriac, Chaldee, and Arabic, denotes *a fish*.

It is interchanged—(*a*) with the other liquids; more rarely ר, as זָרַח, Ch. דְּנַח; שְׁנַיִם, Aram. תְּרֵין.—(*b*) with Yod, as יָאָה and נָאָה; יָצַב and נָצַב, יָקַשׁ and נָקַשׁ.

The Chaldee, Arabic, and Æthiopic, instead of doubling a letter, not unfrequently use a simple letter with Nun before it, e.g. אִנְבַּהּ for אִבַּהּ, מַנְדַּע for מַדַּע.

I. נָא

particle, used in submissive and modest request, which in many phrases may be rendered in Latin, *quæso*, in others *age*, in English by *now*; it is added—

(1) to imperatives when no command is expressed, but entreaty, admonition, Gen. 12 : 13, 'say, I pray thee;' Gen. 24 : 45, 'give me, I pray thee, to drink;' Num. 20 : 10, 'hear, now, ye rebels!'

(2) to futures—(*a*) 1 pers. especially with ה parag., when leave is asked, Ex. 4 : 18, 'now do let me go;' Isa. 5 : 1, 'let me now sing (O hearers);' 1 Ki. 1 : 12; Num. 20 : 17, 'let us now pass by.' The same expression is used by those who deliberate with themselves, Ex. 3 : 3, 'now let me turn aside and see;' 2 Sa. 14 : 15, 'and I thought with myself, now I will speak to the king.' Used in expressing a wish, Job 32 : 21, Oh! that I may not respect any man's person;' in inciting, urging, Jer. 5 : 24, 'Come! let us fear Jehovah.'—(*b*) when joined to the second person with a negation, it is deprecatory: Gen. 18 : 3, 'pass not away I pray thee;' hence ellipt. Gen. 33 : 10, (do) *not I pray thee* (this).—(*c*) to the third person, when it expresses—(α) wish and request, Ps. 124 : 1, '(so) let Israel say.'—(β) a challenge, Jer. 17 : 15, 'where is the word of the Lord?' 'let it now come.'—(γ) asking leave, Gen. 18 : 4, 'let there now be brought,' allow me to bring.—(δ) with a negation, deprecation. Gen. 18 : 32, 'let not the Lord be angry.'

(3) to conjunctions and interjections—(*a*) אַל־נָא, No. 2, letter *b*.—(*b*) אִם־נָא *if indeed, if now*, used in modestly, or almost timidly, assuming something. Gen. 18 : 3, 'if now I have found favour in thy sight.'—(*c*) הִנֵּה־נָא *behold now!* Gen. 12 : 11; 16 : 2.—(*d*) אוֹי־נָא Jer. 4 : 31; Lam. 5 : 16. Ellipt. Ps. 116 : 14, 'oh that (it may be) before all his people.'

II. נָא

adj. *raw, half cooked*, used of flesh, Ex. 12 : 9; from נִיא Arab. Med. Ye, to be raw, half cooked.

נא

Eze. 30 : 14, 15, 16; Jer. 46 : 25; fully, נֹא־אָמוֹן Nah. 3 : 8; *No*, the Egyptian *Thebes*. The LXX. render it in Nah. μερὶς Ἀμμών; this seems to be a literal interpretation of the Egyptian *noz*, a measuring line, then a part, a share measured out; and *amoun*, (Jupiter) Ammon; *the portion*, possession of the god *Ammon*.

נָאַד

an unused root. Arab. to give forth water.

נאד

m. (for נְאֹד) plur. נֹאדוֹת (once נאוֹד Jud. 4 : 19 כתיב), *a bottle*, as of milk, Jud. 4 : 19; of wine, 1 Sa. 16 : 20; Josh. 9 : 4; Ps. 119 : 83.

נָאָה

not used in Kal, TO SIT, TO DWELL.

Pilel נַאֲוָה, Ps. 93 : 5; plur. contr. נָאוּ (for נַאֲווּ).—(1) followed by לְ *to*

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be suitable for any one, to become any one; prop. *to sit well* on any one. (Some have taken נָאוָה as Niph. of אָוָה: to be desired; hence, to be agreeable, becoming). Ps. 93 : 5; 'holiness becometh thine house.'

(2) absol. *to be becoming,* i. e. handsome, agreeable, Cant. 1 : 10; Isa. 52 : 7.

נָאָה

only in pl. constr. נְאוֹת, a word altogether poetic, *a seat, dwelling*—(*a*) of men, or God, Lam. 2 : 2; Ps. 74 : 20; 83 : 13.—(*b*) of flocks, *pastures,* where the flocks lie down, remain, and rest, Jer. 25 : 37; Ps. 65 : 13; 23 : 2.

נָאוָה

(for נָאֲהָה, from נָאָה) adj., only in f. נְאוָה.—(1) *becoming, seemly,* Ps. 33 : 1, 'praise is becoming for the upright;' Pro. 17 : 7.

(2) *beautiful,* Cant. 1 : 5; 6 : 4.

נָאַם

i. q. Arab. to mutter, to murmur, to speak in a low voice; specially used of *the voice of God,* by which oracles were revealed to the prophets. By far the most frequent use is of the part. pass. constr. נְאֻם יְהוָה, 'the voice of Jehovah (is);' or (so) hath Jehovah revealed. Rarely is it used of mere mortals, Num. 24 : 3, 'the utterance of Balaam;' 2 Sa. 23 : 1; Pro. 30 : 1; Ps. 36 : 2, 'an utterance (song) concerning wickedness.' Fut. Jer. 23 : 31, 'and they utter oracles.'

נָאַף

fut. יִנְאַף, and Piel נִאֵף, part. מְנַאֵף, TO COMMIT ADULTERY, used both of the male and female, Ex. 20 : 14; Pro. 6 : 32; Jer. 29 : 23. It is applied to the turning aside of Israel to the worship of idols. Jer. 3 : 9, 'and she commits adultery with stone and wood.'

נְאָפִים

m. pl. *adulteries,* Jer. 13 : 27; Eze. 23 : 43.

נַאֲפוּפִים

m. pl. id. Hos. 2 : 4, 'let her take her adulteries from between her breasts.'

נָאַץ

fut. יִנְאַץ, TO DERIDE, TO DESPISE, TO REJECT WITH CONTEMPT AND DERISION, as instruction, admonition; Jer. 33 : 24; Pro. 1 : 30; the counsel of God, Ps. 107 : 11. Often used of God as rejecting men, Deut. 32 : 19; absol. Jer. 14 : 21, 'reject not, for thy name's sake!'

Piel, fut. יְנָאֵץ.—(1) *to reject, to contemn,* Isa. 60 : 14; especially God, Ps. 10 : 3, 13.

(2) causat. *to cause to speak evil,* to give occasion for evil speaking, 2 Sa. 12 : 14.

Hiphil, fut. יָנִאַץ (in the Syr. manner for יְנִיאַץ), intrans. *to be despised, to be contemned,* Ecc. 12 : 5.

Hithpoel, part. מִתְנָאֵץ for מִתְנַאֵץ Isa. 52 : 5, *contemned, rejected,* prop. exposed to contempt.

נְאָצָה

f. *contumely, reproach,* Isa. 37 : 3; and—

נְאָצָה

f. pl. נְאָצוֹת id. Neh. 9 : 18, 26, and נְאָצוּתַיִךְ Eze. 35 : 12.

נָאַק

onomatopoet., TO GROAN, TO CRY OUT from anguish, or sorrow, Eze. 30 : 24; Job 24 : 12.

נַאֲקָה

f. const. נַאֲקַת *the crying out, the groaning* of the oppressed, Ex. 2 : 24; Jud. 2 : 18; pl. const. Eze. 30 : 24.

נָאַר

not used in Kal, cogn. to אָרַר to curse.

Piel, TO ABHOR, TO REJECT, Lam. 2 : 7; Ps. 89 : 40.

נֵב

perhaps for נֹבָה 'high place,' from נָבַהּ, *Nol,* 1 Sa. 22 : 11. With ה parag. נֹבָה for נֹב towards Nob, 1 Sa. 21 : 2.

נָבָא

not used in Kal, pr. as it seems to me, i. q. נָבַע TO CAUSE TO BUBBLE UP, hence *to pour forth* words *abundantly.*

Niphal נִבָּא—(1) *to speak* (as a prophet) *by a divine power, to prophesy;* the usual word for the utterance of the prophets, whether rebuking the wicked, or predicting future events. Const.—(*a*) absol. Jer. 23 : 21, 'I spake not unto them (i. e. I neither commanded nor inspired) but they prophesied.' Am. 3 : 8, '(if) the Lord speaks who shall not prophesy?'—(*b*) with the name of a people to which the prediction refers; followed by לְ Jer. 14 : 16; 20 : 6; by עַל Jer. 25 : 13; Eze. 37 : 4; by אֶל Jer. 26 : 11; Eze. 36 : 1.—(*c*) with an accusative, Jer. 20 : 1; נִבְּאוּ שֶׁקֶר 'he prophesied lies,' Jer. 14 : 14; 23 : 32; בַּשֶּׁקֶר pr. to prophesy with falsehood, as a lying prophet, Jer. 20 : 6.—(*d*) followed by בְּ, the prophets of God are said to prophesy בְּשֵׁם יְיָ Jer. 11 : 21; the prophets of Baal בַּבַּעַל Jer. 2 : 8.—(*e*) followed by לְ referring to the object of the prophecy Jer. 28 : 9, and to the time, Eze. 12 : 27.

(2) *to sing holy songs, to praise God,* 1 Sa. 10 : 11; 1 Ch. 25 : 2, 3.—Pret. 2 pers. נִבֵּאתָ and once נִבֵּיתָ Jer. 26 : 9; part. נִבָּא plur. נִבָּאִים and נְבִיאִים Jer. 14 : 14, 16; inf. with suff. הִנָּבְאָתוֹ Zech. 13 : 4.

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Hithpael—(1) *to prophesy*, absol. Num. 11 : 25—27; followed by לְ 1 Ki. 22 : 8, and עַל 2 Ch. 20 : 37. Jer. 23 : 13.

(2) *to sing* as with a divine impulse, *to praise God*, 1 Sa. 10 : 6, 10; used of the raving prophets of Baal, 1 Ki. 18 : 29. Hence—

(3) *to be mad*, or rather *to act as if mad*, 1 Sa. 18 : 10. In Jer. 29 : 26 there are found conjoined *mad and prophesying*, and a true prophet, 2 Ki. 9 : 11, is called in derision *a madman*.

נְבָא

Ch. Ithpael, *to prophesy*, Ezr. 5 : 1.

נָבַב

TO BORE, TO HOLLOW OUT. Part. pass. *hollow*, Ex. 27 : 8; Jer. 52 : 21; metaph. *empty*, *foolish*, Job 11 : 12; see נָבָב.

נָבָה

an unused root, prob. i. q. Arab. نبا to be prominent, to be high.

נֹב see נֹבָה

נְבוֹ

(1) *Nebo*, the planet *Mercury*, worshipped by the Chaldeans (Isa. 46 : 1); for נְבוּא i. q. נָבִיא the interpreter of the Gods, the declarer of their will; from נָבָא. [Sanscrit, *the invisible*. F.]

(2) a mountain in the borders of Moab (Deut. 32 : 49), and a town near it (Num. 32 : 3).

(3) a town in the tribe of Judah (Ezr. 2 : 29); from נֹבָה.

נְבוּאָה

f. (from נָבָא) *prophecy*, *prediction*, Neh. 6 : 12; also any book written by a prophet, 2 Ch. 9 : 29.

נְבוּאָה

Ch. id., Ezr. 6 : 14.

נְבוּזַרְאֲדָן

Ch. 'Mercury's leader, lord;' i. e. the leader whom Mercury favours; compound of נְבוֹ, *sar*, a prince, and אֲדָן i. q. אָדוֹן lord; *Nebuzaradan*.

נְבוּכַדְנֶאצַּר

2 Ki. 24 : 1; Ezr. 2 : 1; more rarely נְבוּכַדְרֶאצַּר Jer. 39 : 1; Eze. 29 : 18; *Nebuchadnezzar*, 'the prince of the god Mercury;' compounded of נְבוֹ *chodna* (read *chodana*), God, properly Gods, in plur. majest.; and *zar*, a prince.

נְבוּשַׁזְבָּן

Pers. 'worshipper of Mercury;' *Nebushasban*, Jer. 39 : 13.

נָבוֹת

'fruit,' 'produce,' from נוּב, *Naboth*.

נְבֻזְבָּה

Dan. 2 : 6, plur. נְבֻזְבָּן; 5 : 17, f.; Ch. *a gift*; from זְבַן to ask for, for נְבִזְבָּה one ז being omitted.

נָבַח

TO BARK, an onomatopoetic root; once found, Isa. 56 : 10 (Arab. id.)

נֹבַח

'a barking,' *Nobah*, Num. 32 : 42.

נִבְחַז

Nibhaz, an idol of the Avites, 2 Ki. 17 : 31, which, according to the Hebrew interpreters, had the figure of a dog

נָבַט

not used in Kal.

Piel, נִבֵּט once (Isa. 5 : 30), and

Hiphil הִבִּיט—(1) TO LOOK, TO BEHOLD. Const. absol. Isa. 42 : 18, 'look that ye may see;' Isa. 63 : 5, 'I looked (around) but there was no helper;' followed by an acc. sometimes having ה local, *to look at*, Job 35 : 5, 'look at the heaven and see;' Gen. 15 : 5, 'look now towards heaven;' also by אֶל Ex. 3 : 6; לְ Ps. 104 : 32; עַל Hab. 2 : 15. Followed by בְּ, it is, to look at with pleasure, Ps. 92 : 12, by אַחֲרֵי to look at some one departing, Ex. 33 : 8, but אַחֲרַי after oneself, i. e. to look back, 1 Sa. 24 : 9.—Followed by מֵאַחֲרֵי Gen. 19 : 26, 'and his (Lot's) wife looked from behind him' (her husband). Figuratively—(*a*) *to regard* any thing, *to have respect* to any thing, with an acc. Am. 5 : 22; followed by אֶל 1 Sa. 16 : 7; by לְ Ps. 74 : 20. —(*b*) to *look* at any thing but without doing any thing, e. g. as God looks at the wicked, i. e. *to bear patiently*, Hab. 1 : 3, 13.—(*c*) *to rest one's hope* in any thing, Ps. 34 : 6.

(2) *to see*, *to behold*, Num. 12 : 8; 1 Sa. 2 : 32.

נֶבֶט

'aspect,' *Nebat*, 1 Ki. 11 : 26.

נָבִיא

m. *a prophet*, who as actuated by a divine spirit, either rebuked the conduct of kings and nations, or predicted future events (root נָבָא) Deut. 13 : 2; Jud. 6 : 8; that he was the messenger of God, and the declarer of his will, is clear from Ex. 7 : 1, 'I have constituted thee as God to Pharaoh, and Aaron thy brother shall be thy prophet,' i. e. thou shalt act as it were the part of God, and suggest words to thy brother; who shall declare what he receives from thee. בְּנֵי הַנְּבִיאִים sons, i. e. disciples of the prophets, 1 Ki. 20 : 35; there were also *false prophets*, pretending to be divinely inspired (see Isa. 28 : 7—13; Jer. 14 : 13, seq.), and soothsayers of Baal and Ashtaroth; 1 Ki. 18 : 19, 40; Hos. 4 : 5. The idea of a prophet is sometimes applied to any

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one admitted to familiar intercourse with God, e. g. Gen. 20 : 7; Ps. 105 : 15.

נְבִיא

Ch. id. Ezr. 5 : 1; 6 : 14.

נְבִיאָה

f.—(1) *a prophetess*, 2 Ki. 22 : 14; 2 Ch. 34 : 22; Neh. 6 : 14; Jud. 4 : 4.
(2) *the wife of a prophet*, Isa. 8 : 3.

נְבָיוֹת

'high places,' see נְבָיוֹת, *Nebaioth*, pr. n. *Nabathæa*, the *Nabathæans*, a people of northern Arabia (Gen. 25 : 13; 28 : 9).

נָבַךְ

an unused root, i. q. נָבַע *to gush forth;* whence—

נֵבֶךְ

only in pl. Job 38 : 16, נִבְכֵי יָם 'the fountains of the sea.'

נָבֵל

(Isa. 40 : 7) fut. יִבֹּל.—(1) TO BE, or TO BECOME WITHERED, FADED, used of leaves and flowers falling off, Ps. 1 : 3; 37 : 2.—Isa. 34 : 4, 'their host (the host of heaven, i. e. the stars) shall fall as the leaves of the vine fall.'
(2) figuratively, *to fall down, to faint, to lose one's strength*, Ps. 18 : 46; Ex. 18 : 18; used of a mountain, Job 14 : 18, 'the mountain that falls lies prostrate,' it is like a dead man.
(3) *to be foolish, to act foolishly*, (withering and decay being applied to folly and impiety). Pro. 30 : 32.
Piel—(1) *to account vile, to despise*, Deut. 32 : 15; Mic. 7 : 6.
(2) *to disgrace, to treat with contempt.* Nah. 3 : 6; Jer. 14 : 21, 'do not disgrace the throne of thy glory.'

נָבָל

adj.—(1) *stupid, foolish*, Pro. 17 : 7; Jer. 17 : 11.
(2) *impious, abandoned, wicked*, 1 Sa. 25 : 25; 2 Sa. 3 : 33; specially *impious, ungodly.* Job 2 : 10; Ps. 53 : 2, 'the fool saith in his heart, There is no God.'
(3) *Nabal*, 1 Sa. 25 : 3.

נֵבֶל and נָבֶל

m.—(1) *a skin bottle*, so called from its flaccidity. Poet. Job 38 : 37, 'the bottles of heaven,' i. e. the clouds.
(2) applied to vessels for liquids of whatever kind, *vessels, pitchers, flasks.* Isa. 30 : 14, 'a potter's pitcher.' Lam. 4 : 2, 'earthen pitchers.' כְּלֵי נֵבֶל vessels of the kind of pitchers, Isa. 22 : 24.
(3) an instrument of music. Ps. 57 : 9; pleon. כְּלֵי נָבֶל Ps. 71 : 22; plur. 1 Ch. 16 : 5. Josephus describes this instrument as a species of lyre, or harp, and Jerome says that it was triangular; perhaps it took its name from this circumstance: as water vessels, or *cadii*, had the figure of a pyramid or cone.

נְבָלָה

f.—(1) *folly*, and also its *punishment.* Job 42 : 8, 'lest I inflict on you the punishment of your folly.'
(2) *wickedness*, 1 Sa. 25 : 25.
(3) *shameful act of wickedness*, as rape, incest, Jud. 19 : 23; 2 Sa. 13 : 12. A common phrase is עָשָׂה נְבָלָה בְּיִשְׂרָאֵל, Gen. 34 : 7.

נְבֵלָה

f. const. נִבְלַת (Ps. 79 : 2); with suff. נִבְלָתִי Isa. 26 : 19; נִבְלָתוֹ; *a corpse*, of men, Deut. 21 : 23; of animals, Lev. 5 : 2; figuratively of idols, Jer. 16 : 18. Collect. corpses, Lev. 11 : 11.

נַבְלוּת

f. *shame, disgrace;* hence *pars obscœna*, Hos. 2 : 12.

נִבְלָט

perhaps for נִגְלַל לָט 'folly,' or 'wickedness in secret,' *Neballat*, Neh. 11 : 34.

נָבַע

TO BUBBLE FORTH, TO GUSH OUT. Pro. 18 : 4, 'a gushing stream.'
Hiphil—(1) *to pour out, to gush forth with.* Pro. 1 : 23, 'I will pour out upon you my Spirit;' especially used of words, Pro. 15 : 2, 28, 'the mouth of the wicked poureth out evil things;' whence absol. *to belch out wicked words*, Ps. 59 : 8; 94 : 4.
(2) *to publish, to tell*, Ps. 19 : 3; 78 : 2.
(3) *to cause to boil up*, i. e. *to cause to ferment* and *putrify.* Ecc. 10 : 1, 'dead flies cause the ointment to stink and putrify.'

נִבְרַשׁ

unused quadril., Syr. and Ch. Ithp. *to give light, to shine;* from נוּר = נבר and אֵשׁ fire.

נְבְרַשְׁתָּא

f. Ch. *candlestick, chandelier*, Dan. 5 : 5.

נִבְשָׁן

'soft soil;' from בָּשַׁן, *Nibshan.*

נֶגֶב

an unused root, Syr., Ch. and Sam. *to be dry* or *dried*, whence—

נֶגֶב

m. *the south, the soutnern quarter*, Ex. 27 : 9. Josh. 15 : 4, 'the southern boundary.' In acc. adv. Josh. 11 : 2, 'to the south of the lake Cinneroth.' Hence, Ps. 126 : 4, 'south country;' specially—(*a*) the southern district of Palestine, Gen. 13 : 3.—(*b*) Egypt, Isa. 30 : 6.—With ה־ parag. southward, Ex. 40 : 24; Josh. 17 : 9, 10, 'southward (it was) Ephraim's;' Josh. 18 : 14, 'southward of the mountain.' נֶגְבָּה Josh. 15 : 21, 'in

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(the region lying) towards the south,' and לַנֶּגְבָּה 1 Ch. 26 : 17.

נָגַד

unused in Kal, pr. apparently TO BE IN FRONT, TO BE IN SIGHT, hence *to be manifest.*

Hiphil הִגִּיד—(1) pr. to bring to the light, hence *to shew, to tell,* followed by dat. of pers. Gen. 3 : 11; more rarely by an acc. Eze. 43 : 10; absol. 2 Sa. 15 : 31, 'and one shewed David, saying.' The acc. of the pronoun *it* is frequently omitted; as Gen. 24 : 49, 'tell (it) to me.'—Specially—(*a*) *to betray,* Job 17 : 5, '(who) betrays his friends to plunder.'—(*b*) *to declare,* i. e. *to solve,* to explain an enigma, Jud. 14 : 19; a dream, Gen. 41 : 24.—(*c*) *to declare, to confess,* Ps. 38 : 19; *to profess openly,* Isa. 3 : 9.

(2) emphat. *to proclaim, to celebrate with praise,* with an acc. Ps. 9 : 12; absol. 75 : 10.—2 Ki. 9 : 15, כתיב נָגִיד for לְהַגִּיד.

Hophal הֻגַּד, fut. יֻגַּד, inf. pleon. הָגֵּד Josh. 9 : 24; Ruth 2 : 11, *to be shewn, told.*

נְגַד

Ch. *to flow,* Dan. 7 : 10.

נֶגֶד

pr. subst. *the front part,* the front, the side next to the spectator. In acc. it becomes a prep. with suff. נֶגְדּוֹ, נֶגְדִּי.

(1) *before, in the presence of, in the sight of,* Ex. 34 : 10; 1 Sa. 12 : 3; נֶגֶד הַשֶּׁמֶשׁ before the sun, while the sun is yet in the sky, Num. 25 : 4; Am. 4 : 3, 'they shall go out each one before herself,' i. e. each her own way. Isa. 49 : 16, 'thy walls (are) before me,' they have a place in my care and affections.

(2) *over against, in front of,* Ex. 19 : 2, 'over against the mountain.' Josh. 3 : 16; 6 : 5, 20; *towards,* Dan. 6 : 11 (Ch.). Isa. 40 : 17, 'all nations (are) as nothing before him,' in comparison with him.

With prepositions—(1) כְּנֶגֶד pr. *as over against.* Opposite to each other are set things which answer to each other, Gen. 2 : 18, 'I will make for him (man) a helper corresponding to him.'

(2) לְנֶגֶד—(*a*) *before, in the presence of.* 2 Ki. 1 : 13; 2 Sa. 22 : 25.—(*b*) *over against,* Josh. 5 : 13; 1 Ch. 5 : 11; hence *opposed to, against* (in a hostile sense), Dan. 10 : 13. Neh. 3 : 37, 'because they provoked (God) to anger opposing the builders.'—(*c*) *like,* Neh. 12 : 9, 'their brethren like themselves.'—(*d*) *pro, for.* Neh. 11 : 22, 'the chief of the Levites for the service of the house of God.'

(3) מִנֶּגֶד—(*a*) pr. *from before.* Isa. 1 : 16, 'take away your evil deeds from before my eyes;' Cant. 6 : 5; Jer. 16 : 17; Pro. 14 : 7. Ps. 38 : 12, 'my friends stood far off from my wound.' Jud. 9 : 17, 'he cast away his life מִנֶּגֶד (for מִנֶּגְדּוֹ) from himself.'—(*b*) *in the presence of, before,* 1 Sa. 26 : 20; *over against, opposite,* adv., Gen. 21 : 16, 'and she sat down over against.' For מִנֶּגֶד לְ over against any one, לְ is put first, Deut. 28 : 66, 'and thy life shall hang to thee over against,' for 'over against thee;' i. e. thou shalt be in the greatest peril of thy life.—(*c*) *against,* absol. and adv.; הִתְיַצֵּב מִנֶּגֶד *to set oneself in opposition,* 2 Sa. 18 : 13; מִנֶּגֶד לְ *against* any thing, Jud. 20 : 34.

נֶגֶד

Ch., Dan. 6 : 11. See the preceding art. (2).

נָגַהּ

TO SHINE, TO BE BRIGHT, Job 18 : 5; 22 : 28.

Hiphil—(1) *to make* (one's own light) *to shine,* Isa. 13 : 10.

(2) *to illuminate,* Ps. 18 : 29; 2 Sa. 22 : 29.

נֹגַהּ

f. (Hab. 3 : 4)—(1) *shining splendour,* as of fire, Isa. 4 : 5; of the sun, 2 Sa. 23 : 4; when rising, Pro. 4 : 18; of the moon, Isa. 60 : 19; of a sword, Hab. 3 : 11; of the glory surrounding God, Eze. 10 : 4.

(2) *Nogah,* 1 Ch. 3 : 7; 14 : 6.

נְגַהּ

emphat. נְגָהָא Ch. *light.* Dan. 6 : 20, 'by morning light.'

נְגֹהָה

brightness, only in plur. Isa. 59 : 9.

נָגַח

fut. TO PUSH, STRIKE with the horn, used of horned animals, Ex. 21 : 28, 31, 32.

Piel id., Eze. 34 : 21; Dan. 8 : 4; used figuratively of a victor, Deut. 33 : 17.

Hithpael, to wage war with any one, Dan. 11 : 40.

נָגָח

m. *apt to push,* Ex. 21 : 29, 36.

נָגִיד

m. *a prince, a leader, ruler,* so called from preceding (root נָגַד. It is used—(1) of any *prefect,* or *leader,* as of a treasury, 1 Ch. 26 : 24; of the temple, 1 Ch. 9 : 11; of the palace, 28 : 7; of military affairs, 1 Ch. 13 : 1.

(2) absol. it is *prince* of a people, a general word, comprehending even the royal dignity, 1 Sa. 9 : 16. In appos. the anointed one, the prince, Dan. 9 : 25. Pl. *princes,* Job 29 : 10.

(3) *noble, honourable.* Pl. neutr. *noble things, excellent things,* Pro. 8 : 6.

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נְגִינָה

fem. (from נָגַן).—(1) *music of stringed instruments*, Lam. 5 : 14; Isa. 38 : 20.

(2) *a stringed instrument*, in the titles of Ps. 4, 6, 54, 55, 67, 76.

(3) *a song*, sung to the music of stringed instruments, *a psalm*, Ps. 77 : 7; specially a song of derision, *a satire*, Lam. 3 : 14.

נָגַל

an unused root, Arab. prop. *to cut, to wound, to pierce.*

נָגַן

once part. pl. Ps. 68 : 26. Elsewhere—

Piel, TO STRIKE STRINGS, TO PLAY ON A STRINGED INSTRUMENT, 1 Sa. 16 : 16, 23; 2 Ki. 3 : 15; (Ch. id.)

נָגַע

(1) TO TOUCH, TO REACH UNTO. Const. frequently followed by בְּ Gen. 3 : 3; by עַל Isa. 6 : 7, and אֶל Num. 4 : 15. Specially it is used—(*a*) *to touch* any thing, for to violate, to injure, Gen. 26 : 11, 'he who touches (injures) this man or his wife.'—(*b*) *to touch* a woman, to lie with her; followed by בְּ Pro. 6 : 29; by אֶל Gen. 20 : 6.—(*c*) *to touch the heart*, i. e. to move the mind of any one, 1 Sa. 10 : 26.

(2) *to touch* any thing, i. e. to get or reach as far as any thing, followed by בְּ 1 Ki. 6 : 27; עַד Mic. 1 : 9; אֶל Jer. 51 : 9; עַל Jud. 20 : 34.

(3) *to come* to any person or thing, followed by בְּ 2 Sa. 5 : 8; אֶל Jon. 3 : 6; absol. *to arrive* (used of time), Ezr. 3 : 1.

(4) intensitive, i. q. Piel, to touch heavily, *to smite, to strike*, Gen. 32 : 26; especially *to strike with a plague* (used of God), followed by בְּ 1 Sa. 6 : 9. Part. נָגוּעַ stricken, smitten by the stroke of God, Ps. 73 : 14. Also *to smite, to injure*, used of the wind, Eze. 17 : 10.

Niphal, *to be smitten, to be beaten*, as an army, or rather *to feign to be beaten*, Josh. 8 : 15.

Piel, *to strike*, especially used of the punishments of God, Gen. 12 : 17; 2 Ki. 15 : 5.

Pual, pass. Ps. 73 : 5.

Hiphil—(1) causat. *to cause to touch*, especially in this phrase, 'to cause to touch the ground, the dust,' i. e. to destroy (buildings) to the foundation; Isa. 25 : 12; 5 : 8, 'woe to them who join house to house,' i. e. who buy or erect long ranges of houses.

(2) *to touch*, followed by לְ Ex. 4 : 25; אֶל Ex. 12 : 22; עַל Isa. 6 : 7.

(3) *to reach* to any thing, followed by לְ Gen. 28 : 12; עַד Isa. 8 : 8; used of calamities, Ecc. 8 : 14.

(4) *to come to*, followed by עַד Ps. 107 : 18; אֶל 1 Sa. 14 : 9; hence *to attain to*, followed by לְ Est. 4 : 14. Absol. *to come*, used of persons, Est. 6 : 14; of time, Eze. 7 : 12.

נֶגַע

m.—(1) *stroke, blow*, Deut. 17 : 8; 21 : 5; in sing. coll. Pro. 6 : 33. Specially of strokes or calamities which God inflicts upon men, Gen. 12 : 17; Ex. 11 : 1.

(2) *a mark*, or *spot* in the skin, whether a scab, or eruption, or leprosy, Lev. 13 : 3, 31, 47; 14 : 34. Meton. used of a man affected with spots, verse 4; and even of leprosy in a garment, verse 50.

נָגַף

fut. יִגֹּף.—(1) TO SMITE, especially used of Jehovah striking men with some plague, Ex. 7 : 27; with sickness, or death, 1 Sa. 25 : 38. God is said *to smite a people* before their enemies, i. e. to permit them to be smitten, 1 Sa. 4 : 3; 2 Ch. 13 : 15.

(2) *to push*, e. g. as horned cattle, Ex. 21 : 35; as man against man, Ex. 21 : 22.

(3) *to strike against* (with the foot), Pro. 3 : 23.

Niphal נִגַּף *to be smitten, defeated* (as an army), Jud. 20 : 36; Lev. 26 : 17.

Hithpael, *to strike against* (used of the foot), Jer. 13 : 16.

נֶגֶף

m.—(1) *a plague* from God; especially used of a fatal disease, Ex. 12 : 13; Num. 8 : 19.

(2) *striking against, stumbling* (of the foot), Isa. 8 : 14.

נָגַר

unused in Kal, pr. TO FLOW.

Niphal—(1) *to be poured out, to flow*, used of water, 2 Sa. 14 : 14; used of the eye, Lam. 3 : 49.

(2) *to be stretched out* (used of the hand), Ps. 77 : 3.

Hiphil הִנְגִּיר—(1) *to pour out*, Ps. 75 : 9.

(2) *to push down* (stones from a mountain), Mic. 1 : 6.

(3) figuratively *to deliver*, Eze. 35 : 5; Ps. 63 : 11; to deliver any one into the hands, i. e. into the power of the sword.

Hophal הֻגַּר *to be poured out, to be poured down*, used of water, Mic. 1 : 4.

נָגַשׂ

fut. יִגֹּשׂ (once יְנֻגֹּשׂ Isa. 58 : 3), TO IMPEL, TO URGE, TO DRIVE—(1) a labourer to work, Isa. 58 : 3. Whence part. a task-master, Ex. 3 : 7; Isa. 9 : 3; a driver of animals, Job 39 : 7.

(2) *to urge a debtor, to demand* a debt, with an acc. of pers. Deut. 15 : 2, 3; *to demand tribute*, followed by two acc. 2 Ki. 23 : 35; part. *an exactor* of tribute, Dan. 11 : 20.

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(3) *to reign, to rule*, part. *a ruler, a tyrant*, Isa. 3 : 12; Zech. 10 : 4.

Niphal נִגַּשׁ *to be pressed, harassed*, 1 Sa. 13 : 6; *to press* or *harass one another*, Isa. 3 : 5; to be harassed with toil, to be wearied, 1 Sa. 14 : 24.

נָגַשׁ

pret. Kal unused, supplied by pret. Niph. נִגַּשׁ; fut. Kal יִגַּשׁ, imp. גַּשׁ, גְּשָׁה, also גַּשׁ, inf. גֶּשֶׁת.

(1) TO DRAW NEAR, TO APPROACH, absol. Gen. 27 : 21; followed by אֶל Gen. 27 : 22; בְּ Isa. 65 : 5; לְ Jud. 20 : 23; עַד Gen. 33 : 3; עַל Eze. 44 : 13; by an accus. Num. 4 : 19, 'when they approach unto the most holy things;' 1 Sa. 9 : 18. Specially—(*a*) *to come near* to a woman, honeste dictum de coitu; Ex. 19 : 15.—(*b*) *to come near* to Jehovah, used of the priests, Ex. 30 : 20; of the pious, Isa. 29 : 13.—(*c*) to come near is sometimes i. q. *to reach, to join oneself* to any thing; Job 41 : 8; used of the scales of the crocodile, 'they are joined one to another.'

(2) *to recede, to draw back*. Gen. 19 : 9, נְגַשׁ הָלְאָה. Vulg. *recede illuc*. Isa. 49 : 20, 'give place to me.'

Hiphil הִגִּישׁ—(1) causat. *to cause to come near, to bring near*, Gen. 48 : 10, 13; *to bring* something, Gen. 27 : 25. Isa. 41 : 21, 'bring (set forth) your arguments;' *to offer, to present*, Job 40 : 19; especially sacrifices, Am. 5 : 25.

(2) *to draw near*, Am. 9 : 10.

Hophal הָגַּשׁ pass. *to be brought*, 2 Sa. 3 : 34; *to be offered*, Mal. 1 : 11.

Hithpael, *to draw near*, Isa. 45 : 20.

נֵד

m. *heap, pile*, from נוד; poet. Ps. 33 : 7, 'piling up like a heap the waters of the sea;' similarly, Josh. 3 : 13, 16, 'the waters stood up (which were flowing down from above) like one heap;' comp. Ex. 15 : 8; Ps. 78 : 13.

נָדָא

an uncertain root; whence some derive וַיִּדַּד (וידא) 2 Ki. 17 : 21 כתיב; but see נָדַח.

נָדַב

(1) i. q. Arab. TO IMPEL, TO URGE, TO INCITE to any thing. Ex. 25 : 2, 'whomsoever his heart impelled;' i.e. who did it willingly, spontaneously, Ex. 35 : 21, 29.

(2) intrans. to impel oneself; hence to be willing, liberal, generous.

Hithpael—(1) *to impel oneself, to shew oneself willing, to offer oneself freely;* followed by a gerund, Neh. 11 : 2; specially of volunteer soldiers, Jud. 5 : 2, 9; 2 Ch. 17 : 16.

(2) *to give spontaneously*, or *willingly, to offer*, e. g. a gift to Jehovah; 1 Ch. 29 : 9; Ezr. 1 : 6.

נְדַב

Ch. Ithpael i. q. Hebr.—(1) *to be willing, ready* for anything; Ezr. 7 : 13.

(2) *to give freely*, ibid. verse 15. Inf. הִתְנַדָּבוּת subst. *a free-will offering*, verse 16.

נָדָב

'spontaneous,' 'liberal,' *Nadab*.

נְדָבָה

f.—(1) *free-will, readiness of mind* (to give); whence בִּנְדָבָה Num. 15 : 3; and acc. Deut. 23 : 24; *freely, with a willing mind*. Plur. Ps. 110 : 3, 'thy people are willingnesses;' i. e. very prompt for service, abstr. for concr.

(2) *a spontaneous offering*, Ezr. 1 : 4, especially *a freewill sacrifice;* Ex. 35 : 29; Lev. 22 : 23, 'as a voluntary sacrifice thou mayest offer it.'

(3) *largeness, abundance*, Ps. 68 : 10, 'abundant, copious rain.'

נְדַבְיָה

'whom Jehovah impels,' *Nedabiah*.

נִדְבָּךְ

Ezr. 5 : 4; Ch. *a series of stones*, or *a wall*. It seems to be derived from the Heb. נִדְבָּק part. Niph. prop. *joined together, cleaving together*.

נָדַד

plur. נָדְדוּ; inf. נוֹד; fut. יָדֹד and יָדַד.

(1) trans. TO MOVE, e. g. the wings of a bird, Isa. 10 : 14.

(2) intrans. *to move oneself*, hence, *to wander about;* used of a bird, Pro. 27 : 8; of men, Job 15 : 23. Part. נוֹדֵד *a wanderer, a fugitive*, Isa. 16 : 3.

(3) *to flee, to flee away*, Ps. 31 : 12; *to fly away* (used of a bird), Jer. 4 : 25.

(4) *to remove, to put away;* hence, *to abominate*.

Poal נֹדַד *to flee away, to fly away*, Nah. 3 : 17.

Hiphil הֵנִיד *to put to flight, to cast out*, Job 18 : 18.

Hophal הֻנַּד (for הוּנַד) *to be cast out;* part. מֻנָּד 2 Sa. 23 : 6; fut. יֻנַד *to flee away*, Job 20 : 8.

Hithpoel, *to flee*, Ps. 64 : 9.

נְדַד

Ch. *to flee away*, Dan. 6 : 19.

נְדָדִים

m. plur. *unquiet motions, tossings* of a sleepless man upon his bed, Job 7 : 4.

I. נָדָה

not used in Kal, TO FLEE, TO GO AWAY (Syr. and Samar. id.)

Piel נִדָּה *to remove*, Am. 6 : 3; *to cast out, to exclude*, Isa. 66 : 5.

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II. נָדָה

an unused root, *to give freely, to be liberal.*

נֵדָה

masc. *a large gift,* given to a harlot, Eze. 16 : 33.

נִדָּה

f. prop. *abomination* (root נָדַד), *uncleanness, impurity,* Zech. 13 : 1; Num. 19 : 21, 'water of impurity,' i. e. by which the unclean were purged, cleansing water. Specially —(1) *filth, menstrual uncleanness* of women, Lev. 12 : 2; hence the menstrual discharge, Lev. 15 : 24.

(2) *something unclean,* or *filthy,* used of idols, 2 Ch. 29 : 5; of incest, Lev. 20 : 21

נָדַח

fut. יִדַּח prop. TO THRUST, TO IMPEL; hence—

(1) *to thrust forth, to expel,* 2 Sa. 14 : 14.

(2) *to thrust against* (as an axe against a tree), Deut. 20 : 19.

Niphal נִדַּח.—(1) *to be thrust forth, to be impelled;* Deut. 19 : 5, 'if.... his hand is impelled with the axe,' i. e. lifts up the axe to cut down a tree.

(2) *to be expelled, driven out,* Jer. 40 : 12; whence part. נִדָּח *one expelled, an outcast,* Isa. 16 : 3, 4. Collect. Deut. 30 : 4; and fem. Mic. 4 : 6, outcasts. With suff. נִדָּחוֹ driven away by him, 2 Sa. 14 : 13.—Figuratively, Job 6 : 13, 'health has fled away from me.' Used of dispersed and wandering cattle, Deut. 22 : 1.

(3) *to be seduced,* to suffer oneself to be seduced, Deut. 4 : 19; 30 : 17.

Pual, *to be driven onward,* Isa. 8 : 22, 'driven to darkness.'

Hiphil הִדִּיחַ—(1) *to thrust down, to cast down,* Ps. 5 : 11; 62 : 5.

(2) *to thrust out, to expel, to drive away,* 2 Ch. 13 : 9; Jer. 8 : 3; *to scatter* a flock, Jer. 23 : 2.

(3) *to seduce* any one, Deut. 13 : 14; to draw away, Deut. 13 : 6, 11.

(4) *to bring, to draw down* (evil), 2 Sa. 15 : 14.

Hophal, part. מֻדָּח *driven up and down,* Isa. 13 : 14.

נָדִיב

m. (from נָדַב).—(1) *voluntary, willing, spontaneous, ready,* 1 Ch. 28 : 21; Ex. 35 : 5, 'willing of heart;' Ps. 51 : 14, 'a ready spirit.'

(2) *giving spontaneously,* i.e. *liberal,* Pro. 19 : 6.

(3) *generous, noble,* used of character, Isa. 32 : 5, 8. It is applied—

(4) to nobility of race, and is a subst., *a prince,* Job 34 : 18; 1 Sa. 2 : 8; in a bad sense, *a tyrant,* Job 21 : 28; Isa. 13 : 2.

נְדִיבָה

f. *nobility, a noble* and happy *condition,* Job 30 : 15.

I. נֶדֶן

the sheath of a sword, 1 Ch. 21 : 27. See נְדָנָה.

II. נֶדֶן

i. q. נֵדָה *a large gift,* given to a harlot, Eze. 16 : 33; from נָדָה.

נִדְנָה

m. Ch. *the sheath* of a sword; used figuratively of the body, as being the sheath and envelope of the soul, Dan. 7 : 15; 'my spirit was grieved in the midst of my sheath,' i. e. body.

נָדַף

fut. יִדֹּף Ps. 68 : 3, and יִדֹּף Ps. 1 : 4; TO DISPEL, TO DRIVE AWAY, as the wind drives away chaff, smoke, Ps. 1 : 4; 68 : 3; *to put to flight* an enemy; metaph. Job 32 : 13.

Niphal נִדַּף pass. *to be driven away,* Isa. 41 : 2; Lev. 26 : 36, 'a leaf driven by the wind;' inf. const. הִנָּדֵף Ps. 68 : 3.

נָדַר

(1) i. q. Arab. TO FALL OUT, TO DROP DOWN, as the grain upon the threshing floor.

(2) *to vow,* to promise voluntarily to do or to give any thing. Lev. 27 : 8; Mal. 1 : 14. Fut. יִדֹּר Num. 6 : 21, and יִדַּר Gen. 28 : 20. Const. with dat. cf pers. Gen. 31 : 13; Deut. 23 : 24.

נֶדֶר and נָדֶר

with suff. נִדְרִי, נְדָרַי pl. נְדָרִים m.

(1) *a vow,* Gen. 28 : 20. שַׁלֵּם נְדָרִים Ps. 22 : 26, and עָשָׂה נְדָרִים to perform vows, Jud. 11 : 39.

(2) *any thing vowed, a vowed sacrifice,* Lev. 7 : 16; Deut. 12 : 6.

נַהּ

m., Eze. 7 : 11, according to the Hebrews, *lamentation,* for נָהָה, from נָהַהּ, but this is but little suited to the context; LXX. gives a very suitable sense (Cod. Alex.) ὡραϊσμός, comp. the root נטה, Arab. نَاهَ to be conspicuous, magnificent.

נָהַג

fut. יִנְהַג—(1) pr. TO PANT, especially used of those who are exhausted by running.

(2) causat. *to urge on in a course, to drive* (beasts). 2 Ki. 9 : 20, 'for he drives (the horses) as if he were mad,' comes on at a most rapid rate, 2 Ki. 4 : 24; hence *to drive* a wagon, 2 Sa. 6 : 3; followed by בְּ 1 Ch. 13 : 7; *to lead* or *drive* a flock (as a shepherd), Gen. 31 : 18; Isa. 11 : 6; *to drive away* (cattle), Job 24 : 3; *to lead* any one, Cant. 8 : 2; *to lead away* captives, 1 Sa. 30 : 2.

(3) intransit. *to act.* Ecc. 2 : 3, 'and my heart acting with wisdom.'

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Piel נָהַג—(1) *to pant, to sigh;* Nah. 2 : 8.

(2) causat. of Kal No. 2. Ex. 14 : 25, 'and caused to drive heavily.'

(3) *to lead,* Deut. 4 : 27; *to bring to,* Ex. 10 : 13; *to lead away,* Gen. 31 : 26.

נָהַד

an unused root; see under הוּד.

נָהָה

(1) TO WAIL, TO LAMENT, Eze. 32 : 18. Mic. 2 : 4, 'they lament with a lamentation of lamenting;' i.e. they lament grievously.

(2) to cry out, to exclaim. Hence—

Niphal, *to gather selves together;* prop. to be convoked, called together. 1 Sa. 7 : 2, 'all the house of Israel was gathered together after Jehovah;' were united and followed Jehovah with one mind. Others render, *lamented after Jehovah;* i.e. followed him mourning.

נְהוֹר

Ch. *light,* Dan. 2 : 22 קרי. In כתיב it is נְהִירָא, like the Syr. light, shining. See נְהַר.

נְהִי

in pause נָהִי m. (from נָהָה) *lamentation, a song of wailing,* Jer. 9 : 17; Am. 5 : 16; Mic. 2 : 4.

נְהִיָּה

f. i. q. the preceding, Mic. 2 : 4. But Pro. 13 : 19, is part. Niph. of הָיָה.

נְהוֹר see נְהִיר

נְהִירוּ

Ch. (from נְהַר) *illumination, wisdom,* Dan. 5 : 11, 14.

נָהַל

a root not used in Kal, which appears to have had the signification of flowing and going. Hence—

Piel נִהֵל—(1) *to lead,* Ex. 15 : 13; 2 Ch. 28 : 15, 'and they led them borne upon asses.' Specially *to lead to water,* Ps. 23 : 2, 'he leadeth me beside the still water.' Hence with the notion of care and protection—

(2) *to guard,* 2 Ch. 32 : 22; *to provide for, to sustain,* Gen. 47 : 17.

Hithpael, *to go on,* Gen. 33 : 14. Hence—

נַהֲלָל

m.—(1) prob. *pasture* to which cattle are *led out,* Isa. 7 : 19.

(2) *Nahalol,* Jud. 1 : 30; called in Josh. 19 : 15, נַהֲלָל *Nahalal.*

נָהַם

fut. יִנְהַם, TO GROWL, applied to a lion, Pro. 19 : 12; 28 : 15; to the roaring of the sea, Isa. 5 : 30; to the voices of persons groaning, Eze. 24 : 23.

נַהַם

m. *the growl* of a young lion, Pro. 19 : 12; 20 : 2; and—

נַהֲמָה

f. const. נַהֲמַת *the roaring* of the sea, Isa. 5 : 30; the groaning of the afflicted, Ps. 38 : 9.

נָהַק

fut. יִנְהַק TO BRAY; used of an ass when hungry, Job 6 : 5; of wretched and famished persons, Job 30 : 7.

I. נָהַר

TO FLOW, TO FLOW TOGETHER; in the verb only used of a conflux of peoples. Isa. 2 : 2, 'and all peoples shall flow together unto it.' Jer. 31 : 12; Mic. 4 : 1.

II. נָהַר

TO SHINE, TO GIVE LIGHT, whence *to be glad, rejoice,* from the light or brightness of a happy face, Ps. 34 : 6; Isa. 60 : 5.

נָהָר

m. plur. נְהָרִים and נְהָרוֹת, dual. נַהֲרַיִם *a stream.*—(1) *a flowing.* Jon. 2 : 4, 'and the flowing (of the sea) surrounds me.' Job 20 : 17, 'streams of rivers of milk and honey.'

(2) *a river, stream,* Gen. 2 : 10, 14; Job 14 : 11. Followed by a genit. of country, as the river of Egypt, i.e. the Nile, Gen. 15 : 18; the rivers of Æthiopia, Isa. 18 : 1; Ps. 137 : 1; also by the name of the river in the gen., as the river of Euphrates, Gen. 15 : 18; Eze. 1 : 1, 3. With art., the river κατ' ἐξοχήν is the *Euphrates,* Gen. 31 : 21; Deut. 1 : 7; poet. also without the art., Isa. 7 : 20. Once, however, the Nile, Isa. 19 : 5; and in Ps. 46 : 5 many understand Siloah. A river is used as an image of abundance, Isa. 48 : 18.

Dual נַהֲרַיִם the two rivers, the Tigris and Euphrates; whence אֲרַם נַהֲרַיִם Syria of the two rivers, i.e. Mesopotamia.

נְהַר

emph. נְהָרָא, נַהֲרָה Ch. m. *a river,* Dan. 7 : 10, emphat. the Euphrates, Ezr. 4 : 10, 16.

נְהָרָה

f. *light, the light of day,* Job 3 : 4 see נְהַר.

נוֹא

in Kal, of uncertain authority, Num. 32 : 7 כתיב.

Hiphil הֵנִיא—(1) TO REFUSE, TO DECLINE (prop. to deny). Fut. יֵנִיא Ps. 141 : 5, where thirty-six codices read more fully יָנִיא.

(2) *to hinder, restrain,* Num. 30 : 6, 'if her father restrain her.' Followed by מִן *to turn* any one *aside* from, *to dissuade* from any thing, Num. 32 : 7, 9.

(3) *to bring to nothing,* to make *void,* Ps. 33 : 10.

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נוּב

(1) TO SPROUT, TO GERMINATE. Figuratively applied to the mouth, as if sprouting out words, Pro. 10: 31.

(2) *to increase, to receive increase,* Ps. 62: 11.

Piel נֹובֵב *to cause to germinate, to produce,* Zech. 9: 17.

נוֹב or נוּב see נִיב

I. נוּד

(1) TO BE MOVED, TO BE AGITATED, used of a reed shaken by the wind, 1 Ki. 14: 15; hence *to wander, to be a fugitive,* Jer. 4: 1; Gen. 4: 12; *to flee,* Ps. 11: 1. Figuratively, Isa. 17: 11, 'the harvest has fled;' but see נֶד, subst.

(2) followed by a dat. *to pity, to commiserate* (as signified by a motion of the head); hence—(*a*) *to comfort* the afflicted, Job 2: 11; Isa. 51: 19. —(*b*) to grieve, *to lament, to deplore* the dead, Jer. 22: 10.

Hiphil הֵנִיד—(1) causat. *to cause to wander, to expel,* 2 Ki. 21: 8; Ps. 36: 12.

(2) *to agitate, to nod, wag* with the head, Jer. 18: 16.

Hophal, part. מֻנָּד 2 Sa. 23: 6, *shaken out, thrust out;* but R. b. Asher reads מֻנָּד, from נָדַד.

Hithpael הִתְנוֹדֵד—(1) *to be moved to and fro, to wag,* Isa. 24: 20; *to move the head,* Jer. 48: 27.

(2) *to lament,* Jer. 31: 18.

II. נוּד

unused root, *to heap up;* whence נֵד.

נוֹד

Ch. *to flee,* Dan. 4: 11.

נוֹד

m. *flight, exile* (Ps. 56: 9); hence *Nod,* the country to which Cain fled, Gen. 4: 16.

נוֹדָב

'nobility,' *Nodab,* 1 Ch. 5: 19.

נֹהַּ see נוּהַּ

נָוָה

(1) TO SIT DOWN, TO REST; Hab. 2: 5, 'he is a proud man and does not rest,' but seeks disturbances and wars. Also *to dwell.*

(2) *to be decorous, becoming* (comp. נָאָה Pilel).

Hiphil, *to adorn* (with praises), *to celebrate;* Ex. 15: 2. Vulg. *glorificabo eum.*

נָוֶה

with suff. נָוְתָם, נָוֶךָ m.—(A) adj.—(1) *inhabiting.* Fem. const. Ps. 68: 13, 'the inhabitress of the house,' i. e. the matron as residing at home.

(2) *decorous, becoming,* f. Jer. 6: 2.

(B) subst. *a seat,* poetically—(1) *a habitation* of men, Isa. 32: 18; of God, Ex. 15: 13; of animals, Isa. 35: 7.

(2) *a pasture* where flocks *lie down and rest,* Hos. 9: 13; followed by a genit. Isa. 65: 10. For the plur. const. is used נְאוֹת see נָאָה.

נָוָה

f.—(A) adj. f. *inhabiting, becoming;* see נָוֶה.

(B) subst. i. q. נָוֶה B, *a seat, a habitation.*—(*a*) of men, Job 8: 6.—(*b*) of herds and flocks, *a pasture,* Zeph. 2: 6.

נוּחַ

fut. יָנוּחַ.—(1) TO REST, TO SIT DOWN, TO SET ONESELF DOWN any where to take rest; the original idea lies in respiring, drawing breath; used of an army, Isa. 7: 2; 2 Sa. 21: 10; of a host of locusts, or bees, Ex. 10: 14; of inanimate things, as Noah's ark, Gen. 8: 4. Const. absol. Num. 10: 36; and followed by בְּ Ex. loc. cit.; and עַל Gen. 8: 4. Metaph. of the Spirit of God coming down upon any one; Num. 11: 25, 26.

(2) *to rest, to be at rest,* specially —(*a*) from labour, Ex. 20: 11; Deut. 5: 14.—(*b*) from troubles and calamities, Job 3: 26. Impers. Job 3: 13, 'then I should have had rest.' —(*c*) i. q. *to reside, to remain,* Ecc. 7: 9, 'anger remains in the breast of a fool.' Ps. 125: 3.—(*d*) i. q. to be silent; 1 Sa. 25: 9.

Hiphil, double both in form and in signification.

(A) הֵנִיחַ—(1) *to set down, to deposit* any one in any place, Eze. 37: 1; *to let down* one's hand, Ex. 17: 11; *to lay* a scourge *upon* any one, Isa. 30: 32. Metaph. to deposit one's wrath, i. e. to accomplish it on any one, Eze. 5: 13; Zech. 6: 8.

(2) *to cause to rest,* Eze. 44: 30; *to give rest* to any one, Isa. 28: 12; often used of the quiet possession of the promised land, Ex. 33: 14; Deut. 12: 10, 'and he will give you rest from all your enemies round about.'

Hophal הוּנַח *to be given rest,* Lam. 5: 5.

Hiphil (B) הִנִּיחַ fut. יַנִּיחַ part. מַנִּיחַ —(1) *to set down, to lay down* in any place, 1 Ki. 13: 29—31; specially to deposit for safe keeping, Eze. 42: 14; before Jehovah, Ex. 16: 33; also *to place, to set,* as a statue, 2 Ki. 17: 29; a people, or soldiers in any land, Isa. 14: 1; 2 Ch. 1: 14; הִנִּיחַ בְּמִשְׁמָר 'to give any one into custody,' Lev. 24: 12; more strongly *to cast down,* Num. 19: 9; Isa. 28: 2.

(2) *to cause to rest, to quiet.* Ecc. 10: 4, 'meekness quiets (i. e. hinders) great offences.' Hence—(*a*) *to give rest* to any one, with acc. Est. 3: 8; hence *to let* any one *rest, not to disturb, to let alone, allow me,* Jud. 16: 26, 'let me alone that;' more often with dat. Ex. 32: 10; and followed

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by לְ 2 Sa. 16 : 11, 'let him alone that he may curse,' suffer him to curse. Hence—(*b*) with an acc. and gerund, to allow any one to do any thing (pr. to let him alone to do it), Ps. 105 : 14; with a dat. Ecc. 5 : 11; 'it will not suffer him to sleep' (prop. does not give him quiet for sleeping), 1 Ch. 16 : 21.—(*c*) *to leave*, i. q. *to cause* any one *to remain* any where, Gen. 42 : 33; e. g. a people in a country, Jud. 3 : 1; *to leave remaining*, Ex. 16 : 23; *to desert*, Jer. 14 : 9; *to leave behind* any thing to any one, spoken of a person dying, Ps. 17 : 14.—(*d*) *to cause* the hand *to rest* from any thing, Ecc. 7 : 18.

Hophal הֻנַּח *to be set, placed*, Zech. 5 : 11. Part. מֻנָּח what is *left empty*, a vacant place, Eze. 41 : 9, 11.

נַח, נוֹחַ

(1) *rest*, Est. 9 : 16, with suff. נִיחֲךָ 2 Ch. 6 : 41.

(2) *Noah*. מֵי נֹחַ used of the flood, Isa. 54 : 9.

נוֹחָה

'rest,' *Nohah*, 1 Ch. 8 : 2.

נוּם

TO BE MOVED, TO SHAKE, once, Ps. 99 : 1.

נָיוֹת see נָוָל

נָוָל

Ch. Pael נַוֵּל *to pollute, to make filthy*; whence—

נְוָלָא

Ch. f. Ezr. 6 : 11, and—

נְוָלִי

a dunghill; Dan. 2 : 5, 'and your houses shall be made a dunghill,' i. e. cloaca.

נוּם

TO SLUMBER, especially through indolence and sloth, Nah. 3 : 18; Isa. 56 : 10.

נוּמָה

slumber, light sleep, Pro. 23 : 21.

נוֹן

Niphal נִכְרֵי, or Hiphil הִכְרִיב, TO SPROUT, TO PUT FORTH, Ps. 72 : 17, 'as long as the sun remains, his name shall flourish.'

נוֹן

'fish,' from its being so prolific, *Nun*, the father of Joshua. Once נֻן *Non*, 1 Ch. 7 : 27.

נוּס

(1) TO FLEE FROM any person or thing, Isa. 24 : 18; Deut. 28 : 25.—Used of the waves, Ps. 104 : 7; of grief, Isa. 35 : 10; vigour, freshness, Deut. 34 : 7; Cant. 4 : 6, in describing the evening, 'the shadows flee away,' i. e. they are become long and stretched out, and as it were flee from us. Once נָס לוֹ *il s'enfuit*, Isa. 31 : 8.

(2) *to hasten, to be borne swiftly*, Isa. 30 : 16.

Pilel נוֹסֵס *to impel*. Isa. 59 : 19.

Hiphil הֵנִיס—(1) *to put to flight, to make flee*, Deut. 32 : 30.

(2) *to take* any thing *away by flight, and to put it in safety*, Ex. 9 : 20; Jud. 6 : 11.

Hithpalel הִתְנוֹסֵס *to betake oneself to flight*, Ps. 60 : 6.

נוּעַ

(1) TO MOVE TO AND FRO, TO VACILLATE. Hence—(*a*) used of the staggering of drunkards, Isa. 24 : 20; the blind, Lam. 4 : 14 (used figuratively of ways, Pro. 5 : 6);—(*b*) of a tremulous motion, as of leaves, Isa. 7 : 2; of men and things seized with terror, Isa. 6 : 4; Ex. 20 : 18.—(*c*) of things suspended; *to vibrate, to swing to and fro*, used of miners, Job 28 : 4, 'they hang down from (the dwellings of) men, (and) swing to and fro.' *To wave* over trees, metaph. for to rule trees, Jud. 9 : 9.—(*d*) used of a person's lips when speaking softly, 1 Sa. 1 : 13.

(2) *to wander*, Am. 4 : 8; Jer. 14 : 10.

Niphal, *to be shaken*, used of a tree, Nah. 3 : 12; of a sieve, Am. 9 : 9.

Hiphil—(1) act. *to move to and fro, to wag*, e. g. the head, Ps. 22 : 8; Lam. 2 : 15; followed by אֶל as if to nod with the head, Job 16 : 4; also to wave the hand, Zeph. 2 : 15, likewise in derision.

(2) *to shake*, e. g. a sieve, Am. 9 : 9; hence *to disturb*, 2 Ki. 23 : 18.

(3) *to cause to stagger*. Dan. 10 : 10, 'and set me to reel (so that, although reeling and trembling, I stood) on my knees and the palms of my hands.'

(4) *to cause to wander about*; Num. 32 : 13; Ps. 59 : 12.

נוֹעַדְיָה

'with whom Jehovah meets,' *Noadiah*.

נוּף

(1) pr. TO WAVE up and down, TO AGITATE, e. g. the hand; hence—

(2) *to sprinkle* (which is done by waving the hand), Pro. 7 : 17.

Hiphil הֵנִיף—(1) *to wave, to shake*—(*a*) the hand, to give a signal, and to beckon, Isa. 13 : 2; to threaten, Isa. 11 : 15; over any member to heal it, 2 Ki. 5 : 11.—(*b*) a sieve, Isa. 30 : 28.—(*c*) a rod, a saw, Isa. 10 : 15, 'shall the saw boast itself against him who shaketh it? as if the rod should shake him who lifts it up;' a sickle, Deut. 23 : 26; Ex. 20 : 25; Josh. 8 : 31.—(*d*) specially used of a certain sacrificial rite, in which parts of the flesh to be offered were waved to and fro, Lev. 7 : 30; Num. 5 : 25; living victims, and the Levites in their initiation into office

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appear to have been led up and down, Ex. 35 : 22; Num. 8 : 11—21.

(2) *to scatter, shake forth* (used of God sending rain), Ps. 68 : 10.

Hophal הֻנַּף pass. of No. 1, *d.* Ex. 29 : 27.

Pilel נוֹפֵף, *to shake the hand* against any thing, a gesture of threatening, Isa. 10 : 32.

נוֹף

m. *elevation, height* (Arab. نَاف to be high, conspicuous,) Ps. 48 : 3; 'beautiful in height is mount Zion,' i. e. it rises up beautifully.

נוּץ

(1) pr. TO SHINE, TO BE BRIGHT, like Arab. نَاظَ Med. Waw. It is applied—

(2) to the signification of *flourishing*, and—

(3) to that of *fleeing*, Lam. 4 : 15.

Hiphil הֵנֵץ *to flourish*, Cant. 6 : 11; 7 : 13.

נוֹצָה

f. *a feather*, Eze. 17 : 3, 7; Job 39 : 13; from נָצָה. As to Lev. 1 : 16, see נָצָה.

נוק

TO SUCK. Hiphil וַתֵּנִיקֵהוּ 'and she suckled him,' Ex. 2 : 9; although by a slight alteration of the vowels we should read וַתֵּנֶק from יָנַק.

נוּר

an unused root, i. q. Arab. نَارَ *to give light.*

נוּר

f. Ch. *fire*, Dan. 3 : 6, 11, 15, 17; 7 : 9.

נוּשׁ

TO BE SICK, once used figuratively of the soul, Ps. 69 : 21.

נָוָה

fut. apoc. וַיֵּז and וַיֵּט, TO LEAP.

(1) *to exult* with joy.

(2) used of fluids, *to be sprinkled, to spatter* upon, or at anything, Lev. 6 : 20; Isa. 63 : 3.

Hiphil הִזָּה, fut. apoc. יַז—(1) *to cause to exult*, i. e. *to fill any one with joy*, on account of something. Isa. 52 : 15, 'so shall he fill many people with joy because of himself.' Syr., Vulg., Luth., *shall he besprinkle many nations*, i. e. he (my servant, the Messiah) shall purge them in his own blood.

(2) *to sprinkle* water, blood, Ex. 29 : 21; Lev. 5 : 9.

נָזִיד

m. *pottage, boiled food*; prop. something cooked, pr. part. Niphal of זוּד, with the radical י preserved. Gen. 25 : 29; 2 Ki. 4 : 38—40; Hag. 2 : 12.

נָזִיר

m. (from נָזַר) *consecrated*, specially,

(1) *a Nazarite*, who by vow abstained from certain things, Am. 2 : 11; Jud. 13 : 5, 7; applied to *a vine not pruned*, Lev. 25 : 5, 11.

(2) *a prince*, as being consecrated to God, Gen. 49 : 26; Deut. 33 : 16; Lam. 4 : 7.

נָזַל

fut. יִזַּל.—(1) TO FLOW, TO RUN, Num. 24 : 7. Part. pl. *fluids*, poet. used of streams, Ex. 15 : 8; Isa. 44 : 3. Figuratively applied to speech, Deut. 32 : 2, 'my speech shall flow like dew;' used of a sweet odour, Cant. 4 : 16.

(2) with an acc. of whatever flows down plentifully, Jer. 9 : 17, 'and our eyelids flow down with water;' Isa. 45 : 8.

(3) *to descend*; also to turn aside to lodge. נָזְלוּ Jud. 5 : 5, is for נָזֲלוּ Niphal, from זָלַל.

Hiphil הִזִּיל, *to cause to flow*, Isa. 48 : 21. The same form is found under זָלַל.

נָזַם

an unused root, as I think, i. q. Ch. זמם to muzzle; whence Æth. ዘመመ a ring, put through the nostrils of beasts to be tamed.

נֶזֶם

with suff. נִזְמִי, pl. נְזָמִים, m. *a ring*—(*a*) worn in the nose as an ornament, Gen. 24 : 47; Isa. 3 : 21.—(*b*) worn in the ears, *an earring*, Gen. 35 : 4; in other passages not defined, Jud. 8 : 24; Job 42 : 11.

נָזַק

Ch. TO SUFFER DAMAGE, INJURY, part. Dan. 6 : 3.

Aphel הַנְזִק *to damage any one*, Ezr. 4 : 13, 22.

נֶזֶק

m. *damage, injury*, Est. 7 : 4.

נָזַר

not used in Kal.

Niphal—(1) TO SEPARATE ONESELF from any thing, to turn aside from the worship of Jehovah, Eze. 14 : 7.

(2) *to abstain* from any thing, Lev. 22 : 2; absol. Zec. 7 : 3.

(3) *to consecrate oneself* to any thing, Hos. 9 : 10.

Hiphil הִזִּיר.—(1) *to cause any one to separate himself*, Lev. 15 : 31, 'make the children of Israel to separate themselves from their uncleanness.'

(2) transit. *to consecrate*, Num. 6 : 12.

(3) *to abstain*, Num. 6 : 3, and *to consecrate oneself*, Num. 6 : 2, 5, 6.

נֵזֶר

m.—(1) *a diadem* (prop. the token by which any one is separated), specially that of a king, 2 Sa. 1 : 10; of the high priest, Ex. 29 : 6.

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(2) *consecration* of a priest, Lev. 21 : 12; especially of a Nazarite, Num. 6 : 4; verse 9, 'his consecrated head.' Hence meton. *the consecrated head* (of a Nazarite), Nu. 6 : 19; and even *the long, unshorn hair* (of a woman), Jer. 7 : 29.

נוֹחַ see נֹחַ

נָחְבִּי

'hidden,' part. Niphal, *Nahbi.*

נָחָה

pret. and imp. Kal, fut. and inf. Hiphil—(1) TO LEAD, Ex. 32 : 34; Num. 23 : 7; often used of God as governing men, Ps. 5 : 9.

(2) *to lead forth* (as troops), 1 Ki. 10 : 26.

(3) *to lead back*, Job 12 : 23, 'he spreads out the nations, and leads them back,' into their former limits.

נָחוּם see רְחוּם

נַחוּם

'comfort,' 'consolation,' *Nahum.*

נְחוּמִים

m. pl. (from נָחַם).—(1) *consolations*, Isa. 57 : 18; Zec. 1 : 13 (where many MSS. and editions have נִחֻמִים).

(2) *pity, mercy*, Hos. 11 : 8.

נָחוֹר

'breathing hard,' 'snorting,' *Nahor.*

נְחוּשׁ

adj. (denom. from נְחֹשֶׁת) *brazen*, Job 6 : 12.

נְחוּשָׁה

pr. fem. of the preceding, neutr. *made of brass*, hence *brass*, Lev. 26 : 19; Isa. 45 : 2, 'brazen gates.' Job 28 : 2, 'the stone is molten into brass.'

נְחִילָה

f. Ps. 5 : 1, prob. *a pipe* or *flute*, prop. perforated; for נְחֻלָה from חָלַל.

נְחִירַיִם

dual. *nostrils* (root נָחַר), Job 41 : 12.

I. נָחַל

(1) TO RECEIVE ANY THING AS A POSSESSION, TO POSSESS, as wealth, glory, Pro. 3 : 35; the possession of Canaan, Ex. 23 : 30; Num. 18 : 20; 32 : 19; absol. Josh. 16 : 4. Jehovah is spoken of as taking Israel as his own, Ex. 34 : 9; Zech. 2 : 16.

(2) specially *to receive as an inheritance*, Jud. 11 : 2. Metaph. Ps. 119 : 111.

(3) *to give* any thing *to be possessed, to distribute.* Num. 34 : 17, 'who shall distribute the land to you;' Ex. 34 : 9, 'give us a possession.'

Piel נִחֵל *to give for a possession, to distribute*, Josh. 13 : 32; followed by two acc., Josh. 14 : 1; Num. 34 : 29.

Hiphil הִנְחִיל—(1) *to give for a possession*, commonly followed by two acc., Pro. 8 : 21; Zech. 8 : 12; without acc. of the thing, Deut. 32 : 8, 'when the Most High distributed to the nations;' without acc. of pers., Isa. 49 : 8; often used of Canaan, Deut. 1 : 38; Josh. 1 : 6.

(2) *to cause to inherit*, i. e.—(*a*) to leave to be inherited, followed by a dative, 1 Ch. 28 : 8.—(*b*) *to distribute* an inheritance, followed by two acc., Deut. 21 : 16.

Hophal, *to be made to inherit*, i. e. *to acquire*, although unwillingly; Job 7 : 3, 'I acquire months of misery;' such are allotted to me.

Hithpael, *to receive as one's own possession, to possess*, Num. 32 : 18; Isa. 14 : 2; to possess any thing to leave to one's heir, Lev. 25 : 46, 'and ye shall possess them (slaves) to be left to your sons after you;' Num. 33 : 54.

II. נָחַל

an unused root, i. q. נָהַל, to flow.

נַחַל

m. with ה parag. local, Num. 34 : 5, and poet., Ps. 124 : 4, dual, Eze. 47 : 9.

(1) *a river, a stream*, whether one that constantly flows, as נַחַל קִדרוֹן, or one which disappears in summer, *a torrent.* Job 6 : 15, 'my brethren are perfidious like a torrent;' which, being dried up, disappoints the traveller. Num. 34 : 5, 'the torrent of Egypt,' on the borders of Palestine and Egypt. Trop. Isa. 30 : 33, 'a torrent of sulphur;' Ps. 18 : 5, 'torrents of destruction.'

(2) *a valley*, a low place watered by a stream, Gen. 26 : 19; Cant. 6 : 11.

(3) prob. *a mine*, Job 28 : 4, 'they cut out (i. e. they dig) a pit.'

נַחְלָה

Ps. 124 : 4, see the preceding word.

נְחֲלָה

f.—(1) *taking possession, occupation* of any thing, Isa. 17 : 11, 'in the day of occupation,' of occupying the harvest, (but the reading מַחֲלָה wound, is to be preferred; see חָלָה); also, *possession, domain*, Num. 18 : 21. Josh. 13 : 23, 'the possession of the Reubenites;' Deut. 4 : 21. נַחֲלָה יְהוָה is—(*a*) the especial possession of Jehovah, i. e. Israel, Deut. 4 : 20; Ps. 28 : 9.—(*b*) a possession granted by Jehovah, Ps. 127 : 3.

(2) *inheritance*, 1 Ki. 21 : 3. Pro. 19 : 14, 'an inheritance received from fathers.'

(3) *a lot* assigned by God, Job 20 : 29; 27 : 13.

נַחֲלִיאֵל

'valley of God,' *Nehaliel*, Num. 21 : 19.

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נֶחֱלָמִי

Nehelamite, patron. of a name otherwise unknown, Jer. 29 : 24; 31 : 32.

נַחֲלַת

f. i. q. נַחֲלָה with the termination ת־, Ps. 16 : 6.

נָחַם

unused in Kal, prop. TO PANT, TO GROAN.

Niphal נִחַם—(1) *to lament, to grieve*—(*a*) because of others; whence, *to pity*. Absol. Jer. 15 : 6, 'I am weary of pitying;' followed by עַל Ps. 90 : 13; אֶל Jud. 21 : 6; לְ verse 15; מִן Jud. 2 : 18.—(*b*) because of one's own actions; whence, *to repent*, Gen. 6 : 6, 7; Ex. 32 : 12; 2 Sa. 24 : 16.

(2) *to comfort oneself*, Gen. 38 : 12; 2 Sa. 13 : 39. From the idea of being consoled it becomes—

(3) *to be revenged, to take vengeance*, Isa. 1 : 24.

Piel נִחֵם *to comfort*, Job 2 : 11; Gen. 5 : 29; Isa. 22 : 4. It sometimes includes the notion of help, Isa. 12 : 1; Ps. 23 : 4.

Pual, *to be comforted*, Isa. 66 : 13. Part. מְנֻחָמָה for מְנֻחֶמֶת Isa. 54 : 11.

Hithpael הִתְנַחֵם, once הִנָּחֵם Eze. 5 : 13.

(1) *to grieve*—(*a*) on account of any one, *to pity*, Deut. 32 : 36.—(*b*) *to repent*, Num. 23 : 19.

(2) *to comfort oneself, to be comforted*, Gen. 37 : 35.

(3) *to take vengeance*, Gen. 27 : 42, 'behold Esau thy brother will take vengeance by killing thee.'

נַחַם

'consolation,' *Naham*, 1 Ch. 4 : 19.

נֹחַם

m. *repentance*, Hos. 13 : 14.

נֶחָמָה

f. *consolation*, Job 6 : 10; Ps. 119 : 50

נְחֶמְיָה

'whom Jehovah comforts,' i. e. whom he aids, *Nehemiah*.

נַחְמָנִי

'merciful,' *Nahamani*, Neh. 7 : 7.

נַחְנוּ

i. q. אֲנַחְנוּ *we*, only found Gen. 42 : 11; Ex. 16 : 7, 8; Num. 32 : 32; 2 Sa. 17 : 12; Lam. 3 : 42.

פִּינְחָס see נְחָס

נָחִין

TO URGE ON, TO PRESS. Part. pass. *urgent, pressing, hasty*, 1 Sa. 21 : 9. (Arab. id.)

נָחַר

an onomatopoetic root, Arab. Syr., *to snort, to breathe hard through the nose*.

נַחַר

m. Job 39 : 20, and נַחֲרָה f. Jer. 8 : 16, *snorting, neighing* of a horse.

נַחֲרַי

2 Sa. 23 : 27, and נַחְרַי 1 Ch. 11 : 39, 'snorter,' *Naharai*.

I. נָחַשׁ

unused in Kal, an onomatop. word, TO HISS, TO WHISPER, specially used of soothsayers.

Piel—(1) *to practise enchantment, to use sorcery*. Lev. 19 : 26; 2 Ki. 17 : 17.

(2) *to augur, to forebode, to divine*, Gen. 30 : 27, 'I augur that Jehovah blesses me for thy sake.' Gen. 44 : 15.

(3) 1 Ki. 20 : 33, 'and the men took as an omen,' sc. Ahab's words.

II. נָחַשׁ

probably *to shine*, whence נְחֹשֶׁת.

נַחַשׁ

m.—(1) *enchantment*, Num. 23 : 23.

(2) *omen, augury*, which any one takes, Num. 24 : 1.

נָחָשׁ

m.—(1) *a serpent*, so called from its hissing, Gen. 3 : 1; 2 Ki. 18 : 4. Used of the constellation, Job 26 : 13.

(2) *Nahash*, 1 Ch. 4 : 12; 1 Sa. 11 : 1.

נְחָשׁ

m. Ch. *copper, brass*, Dan. 2 : 32; 4 : 20.

נַחְשׁוֹן

'enchanter,' *Naashon, Nahshon*.

נְחֹשֶׁת

comm. (m. Eze. 1 : 7; f. 1 Ch. 18 : 8); with suff. נְחַשְׁתּוֹ.

(1) *brass*, i. e. copper, especially as hardened and tempered, Gen. 4 : 22; Ex. 26 : 11. Metaph. Jer. 6 : 28, 'they are all brass and iron,' i. e. ignoble, impure.

(2) *any thing made of brass*.—(*a*) *money*, Eze. 16 : 36.—(*b*) *a fetter*, or *bond* of brass, Lam. 3 : 7; especially dual נְחֻשְׁתַּיִם Jud. 16 : 21; 2 Sa. 3 : 34, double bonds.

נְחֻשְׁתָּא

'brass,' *Nehushta*, 2 Ki. 24 : 28.

נְחֻשְׁתָּן

m. (from נְחֹשֶׁת) adj. the serpent of *brass*, made by Moses, 2 Ki. 18 : 4.

נָחַת

fut. יִנְחַת Ps. 38 : 3, and יֵחַת Pro. 17 : 10, TO DESCEND; Jer. 21 : 13, 'who shall come down against us?' who shall oppose us? Ps. 38 : 3, 'and thy hand came down upon me,' chastising me; plur. יֵחָתוּ Job 21 : 13, for יֵרְדוּ with Dag. euphon. Trop. Pro. 17 : 10, 'correction goes down into (the mind of) the prudent.'

Niphal נִחַת i. q. Kal, Ps. 38 : 3, 'for thy arrows come down upon me,' they pierce me.

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Piel נִחֵת *to press down.*—(*a*) a bow, i. e. to bend it, Ps. 18 : 35.—(*b*) furrows, i. e. to smooth down (spoken of rain), Ps. 65 : 11.

Hiphil, *to lead down.* Imp. Joel 4 : 11.

נָחַת

Ch. *to come down, to descend;* part. Dan. 4 : 10, 20.

Aphel, fut. יַחֵת; imp. אַחֵת; part. מְהַחֵת.—(1) *to bring down,* Ezr. 5 : 15.

(2) *to deposit,* in order to be kept, Ezr. 6 : 1, 5.

Hophal הָנְחַת *to be cast down,* Dan. 5 : 20.

נַחַת

from נוּחַ, f.—(1) *a letting down;* Job 36 : 16, 'food set down upon thy table;' Isa. 30 : 30, 'the letting down of his arm,' i. e. the punishment of his arm.

(2) *rest,* Isa. 30 : 15; Ecc. 6 : 5, Acc. Ecc. 4 : 6, 'a handful in quiet.'

(3) *Nahath,* see תֹּוחַ.

נָחֹת

adj *coming down, descending,* only in pl. נְחֹתִים 2 Ki. 6 : 9.

נָטָה

fut. יִטֶּה, apoc. יֵט.

(1) TO STRETCH OUT, TO EXTEND.

(*a*) *to stretch out, to extend,* e. g. the hand, Ex. 8 : 2, 13; of God in threatening, Jer. 51 : 25; Eze. 6 : 14; a spear, Josh. 8 : 18; a measuring line, Job 38 : 5; an ambush, Ps. 21 : 12; also, *to extend, to elongate;* Isa. 3 : 16, 'with a stretched out (or an erect) neck;' Ps. 102 : 12, 'an elongated shadow;' i. e. having become longer at evening.

(*b*) *to stretch, to unfold,* e. g. a tent, Gen. 12 : 8; heaven, Isa. 40 : 22, 'who spreadeth out the heaven as a curtain;' 1 Ch. 21 : 10, 'I spread out to thee three things,' i. e. I propose them to thee.

(*c*) intrans. *to spread selves out* (e. g. flocks), Job 15 : 29.

(2) *to incline, to bow,* e. g. the shoulder, Gen. 49 : 15; the heart, Ps. 119 : 112; the heaven, Ps. 18 : 10; *to cast down* (enemies), Ps. 17 : 11. Part. pass., Ps. 62 : 4, 'a wall inclined,' ready to fall; intrans. used of feet, Ps. 73 : 2; of the day as declining, Jud. 19 : 8; of the shadow of a dial, 2 Ki. 20 : 10.

(3) *to turn, to turn away, to turn* to one side, Isa. 66 : 12, 'behold I will turn peace upon her as a river.' Gen. 39 : 21, 'and he turned mercy upon him,' i. e. conciliated favour to him; intrans. Num. 20 : 17; Gen. 38 : 16; Ps. 44 : 19; followed by אַחֲרֵי to turn on any one's side or part, Ex. 23 : 2.

(4) *to go away,* 1 Sa. 14 : 7.

Niphal, *to be stretched out* (as a measuring line), Zech. 1 : 16; *to spread itself* (a river), Num. 24 : 6; *to elongate itself* (the shadow of the evening), Jer. 6 : 4.

Hiphil, הִטָּה fut. יַטֶּה, apoc. יַט 2 Sa. 19 : 15; imp. apoc. הַט Ps. 17 : 6—(1) i. q. Kal No. 1—(*a*) *to extend, to stretch out,* e. g. the hand, Isa. 31 : 3; one's members on a couch, Am. 2 : 8.—(*b*) *to expand,* as a curtain, Isa. 54 : 2; a tent, 2 Sa. 16 : 22.

(2) *to incline* (downwards), Gen. 24 : 14; the heavens, Ps. 144 : 5; specially, the ear, Jer. 7 : 24; Ps. 17 : 6; Pro. 4 : 20.

(3) *to turn, to turn away, to turn* (to one side), Num. 22 : 23; 2 Sa. 3 : 27; as—

(*a*) any one's heart, 2 Sa. 19 : 15; 1 Ki. 8 : 58; 11 : 2; in a bad sense, *to seduce,* Pro. 7 : 21.—(*b*) to turn favour to some one, i. e. to conciliate favour for him, Ezr. 7 : 28.—(*c*) *to turn aside,* i. e. *to avert* evil, Jer. 5 : 25.—(*d*) intens. *to push out* of the way, Job 24 : 4.—(*e*) *to repel,* (a petitioner), Ps. 27 : 9.—(*f*) intrans. *to deflect, to decline,* Job 23 : 11.—(*g*) הִטָּה מִשְׁפָּט 1 Sa. 8 : 3; Ex. 23 : 6; *to turn aside any one's right* in judgment; Ex. 23 : 2, 'to follow many to turn aside,' i. e. wrest (judgment); also, *to turn* any one *aside,* i. e. to turn aside his right; Pro. 18 : 5; Isa. 10 : 2.

נָטִל

(from נָטַל) m. *laden,* Zeph. 1 : 11.

נְטִיפוֹת

f. plur. *earrings,* especially of pearls; prop. drops (from נָטַף), Jud. 8 : 26; Isa. 3 : 19.

נְטִישׁוֹת

f. plur. *tendrils,* Isa. 18 : 5; Jer. 5 : 10; from נָטַשׁ.

נָטַל

fut. יִטֹּל—(1) TO TAKE UP, TO LIFT. Isa. 40 : 15, '*he takes up* the isles as dust.'

(2) followed by עַל *to lay upon* some one. 2 Sa. 24 : 12, 'I lay upon thee three things.' Lam. 3 : 28, 'because (God) has laid upon him the load of calamity.'

Piel, i. q. Kal No. 1, Isa. 63 : 9.

נָטַל

Ch. *to lift up,* Dan. 4 : 31; pret. pass. Dan. 7 : 4.

נֵטֶל

m. *weight, burden,* Pro. 27 : 3.

נָטַע

fut. יִטַּע, inf. נְטוֹעַ and טַעַת TO SET any thing UPRIGHT, so that it is fixed in the ground; TO PLANT, prop. a tree, a garden, a vineyard, Gen. 2 : 8; Num. 24 : 6; *to set* a garden with any thing, Isa. 5 : 2; Eze. 36 : 36. Figuratively, *to plant a people,* i. e. to assign them a settled residence. Am. 9 : 15; Jer. 24 : 6, 'I will plant them, and will not pluck them up.'

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(2) *to fix, to fasten in,* as a nail, Ecc. 12 : 11.

(3) *to pitch a tent,* Dan. 11 : 45; hence the tent of heaven, Isa. 51 : 16; *to set up* an image, Deut. 16 : 21.

Niphal, *to be planted,* metaph. Isa. 40 : 24.

נָטַע

m. plur. נְטָעִים—(1) *a plant,* newly planted, Job 14 : 9.

(2) *a planting,* Isa. 17 : 11.

(3) *a plantation, place set,* Isa. 5 : 7; 17 : 10.

נְטָעִים

m. plur. *plants,* Ps. 144 : 12.

נָטַף

fut. יִטֹּף TO DROP, TO FALL IN DROPS. Metaph. used of speech, Job 29 : 22, 'my speech dropped on them,' was pleasant to them, like rain; commonly with an acc. *to let anything fall in drops.* Joel 4 : 18, 'the mountains shall drop down new wine.' Figuratively, Cant. 4 : 11, 'thy lips drop honey.'

Hiphil, *to cause to drop down, to drop* (act.); Am. 9 : 13; specially speech, whence, *to speak, to prophesy,* Mic. 2 : 6.

נָטָף

m.—(1) *a drop,* Job 36 : 27.

(2) a kind of odoriferous gum, so called from its *dropping,* Ex. 30 : 34.

נְטִפָה

'a dropping,' *Netophah,* Ezr. 2 : 22; gentile noun נְטֹפָתִי 2 Sa. 23 : 28.

נָטַר

fut. יִטֹּר and יִטְּר Jer. 3 : 5.—(1) TO GUARD, e. g. a vineyard, Cant. 1 : 6; 8 : 11, 12.

(2) specially *to keep,* sc. anger, which is understood, Ps. 103 : 9, 'he will not keep (his anger) for ever;' Nah. 1 : 2; Lev. 19 : 18.

(3) *to keep watch.*

נָטַר

Ch. *to keep* in the heart, Dan. 7 : 28.

נָטַשׁ

fut. יִטֹּשׁ TO SEND AWAY, TO LET GO —(1) *to leave,* i. e. to forsake, *to desert;* e. g. used of God as to a people, Jud. 6 : 13; of a people as to God, Deut. 32 : 15; also to leave a thing, i. e. *to let go,* 1 Sa. 10 : 2.

(2) *to let go,* i. q. *to disperse, to spread abroad;* 1 Sa. 30 : 16, 'spread abroad;' intrans. *to spread oneself.* 1 Sa. 4 : 2, 'and the battle spread itself.'

(3) *to commit* to the care of any one; 1 Sa. 17 : 20, 22, 28.

(4) *to let alone,* e. g. a field in the sabbatical year, Ex. 23 : 11; *to let rest* (used of strife), Pro. 17 : 14.

(5) *to remit* a debt, Neh. 10 : 32.

(6) *to admit* some one to something, *to permit* it to him, Gen. 31 : 28.

(7) *to let go,* and more strongly *to cast out.* Eze. 29 : 5; 'I will cast thee out into a desert country.'

(8) *to let out,* i. e. to draw out (a sword), Isa. 21 : 15.

Niphal—(1) *to spread self abroad,* used of the tendrils of the vine, Isa. 16 : 8; of an army, Jud. 15 : 9; 2 Sa. 5 : 18.

(2) *to let go,* i. e. *loosened* (as a rope), Isa. 33 : 23.

(3) *to be cast down,* Am. 5 : 2.

Pual, *to be forsaken,* Isa. 32 : 14.

נִי

a word of uncertain authority, Eze. 27 : 32; according to the Masorah בְּנִיהֶם *in their lament.* But eleven MSS. and several early editions, LXX. (with the Arab.) Theod. and Syr. have בְּנֵיהֶם, which is more suitable.

נִיא

an unused root; see נָא No. II.

נִיב

m. (from נוב) *produce, fruit,* Mal. 1 : 2. Metaph. 'fruit of the lips,' i. e. offerings rendered to God by the lips, thanksgivings, Isa. 57 : 19, 'I create the fruit of the lips;' I cause that they give praise to God. In כתיב there is נוב, comp. Ch. נוֹב fruit.

נִיבַי

perhaps 'fruit-bearing,' *Nebai.*

נִיד

m. (from נוד) *solace, comfort,* once found Job 16 : 5, 'the solace of my lips,' i. e. empty solace.

נִידָה

f. Lam. 1 : 8; i. q. נִדָּה *uncleanness, abomination.* Others (from נוד) take it as a fugitive.

נָיוֹת

נָיוֹת כתיב 'habitations,' *Naioth.*

נִיחֹחַ

m. prop. *acquiescence* (from נוּחַ). Always in this phrase, רֵיחַ נִיחֹחַ an odour of satisfaction, i. e. sweet, agreeable. Gen. 8 : 21, 'and the Lord smelled a sweet savour;' Lev. 1 : 9; Num. 28 : 6.

נִיחֹחִין

Ch. plur. used also without רֵיחַ *sweet odours, incense,* Dan. 2 : 46; Ezr. 6 : 10.

נִין

m. (from נון), *offspring, progeny,* Gen. 21 : 23; Job 18 : 19; Isa. 14 : 22.

נִינְוֵה

Nineveh, Gen. 10 : 11; Nah. 2 : 9.

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נוּס

נוּס

Jer. 48 : 44 כתיב, i. q. נָס *fleeing;* prop. pass. put to flight, fugitive.

נִיסָן

masc. *Nisan*, the first month; Est. 3 : 7. Apparently for נִיצָן, or נִצָּן, from נֵץ a flower.

נִיצוֹץ

m. *a spark*, once Isa. 1 : 31. The root is either נוּץ, or נָצַץ.

נֵיר

i. q. נֵר m. (from נוּר), *a lamp*, 2 Sa. 22 : 29.

נִיר

TO BREAK UP the ground (with a plough), Hos. 10 : 12; Jer. 4 : 3. Prop. it is *to make* a field *shine.*

נִיר

m. (from נוּר)—(1) *a lamp*, always used figuratively of progeny. 1 Ki. 11 : 36, 'that David my servant might always have a lamp,' i. e. that his race might continue for ever.

(2) *a field newly cultivated;* Pro. 13 : 23; Jer. 4 : 3; Hos. 10 : 12; see נֵיר.

נָכָא

not used in Kal, i. q. נָכָה *to strike.*

Niph. נִכְאָה *to be cast out, expelled;* Job 30 : 8, 'they are cast out of the land.'

נָכֵא

pl. נְכֵאִים *stricken*, trop. *afflicted*, Isa. 16 : 7, and—

נָכֵא

adj. id. *afflicted*, fem. Pro. 15 : 13; 17 : 22, an afflicted, sad spirit.

נְכֹאת

f. Gen. 37 : 25; 43 : 11 (for נְכֹאַת) pr. inf. a pounding, breaking in pieces, hence *aromatic powder*, applied to some *particular kind of aromatic.* LXX. *θυμίαμα.*

Here also appears to belong בֵּית נְכֹתֹה 2 Ki. 20 : 13; Isa. 39 : 2, which may perhaps mean *house of his spices*, although as to sense it is rightly rendered *treasury.*

נָכַד

an unused root, whence—

נֶכֶד

m. *progeny*, always joined with נִין —As to Job 31 : 3, where in some MSS. and editions there is נֵכֶד, it may be i. q. Arab. wretched life; but the common reading נֵכָר is to be preferred.

נָכָה

a root not used in Kal, TO SMITE, TO STRIKE.

Niphal, *to be smitten*, slain; once found 2 Sa. 11 : 15.

Piel, unused; for the word which some have referred as the inf. Piel, Num. 22 : 6, is (as Josh. 10 : 4) 1 pl. fut. Hiphil, 'perhaps I shall be able to effect, that we may smite them (Israel), and I may drive them out.'

Pual, pass. *to be smitten*, Ex. 9 : 31, 32.

Hiphil הִכָּה, imp. הַכֵּה and הַךְ, fut. יַכֶּה, יַךְ—(1) *to smite, to strike*, e. g. with a rod, Ex. 2 : 11, 13; for correction, Jer. 2 : 30; water, Ex. 8 : 13; a rock, Ps. 78 : 20; any one's cheek, Job 16 : 10; also with a stone, 1 Sa. 17 : 49, 50; with an arrow, 1 Ki. 22 : 34; with a horn, Dan. 8 : 7. A singular use is הִכָּה שָׁרָשִׁים to strike roots. Followed by מִן *to strike out* any thing from any one, Eze. 39 : 3; an eye, Ex. 21 : 26.

Specially—(*a*) הִכָּה כַּף to strike the hand, 2 Ki. 11 : 12; Eze. 6 : 11; 21 : 19; to clap the hands, a sign of rejoicing, 2 Ki. loc. cit.; of indignation, Eze. 22 : 13; of lamentation, Eze. 6 11.

(*b*) 1 Sa. 24 : 6, 'and the heart of David smote him.'

(*c*) God, or a messenger from him, is often said *to smite* a person, or a people, or a country; e. g. with blindness, Gen. 19 : 11; a pestilence, Num. 14 : 12; hæmorrhoids, 1 Sa. 5 : 6; with destruction, Mal. 3 : 24; also absol. Ex. 7 : 25, 'after Jehovah had smitten the river,' i. e. had turned it to blood.

(*d*) *to smite* enemies, i. e. to conquer, to put to flight, Gen. 14 : 5; Deut. 4 : 46.

(*e*) *to smite* a besieged city, i. e. to take it, 1 Ch. 20 : 1; 2 Ki. 3 : 19.

(2) in a stronger sense—(*a*) *to smite in pieces, to break in pieces;* e. g. a house, Am. 3 : 15. Ps. 3 : 8, 'thou hast broken in pieces the jaw bone of all my enemies,' an image taken from beasts of prey.

(*b*) *to pierce through, to pierce into, to transfix*, e. g. with a spear, 1 Sa. 18 : 11; with a flesh-hook, 1 Sa. 2 : 14; with a sword; hence—

(*c*) *to kill, to slay*, Gen. 4 : 15; sometimes with בְּנֶפֶשׁ. Gen. 37 : 21, prop. 'let us not smite him as to life,' i. e. 'let us not kill him.' Followed by בְּ, *to kill, to slay* some of them. 2 Sa. 23 : 10, 'and he slew (some) of the Philistines.' Different is 1 Sa. 18 : 7, 'Saul has slain his thousands.' It is even used of wild beasts ravening, 1 Ki. 20 : 36.

(3) in a lighter sense, *to touch, to blast*, e. g. a plant with worms, Jon. 4 : 7; used of the sun and moon smiting persons, Jon. 4 : 8; Ps. 121 : 6.

Hophal הֻכָּה once הֻכֵּה Ps. 102 : 5.

(1) *to be smitten*—(*a*) *to be beaten*, Num. 25 : 14.—(*b*) to be smitten by God, *smitten with a plague*, 1 Sa. 5 : 12.—(*c*) *to be taken* as a city, Eze. 33 : 21.

(2) *to be slain, killed*, Jer. 18 : 21.

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(3) *to be touched, hurt* by the sun or wind, Ps. 102 : 5; Hos. 9 : 16.

נָכֶה

adj. *smitten*, every where const. smitten in the feet, lame, 2 Sa. 4 : 4; smitten in spirit, afflicted, Isa. 66 : 2.

נֵכָה

only in pl. Ps. 35 : 15, *smiting* (with the tongue), i. e. a railer, slanderer.

נְכוֹ and נְכֹה

Necho, king of Egypt, 2 Ki. 23 : 29.

נָכוֹן

'prepared,' *Nachon*, 2 Sa. 6 : 6; called in 1 Ch. 13 : 9 כִּידוֹן.

נָכַח

an unused root, pr. *to be before, in the sight of, over against, to go straight.*

נָכֹחַ

adj. *straight, right*, pr. used of a way. Isa. 57 : 2, 'he who walks in a straight way,' i. e. an upright man; hence metaph. *upright, just*, Pro. 8 : 9. Fem. Am. 3 : 10, 'that which is just and proper.' Plur. id. Isa. 26 : 10.

נֹכַח

pr. subst. *what is over against, in sight*, used as a prep.

(1) *over against, opposite*, Ex. 26 : 35.

(2) *before*. Jud. 18 : 6, 'before Jehovah,' i. e. acceptable to him; metaph. known to him, Jer. 17 : 16. שׂוּם נֹכַח פָּנִים to put (any thing) before one's own face, i. e. to delight in it, Eze. 14 : 7.

With prefixes—(1) אֶל נֹכַח *towards*, Num. 19 : 4.

(2) לְנֹכַח—(*a*) adv. *straight before oneself*, Pro. 4 : 25.—(*b*) *before*, Gen. 30 : 38; hence—(*c*) *for*, Gen. 25 : 21.

(3) עַד נֹכַח *unto, even to* (the place) *over against*, Jud. 19 : 10; Eze. 47 : 20.

נֶכַח

with suff. נִכְחוֹ id. *opposite, over against*, Ex. 14 : 2; Eze. 46 : 9.

נָכַל

TO ACT FRAUDULENTLY, Mal. 1 : 14. (Syr. id.)

Piel, id. followed by לְ Num. 25 : 18.

Hithpael, id. followed by בְּ Ps. 105 : 25; and with acc. (to treat or deal with some one fraudulently), Gen. 37 : 18.

נֵכֶל

m. pl. נְכָלִים *machination, wile*, Num. 25 : 18.

נָכַס

an unused root, *to gather, to heap up.*

נֶכֶס

m. pl. נְכָסִים *riches, wealth*; 2 Ch. 1 : 11; Ecc. 5 : 18; Josh. 22 : 8.

נְכַס

Ch. id. Ezr. 6 : 8; 7 : 26, עֲנַשׁ־נְכָסִין fines.

נָכַר

not used in Kal; prop. TO BE FOREIGN, STRANGE.

Piel נִכֵּר—(1) *to estrange, to alienate.* Jer. 19 : 4, 'and they have estranged this place,' i. e. consecrated it to other gods. 1 Sa. 23 : 7, the common reading, 'God has repudiated him, (and delivered him) into my hand;' but I scarcely doubt that we ought to read מכר.

(2) *not to know, to be ignorant of*, Deut. 32 : 27. Job 21 : 29, 'ye will not be ignorant of their signs;' you will readily know who it is they point out.

(3) *to contemplate*, to look at any thing, as strange or little known, Job 34 : 19.

Hiphil הִכִּיר—(1) *to contemplate, to behold*, Gen. 31 : 32. הִכִּיר פָּנִים to have respect of persons (as a judge), to be partial, Deut. 1 : 17.

(2) *to recognise, to acknowledge*, Gen. 27 : 23.

(3) *to be acquainted with* (poet.), Job 24 : 13.

(4) *to know, to know how.* Neh. 13 : 24, 'they know not how to speak the Jews' language.' הִכִּיר לְ *to know the difference between*, Ezr. 3 : 13.

(5) *to care for*, Ps. 142 : 5; Ruth 2 : 10, 19.

Niphal נִכַּר—(1) to make oneself strange, unknown, i. e. *to dissimulate, to feign*, Pro. 26 : 24.

(2) *to be known*, Lam. 4 : 8.

Hithpael—(1) *to be known, recognised*, Pro. 20 : 11.

(2) *to dissimulate, to feign*, Gen. 42 : 7; 1 Ki. 14 : 5.

נֵכָר

const. נֵכַר Deut. 31 : 16, *something strange*—(*a*) *a foreign country.* Hence נָכְרִי, *a stranger*, Gen. 17 : 12, 27; pl. Ps. 18 : 45. אֱלֹהֵי הַנֵּכָר strange gods, Gen. 35 : 2.—(*b*) *a strange* or *unknown thing*, specially a strange god, Neh. 13 : 30.

נֵכָר and נָכָר

m. Job 31 : 3; Obad. 12; *a strange* (unhappy) *lot, fate*, or *fortune, a misfortune.*

נָכְרִי

f. נָכְרִיָּה, pl. נָכְרִים, adj.—(1) *strange*—(*a*) of another country and people, *foreign*, Ex. 2 : 22; 21 : 8; Deut. 17 : 15.—(*b*) of another family, אִישׁ נָכְרִי a stranger, opp. to the son and lawful heir, Ecc. 6 : 2; fem. a strange woman, opp. to one's own wife; hence *an adulteress.* Pro. 5 : 20; 6 : 24.

(2) metaph. *new, unheard of*, Isa. 28 : 21.

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נְכֹאת see נְכֹת

נָלָה

a root of uncertain authority, supposed to signify the same as the Arab. נאל Med. Ye, TO FINISH, to procure. Hence then is deduced—

Hiphil, Isa. 33:1, בְּנַלֹּתְךָ (Dag. f. euphon.) for בְּהַנַּלֹּתְךָ, *when thou shalt finish* or *make an end*, i. e. leave off. Another trace of this root is supposed to be found in Job 15:29; which, however, is not less uncertain. My own opinion is, that we ought to read בְּכַלֹּתְךָ = כִּכְלֹתְךָ *when thou shalt make an end*, Dan. 9:24.

נִמְבְּזָה

1 Sa. 15:9, *refuse, vile* (used of cattle); i. q. נִבְזֶה. It seems to have arisen from a blending of מִבְזֶה and נִבְזֶה which appears like a gloss.

נְמוּאֵל

perhaps for יְמוּאֵל 'day of God,' *Nemuel*, Num. 26:9. Patron. ־י verse 12.

נָמַד

a spurious root, whence usually forms are derived, which really belong to מָדַד.

נָמַל

a root of doubtful authority as a verb; of which, all the forms that occur, may (I might almost say ought to) be referred to גָּמַל and מוּל. From גָּמַל No. II. is the fut. יִגְמֹל, יִגְמְלוּ; and perhaps Niph. נִמְלְתֶּם (for נִגְמַלְתֶּם) 'ye shall be cut off,' i. e. circumcised, Gen. 17:11. To מוּל undoubtedly belongs Niph. נִמּוֹל i. q. גָּמוֹל to be circumcised, Gen. 17:26; part. נִמָּלִים 34:22.

נִמְלָה

f. Pro. 6:6; plur. נְמָלִים 30:35, *the ant*, perhaps from its cutting off, i. e. consuming.

נָמַר

an unused root—(I.) i. q. Arab. to be spotted.

(II.) i. q. Arab. IV. to find limpid and sweet water (see נִמְרָה).

נָמֵר

m. *leopard*, prob. also including the *tiger*, Jer. 5:6; Hab. 1:8.

נְמַר

Ch. id. Dan. 7:6.

נִמְרֹד

'rebel,' *Nimrod*, Gen. 10:8; Mic. 5:5. [*The hero.* F.]

נִמְרָה and נִמְרִים

Nimrah, Nimrim, see בֵּית נִמְרָה.

נִמְשִׁי

'drawn out' = נִמְשָׁה, *Nimshi*.

נֵס

with suff. נִסִּי (from נָסַס No. II.) *something lifted up, a token to be seen far off*, specially—

(1) *a banner*, Isa. 5:26; Jer. 4:6.

(2) *a standard*, or *flag*, as of a ship, Eze. 27:7; Isa. 33:23.

(3) *a column*, or lofty *pole*, Num. 21:8, 9.

(4) metaph., *a sign, by which any one is warned*, Num. 26:10.

נִסְבָּה

prop. part. Niph. f. (from סָבַב) *the bringing about, guidance* of God, 2 Ch. 10:15.

נָסַג

i. q. סוּג TO DRAW BACK, TO DEPART, inf. Isa. 59:13; fut. Mic. 2:6.

Hiphil הִסִּיג—(1) *to remove, to take away*. Mic. 6:14, 'thou shalt take away, but shalt not save.'

(2) *to displace* (a landmark), Deut. 19:14; Hos. 5:10; once יַשִּׂיגוּ Job 24:2.

Hophal הָסַג *to be removed, to depart*, Isa. 59:14.

נָסָה

not used in Kal, pr. i. q. Arab. נאא to smell, to try by the smell, to try.

Piel נִסָּה—(1) TO TRY, TO PROVE any one. 1 Ki. 10:1, 'the queen of Sheba came, to prove him with hard questions;' to examine the wisdom of Solomon. Specially—(*a*) *God* is said *to try* or *prove* men by adversity, in order to prove their faith, Gen. 22:1; Ex. 16:4.—(*b*) *men* are said *to prove* or *tempt God*, when they doubt his power and aid, Ex. 17:2, 7; Isa. 7:12, 'I will not ask, neither will I tempt Jehovah.'

(2) *to try, to attempt, make a trial, to venture.*—(*a*) absol. 1 Sa. 17:39, 'for I have made no trial.'—(*b*) followed by an inf. Deut. 4:34; 28:56.—(*c*) by an acc. of the thing, Job 4:2, 'can one attempt a word with thee? wilt thou take it ill?'

נָסַח

fut. יִסַּח TO PLUCK OUT,—(*a*) any one from his house, Ps. 52:7; from the land, Pro. 2:22.—(*b*) used of a house, i. e. to destroy, Pro. 15:25.

Niphal, *to be plucked up*, i. e. expelled (from a land), Deut. 28:63.

נָסַח

Ch. i. q. Hebr. Ithpeal, pass. Ezr. 6:11.

נֶסֶךְ

m. (from נָסַךְ)—(1) *a libation, a drink offering*, Deut. 32:38.

(2) *a molten image*, Dan. 11:8.

(3) *one anointed*, i. e. *a prince* consecrated by anointing, Josh. 13:21; Ps. 83:12.

I. נָסַךְ

TO POUR, TO POUR OUT, Isa. 29:10, specially—

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(1) in honour of a god, *to make a libation*, Ex. 30 : 9; Hos. 9 : 4. Whence Isa. 30 : 1, נָסַךְ מַסֵּכָה, to make a covenant, because the ancients in making covenants were accustomed to offer libations.

(2) *to cast* out of metal, Isa. 40 : 19; 44 : 10.

(3) *to anoint* a king, Ps. 2 : 6.

Niphal, *to be anointed*, Pro. 8 : 23.

Piel, *to make a libation*, 1 Ch. 11 : 18.

Hiphil, id. *to pour out* (libations), *to make a libation*, Gen. 35 : 14; Num. 28 : 7.

Hophal, pass. Ex. 25 : 29; 37 : 16.

II. נָסַךְ

(1) TO INTERTWINE, TO WEAVE, TO HEDGE, hence—

(2) *to cover, to protect*, Isa. 25 : 7.

נְסַךְ

Ch. *to pour out, to make a libation*, especially in Pael, Dan. 2 : 46.

נֶסֶךְ and נָסֶךְ

m. with suff. נִסְכִּי, pl. נְסָכִים.

(1) *a libation, a drink-offering*, Gen. 35 : 14; Joel 1 : 9, 'the offering (without blood), and the drink-offering.'

(2) *a molten image*, Isa. 41 : 29; 48 : 5.

נִסְכָּא

emphat. st. נִסְכָּא Ch. *a libation, a drink-offering*, Ezr. 7 : 17.

נִסְכָּן see נִסְכָּן

I. נָסַס

TO PINE AWAY, TO BE SICK. Isa. 10 : 18, 'as a sick man pines away.'

II. נָסַס

not used in Kal, prop. TO LIFT UP, TO EXALT.

Hithpael, Zech. 9 : 16, 'they shall be (as) the stones of a diadem lifting themselves up in his land.' But הִתְנוֹסֵס Ps. 60 : 6, is from נוּס.

נָסַע

(1) prop. TO PULL UP, TO PLUCK OUT; e. g. door posts, Jud. 16 : 3, 14; especially the stakes of a tent, Isa. 33 : 20. Hence—

(2) *to remove a camp, to break up* from an encampment, Gen. 35 : 16; Num. 10 : 18; an army of soldiers, Ex. 14 : 10.

(3) *to remove, to depart*; e. g. used of the angel of God, Ex. 14 : 19; also used of the ark, Num. 10 : 33; of a wind springing up, Num. 11 : 31; *to migrate, to journey*, Gen. 12 : 9.

(4) *to bend a bow*; Arab. נוּץ.

Niphal, *to be plucked out*, used of the cords of a tent, Job 4 : 21; of a tent itself, Isa. 38 : 12.

Hiphil הִסִּיעַ—(1) *to cause a camp to remove*, Ex. 15 : 22; Ps. 78 : 26.

(2) *to cause to go, to lead*, Ps. 78 : 52; also *to take away*, 2 Ki. 4 : 4.

(3) *to pluck up* as a tree, Job 19 : 10; Ps. 80 : 9; *to cut out* (to quarry) stones, Ecc. 10 : 9.

נָסַק

fut. יִסַּק, once found Ps. 139 : 8, TO ASCEND. This root, if it can be so called, is of frequent use in Syr. and Ch., but only in the fut. imp. and inf. Kal, and in Conj. Aph.; in the other forms they use סלק; and it may have been rightly remarked by Castell, that יִסַּק, and אִסַּק, are contracted from יְסַלֵּק, אֶסַּלֵּק.

נְסַק

Ch. id. Aphel הַסֵּק, inf. הַנְסָקָה *to cause to ascend, to take up*, Dan. 3 : 22; 6 : 24.

Hophal הֻסַּק Dan. 6 : 24.

נִסְרֹךְ

Nisroch, an idol of the Ninevites, 2 Ki. 19 : 37; perhaps *eagle, great eagle*; from נֶשֶׁר, and the syllable אַךְ, which, in Persian, is intensive.

נָסַת

a spurious root; for the forms, which might seem as if they belonged here, see נוּס.

נַעֲה

'shaking,' perhaps, of the earth, *Neah*.

נֹעָה

'motion,' *Noah*, Num. 26 : 33.

נְעוּרִים

m. plur. (from נָעַר).—(1) *childhood*, Gen. 46 : 34.

(2) *youth, adolescence*, Ps. 71 : 5, 17; Pro. 5 : 18, 'the wife of thy youth,' whom thou marriedst when young; Ps. 127 : 4. Metaph. of the youth of the people of Israel, Jer. 2 : 2.

נְעוּרוֹת

pl. f. id. Jer. 32 : 30.

נְעִיאֵל

perhaps, i. q. יְעִיאֵל, *Neiel*.

נָעִים

m. adj. (from נָעַם).—(1) *pleasant, agreeable*, Ps. 133 : 1; used of a song, Ps. 147 : 1; the harp, Ps. 81 : 3; of one beloved, Cant. 1 : 16. Plur. נְעִימִים *pleasant things*, i. e. *pleasures*, Job 36 : 11, and נְעִימוֹת Ps. 16 : 11.

(2) *pleasant* (as to place); plur. *pleasant places*, Ps. 16 : 6.

(3) *benign, generous* to any one, Ps. 135 : 3.

נָעַל

(1) TO BOLT a door, TO FASTEN WITH A BOLT; 2 Sa. 13 : 17; Jud. 3 : 23.

(2) *to shoe, to put on sandals*, as it were bolting the foot. Followed

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by two acc. Eze. 16 : 10, 'I shod thee with seal skin.'

Hiphil, id., 2 Ch. 28 : 15.

נַעַל

f. (Deut. 29 : 4), *a shoe, a sandal*, Gen. 14 : 23; Josh. 5 : 15; the casting down a shoe upon any country was a symbol of taking possession. Ps. 60 : 10, 'upon Edom will I cast down my shoe.' Elsewhere *a shoe thong, shoe latchet, and a pair of shoes* (Am. 2 : 6; 8 : 6), is used for any thing of very little value.

Dual נַעֲלַיִם Am. loc. cit., and pl. נְעָלִים, once נְעָלוֹת Josh. 9 : 5.

נָעַם

fut. יִנְעַם TO BE PLEASANT, LOVELY, used of one beloved, Cant. 7 : 7; a friend, 2 Sa. 1 : 26; TO BE PLEASANT, used of a country, Gen. 49 : 15; impers. Pro. 24 : 25, 'to those who punish (i. e. judges), there shall be delight,' i. e. it shall be well with them.

נַעַם

'pleasantness,' *Naam*, 1 Ch. 4 : 15.

נֹעַם

m.—(1) *pleasantness*, Pro. 3 : 17; 15 : 26, pleasant, i. e. suitable, becoming words.

(2) *beauty, brightness*; Ps. 27 : 4, glory of Jehovah.

(3) *grace, favour*, Ps. 90 : 17; Zech. 11 : 7.

נַעֲמָה

'pleasant,' *Naamah*, Gen. 4 : 22; 1 Ki. 14 : 21; Josh. 15 : 41.

נַעֲמִי

Naamites, patron. of נַעֲמָן No. 2, *b*, for נַעֲמָנִי (found in the Samaritan copy).

נָעֳמִי

'my pleasantness,' *Naomi*, Ruth 1 : 2.

נַעֲמָן

(1) *pleasantness*; Isa. 17 : 10, 'pleasant plants.'

(2) *Naaman*,—(*a*) Gen. 46 : 21. —(*b*) Num. 26 : 40.—(*c*) 2 Ki. 5 : 1.

נַעֲמָתִי

Naamathite, gent. n. from נַעֲמָה a town otherwise unknown, Job 2 : 11.

נָעַץ

an unused root, Ch. to pierce, to prick, to stick into.

נַעֲצוּץ

m. *a thorn hedge, a place of thorns*, Isa. 7 : 19; 55 : 13.

I. נָעַר

TO ROAR (as a young lion), Jer. 51 : 38. Syr. id.

II. נָעַר

TO SHAKE, specially—(1) *to shake out*, Neh. 5 : 13; Isa. 33 : 15.

(2) *to shake off*. Isa. 33 : 9, 'Bashan and Carmel shake off (the leaves),' i. e. cast them down.

Niphal—(1) pass. *to be shaken out*, i. e. cast out from a land, Job 38 : 13; Ps. 109 : 23.

(2) *to shake oneself out* (from bonds), to cast them off, Jud. 16 : 20.

Piel, *to shake out*, Neh. 5 : 13. Ex. 14 : 27, 'and the Lord shook out the Egyptians into the midst of the sea,' i. e. he shook them from the land and cast them into the sea. Ps. 136 : 15.

Hithpael, *to shake oneself out* of any thing, Isa. 52 : 2.

I. נַעַר

(1) m. A BOY. (A primitive word, Sanscr. *nara* man, fem. *narî*, *nârî*, woman.) It is used both of a newborn child, Ex. 2 : 6; as well as of a young man, Gen. 34 : 19. It is sometimes used emphat. to express tenderness of age. 1 Sa. 1 : 24. Vulg. *et puer erat adhuc infantulus*. 1 Sa. 30 : 17, 'four hundred men, young men.' In other places *boy* denotes *servant*. Gen. 37 : 2, 'he (was) servant with the sons of Bilhah,' Ex. 33 : 11; used also of common soldiers, 1 Ki. 20 : 15; 2 Ki. 19 : 6. Used of the Israelites, when young as a people, Hos. 11 : 1.

(2) by a singular idiom, or rather archaism, it is used for *a girl*, with a fem. verb, Gen. 24 : 14, 16, 28, 55; 34 : 3, 12; Deut. 22 : 15, seq.; (in all these cases the קרי is נַעֲרָה); and to this I refer pl. נְעָרִים used of *girls*, Ruth 2 : 21; of boys and girls, Job 1 : 19.

II. נַעַר

(from נָעַר) m. *a casting out, driving out*, concr. *what is driven out* (used of cattle), Zech. 11 : 16.

נֹעַר

m. (from נָעַר) *boyhood, youth*. Job 33 : 25; 36 : 14; Ps. 88 : 16.

נַעֲרָה

f.—(1) *a girl*, Jud. 19 : 4; Est. 2 : 9; also used of one νεόγαμος, Ruth 2 : 6.

(2) *handmaid, a servant*, Pro. 9 : 3; Ruth 2 : 8; 3 : 2.

(3) *Naarah, Naarath*,—(*a*) a town (Josh. 16 : 7), called, 1 Ch. 7 : 28, נַעֲרָן.—(*b*) f. 1 Ch. 4 : 5.

פַּעֲרֵי see נַעֲרַי

נַעֲרִיָה

'boy,' i. e. 'servant of Jehovah,' for נְעַרְיָהוּ, *Nearîah*.

נַעֲרָן

'juvenile,' 'puerile,' *Naaran*, see נַעֲרָה.

נְעֹרֶת

fem. *tow*, which is *shaken out* from flax (from נָעַר), Jud. 16 : 9; Isa. 1 : 31.

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נָעַשׁ

an unused root. Arab. to bear up, hence עָשׁ No. II.

נֹף

Memphis, pr. n. see מֹף.

נָפַג

an unused root. Arab. to go forth, kindred to נָבַג to sprout.

נֶפֶג

'sprout,' *Nepheg*, Ex. 6 : 21; 2 Sa. 5 : 15.

נֹפָה

f. (from נוּף) — (1) *a lofty place*, hence נָפוֹת דּוֹר, נָפַת דּוֹר Josh. 11 : 2; 1 Ki. 4 : 11; and ellipt. דּוֹר Josh. 17 : 11; a town near Carmel.

(2) *a sieve*, Isa. 30 : 28.

נְפוּסִים

'expansions,' from פָּסַס (Ch. to stretch out), *Nephusim*, Ezr. 2 : 50, קְרֵי, in נְפִיסִים כְּהִיב; and Neh. 7 : 52, נְפִשְׁסִים, נְפִשְׁסִים קְרֵי (a reading blended from נפיסים and נפשים).

נָפַח

TO BLOW, TO BREATHE (onomatop.) Specially

(1) *to blow upon* any one, Eze. 37 : 9.

(2) נָפַח בָּאֵשׁ *to blow* the fire, Eze. 22 : 21; without בָּ, Eze. 22 : 20; Isa. 54 : 16; דּוּד נָפַחְתִּי a pot blown upon, i. e. boiling upon a blown fire, Job 41 : 12.

(3) *to disperse*, or *cast away by blowing*, Hag. 1 : 9.

(4) *to breathe out* (the soul, the life), Jer. 15 : 9.

Pual, *to be blown*, used of a fire, Job 20 : 26.

Hiphil—(1) with נֶפֶשׁ *to cause to breathe out the soul*, Job 31 : 39; for to extort sighs, to torment miserably.

(2) *to blow away*, metaph. i. q. *to value lightly, to despise*, Mal. 1 : 13.

נֹפַח

'blast,' perhaps a place through which the wind blows, *Nophah*, Num. 21 : 30.

נְפִיל

only in pl. נְפִלִים m. *giants*, Gen. 6 : 4; Num. 13 : 33. So all the ancient versions. The etymology is uncertain. I prefer with the Hebrew interpreters 'falling on, attacking.'

נְפוּסִים see נְפוּסִים

נְפִישׁ

'refreshment,' *Naphish*, Gen. 25 : 15; 1 Ch. 5 : 19.

נְפִישְׁסִים see נְפוּסִים

נֹפֶךְ

an unused root, of uncertain signification; whence—

נֹפֶךְ

m. a kind of gum, Ex. 28 : 18; Eze. 27 : 16. I define nothing as to what it is.

נָפַל

fut. יִפֹּל, inf. נְפֹל, with suff. נְפָלוֹ 2 Sa. 1 : 10, and נָפְלוֹ 1 Sa. 29 : 3.

(1) TO FALL. It is used of falling on the ground, Ps. 37 : 24; from a horse or a seat, Gen. 49 : 17; into a ditch, Ps. 7 : 16; a snare, Am. 3 : 5; falling in battle, 2 Sa. 1 : 4; used of one fallen sick, Ex. 21 : 18; of buildings falling into decay, Jud. 7 : 13. Part. fallen, lying down, Jud. 3 : 25; about to fall, becoming a ruin, Isa. 30 : 13. Used of a prophet who sees visions in his sleep; Num. 24 : 4, 'who saw the visions of God lying (in sleep) and with open eyes' (sc. of the mind). Specially *to fall* is used of—(*a*) a fetus which is born, Isa. 26 : 18.—(*b*) of members of the body which *fall away*, become emaciated, Num. 5 : 21.—(*c*) of the face cast down through sorrow, Gen. 4 : 5, 6.—(*d*) of men fallen into calamities, 2 Sa. 1 : 10.—(*e*) of kingdoms or states overthrown, Isa. 21 : 9.—(*f*) of lots cast, Eze. 24 : 6; and any thing obtained by lot, Num. 34 : 2.—Also —(*g*) *to fall down* (from heaven), used of divinely revealed oracles, Isa. 9 : 7. Hence *the Spirit of God*, or *the hand of God*, is said *to descend upon* any one, Eze. 8 : 1; 11 : 5.—(*h*) *to fall upon* any one as deep sleep, Gen. 15 : 12; terror, Ex. 15 : 16; calamity, Isa. 47 : 11.—(*i*) *to fall* from one's purpose or counsel, Ps. 5 : 11, 'let them fall from their counsels.'—(*k*) *to fall to the ground*, to fail, Num. 6 : 12; especially used of vain promises, Josh. 21 : 43.—(*l*) *to fall out, to happen*. Ruth 3 : 18, 'how the thing will fall out,' i. e. will happen.—(*m*) to fall in comparison, i. e. to be inferior, *to yield* to any one, Job 12 : 3; Est. 6 : 13.

(2) it is also used of those who purposely *cast themselves, throw themselves*, or *rush* upon any place, specially—(*a*) *to fall prostrate, to prostrate oneself*, 2 Sa. 1 : 2; Job 1 : 20; Gen. 17 : 3; 2 Sa. 14 : 4; Est. 8 : 3.—(*b*) to fall on some one's neck, to embrace, Gen. 33 : 4.—(*c*) to fall, (throw oneself) on one's own sword, 1 Sa. 31 : 4.—(*d*) *to fall upon, to attack*, Job 1 : 15; Josh. 11 : 7.—(*e*) *to alight* from a beast or chariot, Gen. 24 : 64.—(*f*) *to let oneself down, to encamp* as an army, Jud. 7 : 12; of a people, Gen. 25 : 18.—(*g*) prayer falls before any one, Jer. 36 : 7; 37 : 20; 42 : 2.—(*h*) *to fall away, to desert*, 1 Sa. 29 : 3; 1 Ch. 12 : 19; Jer. 37 : 13.

Hiphil—(1) *to cause to fall*, i. e.—(*a*) *to cast, to throw*, e. g. wood on the fire, Jer. 22 : 7; *to throw down, to prostrate* any one, Deut. 25 : 2;

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a wall, 2 Sa. 20:15.—(*b*) *to cause* any one *to fall by the* sword, Jer. 19:7; *to fell* trees, 2 Ki. 3:19.—(*c*) *to bear, to bring forth*, Isa. 26:19; 'the earth shall bring forth the dead,' i. e. cast them forth from herself.—(*d*) *to cause to fall away* (as a limb), to emaciate, Num. 5:22.—(*e*) *to cause to fall*, used of the countenance, for sorrow or anger, Jer. 3:12; also to make sad, Job 29:24.—(*f*) *to cast* a lot, Ps. 22:19; 1 Sa. 14:42; hence to distribute by lot, Josh. 13:6; Ps. 78:55.—(*g*) *to lay down one's request* before any one, i. e. to ask as a suppliant, Jer. 38:26.

(2) *to let fall*, e. g. a stone, Num. 35:23; hence—(*a*) to let fall to the ground (a promise), not to fulfil, 1 Sa. 3:19; Est. 6:10.—(*b*) *to drop, to desist* from any thing, Jud. 2:19.

Hithpael—(1) *to prostrate oneself*, Deut. 9:18; Ezr. 10:1.

(2) *to rush upon, to attack* any one, Gen. 43:18.

Pilel נִפֵּל once Eze. 28:23, i. q. נָפַל.

נָפַל

Ch. fut. יִפֹּל—(1) *to fall*—(*a*) *to fall down*, Dan. 7:20; 4:28, 'a voice fell from heaven.'—(*b*) *to fall out, to happen*, Ezr. 7:20.

(2) *to be cast down*, Dan. 3:23; *to prostrate oneself*, Dan. 2:46; 3:6; 7:10.

נֶפֶל

m. *a premature birth*, which falls from the womb, *an abortion*, Job 3:16; Ps. 58:9.

נְפִיל see נֶפֶל

נָפַם

an unused root; see נִפְאָם.

נָפַץ

(1) TO BREAK, TO DASH IN PIECES, e. g. an earthen vessel, Jud. 7:19; Jer. 22:28. Hence—

(2) *to scatter* a flock, or a people, Isa. 11:12.

(3) *to disperse selves, to be dispersed* (of a people), 1 Sa. 13:11; Gen. 9:19, 'from these was all the earth dispersed,' i. e. the nations of all the earth dispersed themselves. Inf. absol. Jud. 7:19, and part. pass. Jer. 22:28.

Piel—(1) *to break*, or *dash in pieces*, an earthen vessel, Ps. 2:9; children against a rock, Ps. 137:9.

(2) *to disperse, to scatter* a people, Jer. 13:14; 51:23. Inf. נַפֵּץ subst. the dispersion of the Israelites, Dan. 12:7.

Pual, part. *broken in pieces, thrown down*, Isa. 27:9.

נֶפֶץ

m. *inundation, shower*, Isa. 30:30; from נָפַץ Aram. to pour out.

נָפַק

Ch. TO GO OUT, Dan. 2:14; 5:5; *to be promulgated* (as an edict), Dan. 2:14; imp. plur. Dan. 3:26.

Aphel הַנְפֵּק, הַנְפִּישׁ *to bring out*, Dan. 5:2, 3; Ezr. 5:14; 6:8.

נְפָקָא

f. emphat. נְפָקְתָּא Ch. *cost, expenditure*, that which is laid out and spent; Ezr. 6:4, 8.

נָפַשׁ

not used in Kal; Arab. V. to breathe strongly, to pant.

Niphal, TO TAKE BREATH (when wearied), Ex. 23:12; 2 Sa. 16:14 (Arab. II. to refresh any one).

נֶפֶשׁ

with suff. נַפְשִׁי; plur. נְפָשׁוֹת (נְפָשִׁים once Eze. 13:20); comm. but more frequently f.

(1) *breath*, Job 41:13; Gen. 1:20, 30, 'breath of life;' also a (sweet) *odour*, which is exhaled, Pro. 27:9; בְּשָׂמִים נֶפֶשׁ smelling bottles, Isa. 3:20.

(2) *the soul*, by which the body lives, the token of which life is drawing breath; hence *life*, vital principle. Gen. 35:18, 'and it came to pass as her soul was in departing,' as she gave up the ghost. 1 Ki. 17:21, 'let now the soul of this child return into him.' Ex. 21:23, 'life for life.' *The soul* is said to live, Gen. 12:13; and to die, Jud. 16:30; to be killed, Num. 31:19; to ask, 1 Ki. 3:11; to be poured out (with the effused blood), Lam. 2:12; Isa. 53:12. Josh. 9:24, 'he feared for his life;' אֶל־נַפְשׁוֹ on account of life, to save life, 2 Ki. 7:7; but, Jer. 44:7, it is *against* life, in detriment of life. בְּנַפְשׁוֹ *with peril of life*, 2 Sa. 23:17; 1 Ki. 2:23. In other places *for life* (taken away), Jon. 1:14; 2 Sa. 14:7. לְנַפְשׁוֹ for the good of one's life, Gen. 9:5.

Also, in expressions which belong to the sustaining of life נֶפֶשׁ is used, Pro. 27:7; 6:30; and even for the aliment, Isa. 58:10; 'my soul (life) hungers' (Pro. 10:3); *thirsts* (Pro. 25:25), *fasts* (Ps. 69:11), *is polluted* by certain kinds of food, Eze. 4:14; also, *an empty soul*, Isa. 29:8; *a dry soul*, Num. 11:6; *to open wide the soul* (i. e. the jaws), Isa. 5:14.—The soul as distinct from the body is meant, Job 14:22.

(3) *the mind*, as the seat of the senses, and various emotions; love, Isa. 42:1; joy, Ps. 86:4; fear, Isa. 15:4; piety, Ps. 86:4; confidence, Ps. 57:2; desire, Ps. 42:3; appetite, Pro. 6:30; Jer. 2:24; Ps. 27:12; hatred, Isa. 1:14; contempt, Eze. 36:5; revenge, Jer. 5:9; sorrow, Job 19:2. Jud. 5:21, 'tread down, O my soul, the strong.' Jer. 4:19, 'because thou hast heard the voice of the trumpet, O my soul.'

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Ex. 23 : 9, 'ye know the soul of a stranger,' what sort of feelings strangers have. The soul is said to weep, Ps. 119 : 28; Job 30 : 16; to cry for vengeance, Job 24 : 12; to invoke blessings, Gen. 27 : 4, 25. Things are attributed to the soul which belong—(*a*) *to the mode of feeling and acting*, as pride, Pro. 28 : 25; patience, Job 6 : 11.—(*b*) *to will* and *purpose*, Gen. 23 : 8, 'if it be (in) your mind,' i. e. if ye have so purposed. 1 Ch. 28 : 9, 'with a willing mind.'—(*c*) *to the understanding* and *the faculty of thinking*, Ps. 139 : 14, 'my soul (mind) knoweth right well.' Deut. 4 : 9, 'keep thy soul; do not forget.'

(4) concr. *animal*, Josh. 10 : 28, 30; more fully נֶפֶשׁ חַיָּה Gen. 1 : 24; and with the article, Gen. 1 : 21; pr. *animal of life*, i. e. endued with life; commonly collect. *living creatures*, Gen. 1 : 21; in this phrase חַיָּה is genit. of the substantive; Gen. 2 : 19, 'and whatsoever Adam called them, the living creatures, that was their name.'—Specially it is *a man, a person*, particularly in certain phrases, as Deut. 24 : 7; Eze. 22 : 25; also—(*a*) in laws, Lev. 4 : 2, 'if any soul (i. e. if any one) sin.'—(*b*) in a census of the people, as seventy souls, seventy persons, Ex. 1 : 5; Num. 31 : 46.—(*c*) used of slaves, Gen. 12 : 5; 'the slaves which they had obtained in Haran.'—(*d*) נֶפֶשׁ מֵת (where מֵת is the genit.) *any dead person, a corpse;* Num. 6 : 6, 'he shall not come near a dead body;' and even without מֵת id., Num. 5 : 2; Lev. 22 : 4.

(5) with suff. נַפְשִׁי, נַפְשְׁךָ etc.; it is sometimes *I myself, thou thyself*, Hos. 9 : 4, 'their food (is consumed) by themselves;' also reflex. נַפְשִׁי, me myself, Job 9 : 21. It has been remarked that נַפְשִׁי, נַפְשְׁךָ are often put for the personal pronoun, but all the instances are to be explained by No. 2, 3. Ps. 3 : 3; 11 : 1; Isa. 51 : 23, etc. In other instances, it refers to the feelings, Job 16 : 4, 'Oh that ye felt what I feel!' Once, however, נַפְשִׁי and רוּחִי are even construed with the first person of verbs, Isa. 26 : 9.

נֶפֶת

f. probab. *a lofty place* (from נוּף), Josh. 17 : 11.

נֹפֶת

f. (root נוּף) *a dropping down, dripping*, hence נֹפֶת צוּפִים *dropping of honeycombs*, i. e. *honey dropping* from the combs, Ps. 19 : 11. Hence without the gen. id. Cant. 4 : 11; Pro. 5 : 3; 24 : 13, 'honey droppings (which are) sweet to thy palate.'

נַפְתּוּלִים

plur. m. *contentions, battles*, Gen. 30 : 8; from פָּתַל.

נַפְתֻּחַ

'opening,' *Nephtoah*, see מֵי.

נַפְתֻּחִים

Naphtuhim, an Egyptian nation, Gen. 10 : 13.

נַפְתָּלִי

'my strife,' Gen. 30 : 8, *Naphtali*.

נֵץ

m. (from נָצַץ)—(1) *a flower*, Gen. 40 : 10.

(2) *a hawk*, Lev. 11 : 16; Deut. 14 : 15; Job 39 : 26.

נָצָא

i. q. נָצַץ No. 3, TO FLY, TO FLY AWAY. Jer. 48 : 9, 'he may go away by flying.'

נָצַב

TO SET, TO PUT, TO PLACE. Arab. id.

Niphal נִצַּב—(1) *to be put, set;* followed by עַל *to be set over* any thing, 1 Sa. 22 : 9; Ruth 2 : 5, 6. Part. an officer, director, 1 Ki. 4 : 5.

(2) *to set oneself, to be ready*, Ex. 7 : 15; 34 : 2, 'and present thyself there for me.'

(3) *to stand*, spoken of persons; Ps. 45 : 10; Lam. 2 : 4; of waters, Ex. 15 : 8; especially *to stand firmly*, Ps. 39 : 6, 'every man (although) firmly standing (is) vanity.' Zech. 11 : 16, 'the shepherd... (who) does not nourish that which is standing;' i. e. the cattle which are in good health. But perhaps it may be, '(who) does not take up (the cattle) which stands still in the way,' from weariness, weakness, and disease; *the weak*, and *sick*.

Hiphil הִצִּיב—(1) *to make to stand*, Ps. 78 : 13; hence *to put, to place*, Gen. 21 : 28; *to erect, to set*, as a column, Gen. 33 : 20; an altar, 33 : 20; a monument, 1 Sa. 15 : 12. 1 Sa. 13 : 21, 'to set up the goads,' i. e. to sharpen them.

(2) *to fix, to establish*, e. g. bounds, Ps. 74 : 17; Deut. 32 : 8.

Hophal הָצַב and הָצַב—(1) *to be placed, set*, Gen. 28 : 12. (Part. see מֻצָּב.)

(2) *to be fixed, settled*. So it is commonly taken, Nah. 2 : 8, 'it is fixed! she (Nineveh) shall be carried away captive.' But I have no doubt that הָצַב should be joined to the preceding verse, and regarded as from צָבַב.

נֶצָב

masc. *haft, handle* of a dagger, Jud. 3 : 22; so called from being fixed in.

נְצִבָא

Ch. emphat. st. נְצִבְתָא *strength, hardness* (of iron), Dan. 2 : 41, from the Syr. נְצַב to plant.

נָצַב see יָצַב

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by two acc. Eze. 16 : 10, 'I shod thee with seal skin.'

Hiphil, id., 2 Ch. 28 : 15.

נַעַל

f. (Deut. 29 : 4), *a shoe, a sandal*, Gen. 14 : 23; Josh. 5 : 15; the casting down a shoe upon any country was a symbol of taking possession. Ps. 60 : 10, 'upon Edom will I cast down my shoe.' Elsewhere *a shoe thong, shoe latchet, and a pair of shoes* (Am. 2 : 6; 8 : 6), is used for any thing of very little value.

Dual נַעֲלַיִם Am. loc. cit., and pl. נְעָלִים, once נְעָלוֹת Josh. 9 : 5.

נָעֵם

fut. יִנְעַם TO BE PLEASANT, LOVELY, used of one beloved, Cant. 7 : 7; a friend, 2 Sa. 1 : 26; TO BE PLEASANT, used of a country, Gen. 49 : 15; impers. Pro. 24 : 25, 'to those who punish (i. e. judges), there shall be delight,' i. e. it shall be well with them.

נַעַם

'pleasantness,' *Naam*, 1 Ch. 4 : 15.

נֹעַם

m.—(1) *pleasantness*, Pro. 3 : 17; 15 : 26, pleasant, i. e. suitable, becoming words.

(2) *beauty, brightness*; Ps. 27 : 4, glory of Jehovah.

(3) *grace, favour*, Ps. 90 : 17; Zech. 11 : 7.

נַעֲמָה

'pleasant,' *Naamah*, Gen. 4 : 22; 1 Ki. 14 : 21; Josh. 15 : 41.

נַעֲמִי

Naamites, pat[illegible] No. 2, *b*, for נַעֲמָנִי (f[illegible]nd in [illegible]itan copy).

[illegible]

'my pleas[illegible]th 1 : 2[illegible]

נַעֲמָן

(1) *pleasantness*; Isa. 17 : 10, 'pleasant plants.'

(2) *Naaman*,—(*a*) Gen. 46 : 21. —(*b*) Num. 26 : 40.—(*c*) 2 Ki. 5 : 1.

נַעֲמָתִי

Naamathite, gent. n. from נַעֲמָה a town otherwise unknown, Job 2 : 11.

נָעַץ

an unused root, Ch. to pierce, to prick, to stick into.

נַעֲצוּץ

m. *a thorn hedge, a place of thorns*, Isa. 7 : 19; 55 : 13.

I. נָעַר

TO ROAR (as a young lion), Jer. 51 : 38. Syr. id.

II. נָעַר

TO SHAKE, specially—(1) *to shake out*, Neh. 5 : 13; Isa. 33 : 15.

(2) *to shake off*. Isa. 33 : 9, 'Bashan and Carmel shake off (the leaves),' i. e. cast them down.

Niphal—(1) pass. *to be shaken out*, i. e. cast out from a land, Job 38 : 13; Ps. 109 : 23.

(2) *to shake oneself out* (from bonds), to cast them off, Jud. 16 : 20.

Piel, *to shake out*, Neh. 5 : 13. Ex. 14 : 27, 'and the Lord shook out the Egyptians into the midst of the sea,' i. e. he shook them from the land and cast them into the sea. Ps. 136 : 15.

Hithpael, *to shake oneself out* of any thing, Isa. 52 : 2.

I. נַעַר

(1) m. A BOY. (A primitive word, Sanscr. *nara* man, fem. *narî, nârî*, woman.) It is used both of a new-born child, Ex. 2 : 6; as well as of a young man, Gen. 34 : 19. It is sometimes used emphat. to express tenderness of age. 1 Sa. 1 : [illegible] Vulg. *et puer erat adhuc infantul*[illegible] 1 Sa. 30 : 17, 'four hundred me[illegible] young men.' In other places [illegible] denotes *servant*. Gen. 37 : 2, '[illegible] (was) servant with the sons [illegible] Bilhah,' Ex. 33 : 11; used also o[illegible] common soldiers, 1 Ki. 20 : 15; 2 Ki. 19 : 6. Used of the Israelites, when young as a people, Hos. 11 : 1.

(2) by a singular idiom, or rather archaism, it is used for *a girl*, with a fem. verb, Gen. 24 : 14, 16, 28, 55; 34 : 3, 12; Deut. 22 : 15, seq.; (in all these cases the קרי is נַעֲרָה); and to this I refer pl. נְעָרִים used of *girls*, Ruth 2 : 21; of boys and girls, Job 1 : 19.

II. נַעַר

(from נָעַר) m. *a casting out, driving out*, concr. *what is driven out* (used of cattle), Zech. 11 : 16.

נֹעַר

m. (from נַעַר) *boyhood, youth*. Job 33 : 25; 36 : 14; Ps. 88 : 16.

נַעֲרָה

f.—(1) *a girl*, Jud. 19 : 4; Est. 2 : 9; also used of one νεόγαμος, Ruth 2 : 6.

(2) *handmaid, a servant*, Pro. 9 : 3; Ruth 2 : 8; 3 : 2.

(3) *Naarah, Naarath*,—(*a*) a town (Josh. 16 : 7), called, 1 Ch. 7 : 28, נַעֲרָן.—(*b*) f. 1 Ch. 4 : 5.

נַעֲרַי see פַּעֲרַי

נְעַרְיָה

'boy,' i. e. 'servant of Jehovah,' for נַעַרְיָה, *Neariah*.

נַעֲרָן

'juvenile,' 'puerile,' *Naaran*, see נַעֲרָה.

נְעֹרֶת

fem. *tow*, which is *shaken out* from flax (from נָעַר), Jud. 16 : 9; Isa. 1 : 31.

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l by עַל *to be set over* any
1 Sa. 22 : 9; Ruth 2 : 5, 6.
officer, director, 1 Ki. 4 : 5.
set oneself, to be ready, Ex.
34 : 2, 'and present thyself
me.'
stand, spoken of persons;
; Lam. 2 : 4; of waters,
especially *to stand firmly*,
, 'every man (although)
nding (is) vanity.' Zech.
e shepherd ... (who) does
h that which is standing;'
attle which are in good
But perhaps it may be,
s not take up (the cattle)
ds still in the way,' from
weakness, and disease;
nd *sick*.
הִצִּ—(1) *to make to stand*,
hence *to put, to place*,
; *to erect, to set*, as a
n. 33 : 20; an altar, 33 :
ment, 1 Sa. 15 : 12. 1 Sa.
set up the goads,' i. e.
them.
to establish, e. g. bounds,
Deut. 32 : 8.
הָצֵּ and הֻצַּב—(1) *to be*
Gen. 28 : 12. (Part. see

fixed, settled. So it is
aken, Nah. 2 : 8, 'it is
Nineveh) shall be carried
.' But I have no doubt
ould be joined to the
erse, and regarded as

נִצָּב

andle of a dagger, Jud.
ed from being fixed in.

נִצְבָּא

t. נִצְבְּתָא *strength, hard-*
. Dan. 2 : 41, from the
nt.

נָ see יָצַג

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I. נָצָה

unused in Kal.—(1) pr. TO FLY. Hence נוֹצָה, and Arab. نَاصِيَة feather; hence locks of hair. From this noun is formed—

(2) Arab. نَصَا III. to seize one another by the hair. Hence in Heb. *to quarrel, to strive.*

Hiphil הִנָּצָה *to contend, to strive.* Num. 26 : 9, 'when they strove with Jehovah;' hence *to wage war.* Ps. 60 : 2, 'when he waged war with Mesopotamia.'

Niphal נִנָּצָה *to strive* one with another. Deut. 25 : 11, 'if men strive together;' Ex. 2 : 13; 2 Sa. 14 : 6.

II. נָצָה

prop. i. q. Arab. نَصَا TO STRIP OFF a garment, to draw out a sword from the sheath. Hence *to make* a land *empty,* to despoil, and intrans. to be desolated. Jer. 4 : 7, 'thy cities shall be laid waste.'

Niphal, id. Isa. 37 : 26, 'desolate heaps;' 2 Ki. 19 : 25.

This signification may be connected with No. I., by deriving it from the idea of making war.

נְצָה

f. (from נָצַץ) *a flower,* Job 15 : 33; Isa. 18 : 5.

נֹצָה

(I.) i. q. נוֹצָא (part. Niph. from יָצָא) something cast out, *excrement* in the crop of a bird, Lev. 1 : 16.

(II.) i. q. נוֹצָה *a feather, pinion,* from נָצָה.

נְצוּרָה

f. *guard, watch,* Isa. 1 : 8. Root I. נָצַר עִיר נְצוּרָה *watch-tower.*

I. נָצַח

not used in Kal, prop. i. q. Syr. TO SHINE, TO BE BRIGHT; metaph. to be famous, to conquer. Æth. to be pure, chaste; Arab. to be sincere, faithful.

Piel נִצַּח—(1) *to be over, to superintend,* as the service of the temple, workmen; 1 Ch. 23 : 4; Ezr. 3 : 8, 9. Part. prefect, overseer, 2 Ch. 2 : 1, 17; 34 : 13.

(2) specially, *to lead in music.* 1 Ch. 15 : 21, 'and Mattathiah ... played on harps in the octave (i. e. the bass), so as to lead the song.' Hence לַמְנַצֵּחַ which occurs in the titles of 53 Psalms, and in Hab. 3 : 19. Many render this, *to the precentor,* i. e. this song is to be sung or played under his direction. This opinion is preferable to others which have been advanced.

Niphal, *to be perfect, complete,* or *to be perpetual.* Jer. 8 : 5, 'complete backsliding.'

II. נָצַח

an unused root, Arab. *to scatter, to sprinkle.*

נְצַח

Ch. Ithpa. *to conquer, to excel,* Dan. 6 : 4.

I. נֵצַח and נֶצַח

(1) *splendour, glory.* 1 Ch. 29 : 11; 1 Sa. 15 : 29, 'the glory of Israel' (i. e. God).

(2) *sincerity, truth.* Hab. 1 : 4, 'judgment goeth not forth according to truth.'

(3) *faith, confidence.* Lam. 3 : 18, 'my confidence is perished.'

(4) *perpetuity* (as we can confide in those things which endure), *eternity, for ever.* Ps. 49 : 20; Job 34 : 36; לָנֶצַח נֶצַח adv. perpetually. Isa. 34 : 10, לָנֶצַח נְצָחִים id.

(5) *perfection, completeness,* acc. לָנֶצַח and לָנֵצַח adv. *altogether, quite.* Ps. 13 : 2, 'how long, O Lord, wilt thou altogether forget me?' Ps. 79 : 5; Job 23 : 7. In genit., Ps. 74 : 3, 'complete desolations,' i. e. places altogether, absolutely desolated.

II. נֵצַח

m. *juice, liquor,* as *scattered* from grapes trodden in the press, Isa. 63 : 3, 6.

נָצִיב

m. (from נָצַב).

(1) *placed, set;* hence *one set over,* a *prefect, leader,* 1 Ki. 4 : 19.

(2) *something placed,* or *set;* hence —(*a*) *a statue.* Gen. 19 : 26, 'a statue of salt.'—(*b*) *a military station,* 1 Sa. 10 : 5; *a garrison,* 2 Sa. 8 : 6.

(3) *Nezib,* Josh. 15 : 43.

נְצִיחַ

'pure,' 'sincere,' *Neziah,* Ezr. 2 : 54.

נָצִיר

Isa. 49 : 6, כתיב, *preserved, delivered;* from נָצַר קרי part. pass.

נָצַל

not used in Kal, pr. TO DRAW OUT, TO PULL OUT.

Piel—(1) *to take away, to strip off* something from some one, 2 Ch. 20 : 25.

(2) *to despoil* any one, Ex. 3 : 22; 12 : 36.

(3) *to snatch out of danger, to preserve,* Eze. 14 : 14.

Hiphil הִצִּיל—(1) *to pull away.* 2 Sa. 14 : 6, 'the boys strove together in the field, and there was not one to pull them apart.'

(2) *to take away, to deprive of,* Gen. 31 : 9, 16. 2 Sa. 20 : 6, 'and (lest) he take away our eye,' i. e. withdraw himself from our eyes.

(3) *to snatch, to deliver* any one from danger (once with a dat. Jon. 4 : 6); Ps. 18 : 49; Gen. 32 : 12; Isa. 38 : 6; הִצִּיל נַפְשׁוֹ to save one's own life, Eze. 3 : 19; אֵין מַצִּיל there is no deliverer, Ps. 7 : 3.

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Hophal הִנָּצַל *to be snatched* or *plucked out*, Am. 4:11; Zech. 3:2.

Niphal—(1) *to be plucked out, to be delivered*, Isa. 20:6; Jer. 7:10.

(2) *to save oneself, to escape*, Pro. 6:3, 5; Deut. 23:16.

Hithpael, *to strip oneself of* any thing, with an acc. Ex. 33:6.

נְצַל

Ch. Aphel הַצֵּל i. q. Heb. הִצִּיל No. 3, Dan. 3:29; 6:15, 28.

נְצָן

m. *a flower*, Cant. 2:12; from נָצַץ.

נָצַע

a false root; for the words which have been referred to it, see under צָעַע.

נָצַץ

(1) TO SHINE, TO GLITTER, only found Eze. 1:7.

(2) *to flower, to flourish* (as in Ch.) Verbs which signify shining are transferred to the meaning of verdure and bloom. The idea is farther transferred to *feathers*, as growing out; whence—

(3) *to fly*; whence נֵץ hawk.

נֵצַח see יְצַח

I. נָצַר

fut. יִנְצֹר, more rarely יִנְצַר—(1) TO WATCH, TO KEEP; e. g. used of a vineyard, Job 27:18. מִנְדַּל נְצוֹרִים a watch-tower, 2 Ki. 17:9. Ps. 141:3, 'keep watch over the door of my lips,' i. e. my mouth, lest rash words go forth; (נְצָרָה with Dag. euphon.) Specially—(1) i. q. *to defend, to preserve* from dangers, Deut. 32:10; Ps. 32:7, 'thou wilt preserve me from distress.' Isa. 49:6 קְרֵי, 'the preserved of Israel.'

(2) *to keep, to observe* a covenant, Deut. 33:9; the precepts of God, Ps. 105:45; used of God, Ex. 34:7, 'keeping mercy for thousands.'

(3) *to hide.* Isa. 48:6, 'hidden things of which thou knewest not.' Isa. 65:4, 'they lodge in hidden places' (*adyta*, or, perhaps, sepulchral caves). Pro. 7:10, 'a woman hidden (subtle) of heart.'

(4) God is said *to observe* any one, as marking his faults. Job 7:20, 'O thou observer of men!'

(5) *to watch a city*, i. e. besiege it. Part. pl. נֹצְרִים besiegers, Jer. 4:16.

II. נָצַר

an unused root. Arab. *to shine, to be very verdant.*

The significations of *watching* and *being verdant*, may perhaps have a common origin, from the idea of *shining*, applied to the notion of *beholding.*

נֵצֶר

m.—(1) *a sprout, a shoot*, Isa. 60:21. Metaph. used of offspring, Isa. 11:1; Dan. 11:7.

(2) *a branch*, Isa. 14:19.

יְצַת see נֵצַת

נְקָא

Ch. *pure*, Dan. 7:9, from נְקָא i. q. נָקָה.

נָקַב

fut. יִקֹּב and יִקְלֹב prop. TO HOLLOW OUT, TO EXCAVATE. Hence—

(1) *to bore* (a hole), 2 Ki. 12:10, *to perforate*, Job 40:24; Hag. 1:6, 'a bag with holes in it.' Also *to thrust through* (with a spear), Hab. 3:14, 'thou didst thrust through the heads of their leaders.'

(2) *to separate, to distinguish*; and hence *to declare distinctly, to specify, to call by name*, Gen. 30:28, 'specify to me thy wages;' Isa. 62:2. Part. pass. *the named*, i. e. the chiefs, nobles of the people, Am. 6:1.

(3) *to curse* (prop. *to pierce*), e. g. the name of God, Lev. 24:11, 'he that curseth the name of Jehovah shall surely die;' Num. 23:8; Job 3:8; Pro. 11:26.

Niphal, *to be called by name*, Num. 1:17, 'these men who were called by their names;' 1 Ch. 12:31.

נֶקֶב

m.—(1) *a socket for setting a gem*, Eze. 28:13.

(2) *a cavern*, whence with the art. הַנֶּקֶב *Nekeb*, Josh. 19:33.

נְקֵבָה

f. *a woman, a female*; of persons, Gen. 1:27; and of beasts, Gen. 6:19; Lev. 3:1. (Syr. Ch. id.)

נָקַד

an unused root—(1) *to prick, to mark with points.* Ch. id.

(2) *to select, to separate* things which are of a better quality than the rest (which is done by marking with points).

נֹקֵד

m. pl. נְקֻדִּים *marked with points*, or little spots, used of sheep and goats, Gen. 30:32; 31:8.

נֹקֵד

pr. i. q. Arab. نَقَّاد a shepherd of a kind of sheep which have excellent wool; hence, *a herdsman*, Am. 1:1; *a cattle-owner, owner of flocks*, 2 Ki. 3:4.

נְקֻדָּה

f. *a point*, or *stud*, used of ornaments, made of silver, Cant. 1:11.

נְקֻדִּים

m.—(1) *crumbs* of bread, Josh. 9:5, 12.

(2) *a kind of cakes*, 1 Ki. 14:3.

נָקָה

TO BE PURE; Syr. to sprinkle water of purifying. In Kal only found, Jer. 49:12; inf. pleon.

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Niphal נִקָּה—(1) *to be pure*, metaph. *innocent*. Ps. 19:14; Num. 5:31; Jud. 15:3, 'I am free from blame towards the Philistines,' i. e. if I attack the Philistines it is not my fault, but their own.

(2) *to be free from punishment, to be quit*, Ex. 21:19; Pro. 6:29, 'whoever toucheth her shall not be unpunished.'

(3) *to be clear, free*, from an oath, or obligation, Gen. 24:8, 41.

(4) *to be vacant, empty* (spoken of a city), i. e. laid waste; Isa. 3:26. Also of men destroyed, extirpated, Zech. 5:3.

Piel נִקָּה—(1) *to declare innocent, to absolve*, Job 9:28; Ps. 19:13.

(2) *to leave unpunished, to pardon*, with an acc. of pers., Ex. 20:7; 1 Ki. 2:9; of the crime, Joel 4:21. Absol. Ex. 34:7, 'forgiving iniquity, and transgression, and sin, but will not always pardon.'

נְקוֹדָא

'distinguished,' *Nekodah*, Ezr. 2:48.

נָקַח see לָקַח

נָקַט

TO LOATHE any thing; once in pret., Job 10:1. The future and the rest of the forms are taken from קוּט.

נָקִי

plur. נְקִיִּים adj.—(1) *pure*, metaph. *innocent, free from blame*, 2 Sa. 3:28. נְקִי כַפַּיִם of pure hands, i. q. innocent, Ps. 24:4. דָּם נָקִי innocent blood.

(2) *clear, quit, free*, from blame, from an obligation; Gen. 24:41; from military service, Deut. 24:5.

נָקִיא

i. q. the preceding, Joel 4:19, and Jon. 1:4 כתיב.

נִקָּיוֹן

(from נָקָה) const. נִקְיוֹן m. *purity, cleanness*, as of the teeth, i. e. hunger, Am. 4:6; of the hands, i. e. innocence, Gen. 20:5; Ps. 26:6.

נָקִיק or נְקִיק

always const. Jer. 13:4, *fissure, cleft of a rock*; plur. Isa. 7:19; Jer. 16:16; from נָקַק.

נָקַם

fut. יִקּוֹם TO REVENGE, TO TAKE VENGEANCE. It stands—(*a*) absol. Lev. 19:18.—(*b*) with an acc. Deut. 32:43; also followed by עַל Ps. 99:8. Lev. 26:25, 'a sword which avenges the covenant.'—(*c*) followed by מִן 1 Sa. 24:13, 'Jehovah has avenged me of thee;' Num. 31:2; לְ Nah. 1:2.

Niphal, *to avenge oneself*. Eze. 25:15; followed by בְּ Jud. 15:7; 1 Sa. 18:25; by מִן Isa. 1:24; Jud. 16:28.

Piel, i. q. Kal, 2 Ki. 9:7, 'I will avenge the blood of my servants, the prophets... from Jezebel;' Eze. 25:12.

Hophal, fut. יֻקַּם *to be avenged*. Gen. 4:15, 24, 'whosoever slayeth Cain he shall be avenged seven-fold,' Ex. 21:21.

Hithpael—(1) *to avenge oneself*, Jer. 5:9, 29; 9:8.

(2) part., *desirous of vengeance*, Ps. 8:3; 44:17.

נָקָם

m. and נְקָמָה, plur. נְקָמוֹת f.—(1) *vengeance, revenge*, Deut. 32:35. נִקְמַת יְיָ the vengeance which Jehovah takes, Jer. 50:15; נִקְמַת דָּם vengeance for slaughter, Ps. 79:10; Jer. 50:28, 'vengeance for his temple.' To take vengeance on any one is הֵשִׁיב נָקָם לְ Deut. 32:41; נָתַן נִקְמָתוֹ בְּ Eze. 25:14. On the other hand נָתַן נְקָמוֹת לְ Ps. 18:48; and Jud. 11:36; to give or do vengeance for any one.

(2) *the desire of vengeance*, Lam. 3:60. עָשָׂה בִנְקָמָה to act with the desire of vengeance, Eze. 25:15.

נָקַע

i. q. יָקַע TO BE TORN FROM; metaph. TO BE ALIENATED FROM, Eze. 23:18, 22, 28. Only occurring in pret.

נָקַף

(1) i. q. Ch. and Arab. TO CUT, TO STRIKE.

(2) *to fasten together*, as by nails, *to join together*; specially used of something which forms a circle. Hence—

(3) *to go in a circle*. Isa. 29:1, 'let the feasts go their round,' i. e. when the circle of the yearly feasts is ended.

Piel נִקֵּף—(1) *to cut down*, e. g. wood, Isa. 10:34.

(2) *to destroy*, Job 19:26, 'after they shall have destroyed my skin, (i. e. after my skin shall be destroyed), this,' sc. shall come to pass; namely, the advent of God.

Hiphil—(1) *to go in a circle*, Job 1:5, 'after the days of their feasting had gone about;' ellipt., Lev. 19:27, 'ye shall not go in circle (in shaving) the outer part of the head,' i. e. the ends of your hair. The Arabs used to cut off the hair all round, but left that in the middle untouched. Inf. absol. הַקֵּף Josh. 6:3, and הַקֵּף verse 11, in going round; adv. *round about*.

(2) *to surround*, 1 Ki. 7:24; עַל 2 Ki. 6:14; Job 19:6, a pregnant construction, 'he has cast me into his net, and has surrounded me with it.' Metaph. Lam. 3:5. Hence—

נֹקֶף

m. *a shaking off of olives*, Isa. 17:6; 24:13.

נִקְפָּה

f. *a rope*, bound round a female

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slave or captive for a girdle. Isa. 3 : 24.

נָקַק

an unused root, i. q. נָקַב; whence נְקִיק.

נָקַר

fut. יִקֹּר TO BORE, TO PIERCE, especially used of boring out any one's eye, 1 Sa. 11 : 2; Pro. 30 : 17, 'the ravens of the valley shall pick it (the eye) out.'

Piel, id., Num. 16 : 14; Job 30 : 17, 'the night pierces my bones,' i. e. by night my bones are, as it were, pierced with pain.

Pual, *to be dug out*, Isa. 51 : 1, 'the quarry (whence) ye were digged;' metaph. used of ancestors.

נְקָרָה or נְקִרָה

always const. Ex. 33 : 22, *fissure, cleft of a rock*. Plur. Isa. 2 : 21.

נָקַשׁ

TO LAY SNARES, Ps. 9 : 17, 'with the work of his own hands the wicked lays snares,' sc. for himself.

Niphal, *to be snared, caught*, Deut. 12 : 30.

Piel, absol. Ps. 38 : 13; *to lay snares*, Ps. 109 : 11, 'let the extortioner lay a snare for all that he hath,' i. e. take away all his goods.

Hithpael, *to lay a snare* for any one, 1 Sa. 28 : 9.

נָקַשׁ

Ch. *to smite*, or *strike*, Dan. 5 : 6, 'and his knees smote together.' (Syr. id.)

נֵר

pl. נֵרוֹת (from נוּר to shine).

(1) *a lamp, a candle*, Zeph. 1 : 12; the lamps of the holy candlestick, Ex. 25 : 37; once the candlestick itself, 1 Sa. 3 : 3. It is figuratively applied—(*a*) to happiness, the idea of a light still retained, Pro. 13 : 9, 'the lamp of the wicked shall be put out,' i. e. they grope in darkness; Ps. 18 : 29, 'thou wilt light my lamp,' i. e. cause my affairs to prosper.—(*b*) to glory. 2 Sa. 21 : 17, where David is called the *lamp of Israel*. Pro. 20 : 27, 'the lamp of the Lord (lighted by him) is the soul of a man who explores the recesses of the breast.'

(2) *Ner*, 1 Sa. 14 : 50.

נֵר

Pro. 21 : 4, i. q. נֵר a lamp.

נָרַג

(1) i. q. נִרְגַּז, to roll oneself quickly.

(2) *to speak fast*; whence נִרְגָּן.

נֵרְגַל

2 Ki. 17 : 30, *Nergal*. I should suppose from Syr. נירוג Anerges, or Mars (the planet), and ל as a diminutive addition.

נֵרְגַל שַׂרְאֶצֶר

'prince of Mars,' i. e. the prince whom Mars favours, *Nergal-sharezer*, Jer. 39 : 3.

נִרְגָּן

m. *a chatterer, garrulous person*; hence *a whisperer, calumniator*, Pro. 16 : 28; 18 : 8; 26 : 20; from נָרַג.

נֵרְד

m. *nard*, Indian spikenard; Sanscr. *narda*; Cant. 1 : 12; 4 : 13.

נֵרִיָּה

and יְהוּ 'lamp of Jehovah,' *Neriah*.

נָשָׂא

fut. יִשָּׂא, inf. absol. נָשׂוֹא; const. נְשׂוֹא Ps. 89 : 10; with suff. נְשָׂאִי; more frequently שְׂאֵת with pref. בְּשְׂאֵת, and לָשְׂאֵת, with suff. שְׂאֵתִי; imp. נְשָׂא (once נְסֵה Ps. 4 : 7), and שָׂא; part. pass. נָשׂוּא (once נְשׂוּי Ps. 32 : 1.)

(1) TO TAKE UP, TO LIFT UP. Gen. 7 : 17, 'the waters increased and bore up the ark.' Gen. 29 : 1, 'and Jacob lifted up his feet and went,' etc. נָשָׂא נֵס to set up a banner, Jer. 4 : 6. Followed by עַל to place upon any one, Gen. 31 : 17; to lay sin upon oneself (i. e. to contract it), Lev. 22 : 9; by בְּ 2 Ch. 6 : 22. Intrans. to lift up oneself, Ps. 89 : 10. Specially—(*a*) נָשָׂא יָד *to lift up the hand*, in swearing, Deut. 32 : 40; hence *to swear*, Eze. 20 : 6; Num. 14 : 30; in other places it is for the purpose of doing violence, 2 Sa. 20 : 21; to punish, Ps. 10 : 12; to pray and adore, Ps. 28 : 2; as beckoning, Isa. 13 : 2.

(*b*) נָשָׂא רֹאשׁ *to lift up one's head* —(*α*) used of one who is cheerful and merry, Job 10 : 15.—(*β*) who increases in wealth, Jud. 8 : 28.—(*γ*) *to lift up the head of any one from prison*, i. q. to bring up out of a prison (which used to be under ground), 2 Ki. 25 : 27; Gen. 40 : 13; see No. 2, *d*.

(*c*) נָשָׂא פָּנִים *to lift up one's own countenance*, used of a person of conscious rectitude, Job 11 : 15. Ellipt. Gen. 4 : 7, 'if thou hast done well (there will be) lifting up (sc. of countenance);' i. e. thou mayest go with a cheerful countenance. Followed by אֶל *to look upon*, towards any thing, 2 Ki. 9 : 32; metaph. to place confidence in any person or thing, Job 22 : 26; also used of God as beholding men with kindness, Num. 6 : 26.

(*d*) נָשָׂא עֵינַיִם *to lift up the eyes*; often put before verbs of beholding, or seeing, as Gen. 13 : 10, 'he lifted up his eyes and saw;' followed by אֶל and ל, to cast the eyes upon any person or thing; i. e. in love or desire, Gen. 39 : 7; used of longing

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towards God, and confidence in him, Ps. 123 : 1; in an idol, Eze. 28 : 12.

(*e*) נָשָׂא קוֹל *to lift up the voice*, pleonast. before verbs of weeping, bewailing, Gen. 27 : 38; Jud. 2 : 4; of crying out, Jud. 9 : 7; of rejoicing, Isa. 24 : 14; also without קוֹל. Num. 14 : 1, 'the whole assembly lifted up (their voice) ... and wept.' Absol. in the sense of *crying out*, and *rejoicing*. Job 21 : 12. Isa. 42 : 2, 'he shall not lift up' the voice, i. e. he shall not cry with a loud voice.

(*f*) *to lift up, to take up* any thing *with the voice*, as a song, Num. 23 : 7; prayers, Isa. 37 : 4; reproaches, Ps. 15 : 3; the name of God, Ex. 20 : 7; a false report, Ex. 23 : 1.

(*g*) נָשָׂא נַפְשׁ אֶל *to lift up the soul to* any thing, i. e. to wish for something, Deut. 24 : 15; Ps. 24 : 4; especially אֶל יְהוָה to long for the aid of God, Ps. 25 : 1.

(*h*) לִבִּי נְשָׂאָתְנִי 'my heart has lifted me up,'—(*α*) it incites me to something, i. e. I am ready and prepared, Ex. 35 : 21.—(*β*) used of pride. 2 Ki. 14 : 10, 'thy heart has lifted thee up,' i. e. thou art proud.

(*i*) *to lift up* in a balance, i. e. to weigh, Job 6 : 2.

(2) *to bear, to carry*, as an infant, Isa. 46 : 4; garments, 1 Sa. 2 : 28; fruit, as a tree, Eze. 17 : 8; produce, as a field, Ps. 72 : 3, etc. Gen. 13 : 6, 'and the land did not bear (i. e. contain) them, that they might live together.' Specially—(*a*) i. q. *to endure*, Isa. 1 : 14. Hence *to suffer, to bear with*. Job 21 : 3, 'bear with me, and I will speak.' Followed by בְּ partitive, Job 7 : 13, 'my couch will bear part of my grief.'

(*b*) נָשָׂא עָוֹן פ *to bear any one's sin*, i. e. the punishment of sin, Isa. 53 : 12. Eze. 18 : 19. חֶטְאוֹ נָשָׂא to bear the punishment of one's own sin, Lev. 5 : 1; Num. 5 : 31; 14 : 33. Absol. *to bear punishment*. Job 34 : 31, 'I have borne (punishment), I will offend no more.' See letter *e*.

(*c*) *to bear* to any one, *to bring*, Ex. 10 : 13; and—(*d*) *to carry away*, Dan. 1 : 16; i. q. *to take* any one *away* from life, *to destroy*, Job 32 : 22. נָשָׂא רֹאשׁ מֵעַל פ to take away the head from any one, to deprive of his head, Gen. 40 : 19; see No. 1, *b*, γ.

(*e*) נָשָׂא עָוֹן פ to take away any one's sin, i. e.—(*α*) *to expiate*, make atonement for sin, Lev. 10 : 17.—(*β*) *to pardon* sin, Ps. 32 : 5; Isa. 2 : 9. Part. pass. נָשׂוּי עָוֹן whose sin is forgiven, Isa. 33 : 24; Ps. 32 : 1.

(3) *to take, to receive, to take hold of*, Gen. 27 : 3; 'take now thy weapons ... and go.' Gen. 45 : 19, 'take your father, and come.' Specially—

(*a*) נָשָׂא אִשָּׁה to take, i. e. to marry, a wife, 2 Ch. 11 : 21; ellipt. Ezr. 9 : 2, 'they took (wives) of their daughters for themselves and for their sons.' Neh. 13 : 25.

(*b*) נָשָׂא פְּנֵי פ *to accept the person of any one*, a phrase properly applicable to a king or judge.—(*α*) in a good sense, *to receive* any one's *prayer, to be favourable to it, to have respect to him*, Gen. 19 : 21; Job 42 : 8; Pro. 6 : 35, 'he regardeth no ransom.' Part. pass. נְשׂוּא פָּנִים a man who is respected (pr. to whom no one denies a request or entreaty), 2 Ki. 5 : 1.—(*β*) in a bad sense, *to be partial*, Lev. 19 : 15. Mal. 2 : 9, 'partial in (enforcing) the law.'

(*c*) נָשָׂא רֹאשׁ *to take the sum* of any thing, *to number*, Ex. 30 : 12; Num. 1 : 2; 3 : 40.

Niphal, נִשָּׂא—(1) *to lift up oneself, to be elevated*, Eze. 1 : 19; Ps. 94 : 2. Part., *lifted up, high*, Isa. 2 : 2, 12; 6 : 1.

(2) *to be carried*, Ex. 25 : 28; Isa. 49 : 22; *to be carried away*, 2 Ki. 20 : 17.

Piel, נִשֵּׂא and נְשָׂא—(1) *to lift up, to exalt*, 2 Sa. 5 : 12; לְ נִשֵּׂא נָפְשׁ i. q. Kal No. 1, *g*; to desire any thing greatly, Jer. 22 : 27.

(2) *to help, to aid*, Est. 9 : 3; especially by gifts, 1 Ki. 9 : 11; Ezr. 1 : 4.

(3) *to offer gifts*, 2 Sa. 19 : 43.

(4) *to take away*, Am. 4 : 2.

Hiphil, הִשִּׂיא—(1) *to cause* some one *to bear* guilt, i. e. the punishment of his sin, Lev. 22 : 16.

(2) *to put upon, to apply* something to any thing, e. g. a rope, 2 Sa. 17 : 13.

Hithpael, הִתְנַשֵּׂא and הִנָּשֵׂא—(1) *to be lifted up, to be exalted*; 1 Ch. 29 : 11.

(2) *to lift up oneself*, i. e.—(*a*) to stand up in strength, Num. 16 : 3.—(*b*) *to be proud*, Eze. 17 : 14; to exalt oneself, Num. 16 : 3.

נְיָשָׂא

Ch.—(1) *to carry away* (used of the wind), Dan. 2 : 35.

(2) *to take*, Ezr. 5 : 15.

Ithpael, *to lift up oneself, to rise up* against any one, Ezr. 4 : 19.

נְשׂוּאֹת

pr. part. Niphal f. *a gift*, 2 Sa. 19 : 43.

נָשַׁג

not used in Kal, prob. to recede. Hence—

Hiphil הִשִּׂיג—(1) prop. to cause to recede from a place; hence TO REMOVE landmarks, Job 24 : 2.

(2) *to move to*, as the hand to the mouth, 1 Sa. 14 : 26; a sword, Job 41 : 18. Hence—

(3) *to move oneself to*, i. e. *to reach, to attain unto, to overtake* any one, Gen. 31 : 25; as to time, Gen. 47 : 9 'My hand has attained to some-

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thing,' often i. q. I have acquired something, Lev. 5 : 11; 14 : 31; without an acc. absol. *to acquire riches*, to grow rich, Lev. 25 : 47. In some passages *to reach some one* is spoken of joy, Isa. 35 : 10; a blessing, Deut. 28 : 2; or, terrors, Job 27 : 20; guilt, Ps. 40 : 13; the wrath of God, Ps. 69 : 25.

נְשׂוּאָה

f. (from נָשָׂא) *a load, burden*, Isa. 46 : 1.

נָשׂוּא

masc. adj. verbal pass. of נָשָׂא, *lifted up*.

(1) *a prince*, used both of kings, 1 Ki. 11 : 34; and also of the leaders of particular tribes, Num. 7 : 11; 31 : 13; of the Ishmaelites, Gen. 17 : 20; and even of the princes of families, Num. 3 : 24, whence the prince of the whole tribe of Levi is called נְשִׂיא נְשִׂיאֵי הַלֵּוִי Num. 3 : 32. נְשִׂיא אֱלֹהִים prince, or phylarch appointed by God, Gen. 23 : 6.

(2) pl. נְשִׂיאִים *vapours which ascend* from the earth, Jer. 10 : 13; used for *the clouds*, Ps. 135 : 7.

נָשַׁג

not used in Kal.

Hiphil הִשִּׂיג TO KINDLE, Isa. 44 : 15; Eze. 39 : 9.

Niphal, *to be kindled*, Ps. 78 : 21.

נָשַׂר

an unused root, i. q. Ch. נְסַר *to saw*. Hence מַשּׂוֹר a saw.

I. נָשָׁא

not used in Kal, perhaps TO ERR, TO GO ASTRAY, inf. absol. Jer. 23 : 39; whence—

Hiphil הִשִּׁיא *to lead into error, to cause to go astray*, whence—(1) *to deceive, to impose* on any one, 2 Ki. 18 : 29; 2 Ch. 32 : 15; Jer. 37 : 9, 'deceive not yourselves.' Ps. 55 : 16 קְרֵי, 'let death deceive (and rush) on them,' i. e. surprise them.

(2) *to seduce, to corrupt*, Gen. 3 : 13; Jer. 49 : 16.

Niphal, *to be deceived*, Isa. 19 : 13.

II. נָשָׁא

to lend, followed by בְּ Neh. 5 : 7; whence נֹשֶׁא בִּי Isa. 24 : 2, and נֹשֶׁא 1 Sa. 22 : 2, *a creditor*.

Hiphil, *to exact* what has been lent, Ps. 89 : 23.

נָשַׁב

TO BLOW, followed by בְּ *to blow upon* (as the wind), Isa. 40 : 7.

Hiphil—(1) *to cause* (the wind) *to blow*, Ps. 147 : 18.

(2) *to drive away by blowing*, Gen. 15 : 11.

I. נָשָׁה

TO FORGET a thing, Lam. 3 : 17; a person, i. e. *to desert, to neglect* him, Jer. 23 : 39.

Niphal, *to be forgotten*, Isa. 44 : 21, לֹא תִנָּשֵׁנִי 'thou shalt not be forgotten by me,' for תִּנָּשֶׁה לִי.

Piel, *to cause to forget*, Gen. 41 : 51.

Hiphil הִנְשָׁה i. q. Piel, Job 39 : 17, 'God has made it (the ostrich) to forget wisdom.' Job 11 : 6, 'know that God has caused to forget for thee a part of thy iniquity;' i. e. has remitted to thee part of thy iniquity.

II. נָשָׁה

(1) TO BORROW (properly, *to take, receive*). Const. absol. Jer. 15 : 10; Isa. 24 : 2.

(2) *to lend to* any one.—(*a*) followed by לְ of pers., Jer. 15 : 10, 'I have not borrowed, nor have they lent any thing to me.' Isa. 24 : 2, 'as with the debtor, so with the creditor.' Part. נֹשֶׁה *creditor*, 2 Ki. 4 : 1.—(*b*) followed by בְּ of price, i. e. usury, or interest. Neh. 5 : 11, 'the hundredths of money, for which ye have lent at interest;' i. e. which ye demand from your debtors. Part. נֹשֶׁה *an usurer*, Ex. 22 : 24.

Hiphil, *to lend to any one*, Deut. 15 : 2.

נָשֶׁה

m. Gen. 32 : 33, i. q. Arab. نشا, *a nerve* or tendon passing through the thigh and leg, *nervus ischiaticus*.

נֶשִׁי

m. *a debt*, 2 Ki. 4 : 7.

נִשְׁיָה

f. *forgetfulness*, Ps. 88 : 13, from נָשָׁה.

נָשִׁים

pl. f. *women*, see the sing. אִשָּׁה.

נְשִׁיקָה

f. (from נָשַׁק) *a kiss*, Cant. 1 : 2; Pro. 27 : 6.

נָשַׁךְ

fut. יִשֹּׁךְ Ecc. 10 : 11, and יִשַּׁךְ Pro. 23 : 32, TO BITE, as a serpent, Gen. 49 : 17; as a man, Mic. 3 : 5; metaph.—(*a*) *to vex, to oppress*, Hab. 2 : 7.—(*b*) *to lend on usury*, Deut. 23 : 20.

Piel, *to bite*, Num. 21 : 6; Jer. 8 : 17.

Hiphil הִשִּׁיךְ *to take usury of any one*, Deut. 23 : 21.

נֶשֶׁךְ

m. *interest, usury*, Ps. 15 : 5. שִׂים נֶשֶׁךְ עַל to take usury of any one, Ex. 22 : 24.

נִשְׁכָּה

a chamber, a cell in the courts of the temple, Neh. 3 : 30; 12 : 44; 13 : 7. Some consider it to be transposed for שְׁנָכָה; I should rather regard it as the Pers. نشاه a seat, dwelling.

נָשַׁל

fut. יִ֫שֹׁל—(1) TO DRAW OUT, TO PUT

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OFF, as a shoe, Ex. 3:5; *to cast out* (as a people from a land), Deut. 7:1.

(2) *to slip off.* Deut. 19:5, 'and (if) the head should slip from the handle.'

(3) *to fall off, to drop down*, used of olives, Deut. 28:40.

Piel, *to drive out* a people from a land, 2 Ki. 16:6.

נָשַׁם

fut. אֶשֹּׁם TO PANT, used of a woman in child-birth, Isa. 42:14. (Elsewhere fut. יִשֹּׁם belongs to שָׁמַם.)

נְשָׁמָה

f.—(1) *breath, spirit*—(*a*) the Spirit of God imparting life and wisdom, Job 32:8; 33:4.—(*b*) the spirit of man, *soul*, Gen. 2:7; Job 27:3. Meton. *a living creature*, Deut. 20:16. Once used for *the mind*, Pro. 20:27.

(2) *the panting* of those who are angry, used of the anger of God, Isa. 30:33.

נִשְׁמָא

Ch. *breath, life*, Dan. 5:23.

נָשַׁף

TO BLOW, Ex. 15:10; followed by בְּ *to blow upon*, Isa. 40:24.

נֶשֶׁף

m. suff. נִשְׁפִּי—(1) *the evening twilight*, when a colder gale blows, Job 24:15; Pro. 7:9; whence *darkness, night*, Isa. 5:11.

(2) *the morning twilight*, 1 Sa. 30:17.

נָשַׁק

fut. יִשֹּׁק 1 Ki. 19:20, and intrans. יִשָּׁק—(1) pr. i. q. Arab. TO JOIN, TO ARRANGE, TO PUT IN ORDER, intrans. *to dispose, to adjust oneself.* Gen. 41:40, 'according to thy word shall all my people dispose themselves.'

(2) *to arm oneself.* 2 Ch. 17:17, 'those armed with bows.' Ps. 78:9, prop. 'the armed of the archers,' i. e. armed archers.

(3) *to kiss* (to join mouth to mouth), Gen. 27:26; Cant. 1:2. Poet., Ps. 85:11, 'righteousness and peace have kissed each other;' *to kiss idols*, is to worship them (by kissing the hand to them), 1 Ki. 19:18; Hos. 13:2.

Piel, *to kiss*, Gen. 31:28; Ps. 2:12.

Hiphil, id. Eze. 3:13, 'the wings of the living creatures which kissed each other,' i. e. one of which touched the other.

נֶשֶׁק and נָשֶׁק

masc.—(1) *arms, weapons*, 1 Ki. 10:25; Ps. 140:8, 'in the day of arms,' i. e. of battle.

(2) *an armoury*, Neh. 3:19.

נָשַׁר

an unused root. Arab. *to tear in pieces with the teeth, to rend* (as a bird of prey).

נֶשֶׁר

plur. נְשָׁרִים, const. נִשְׁרֵי m. *an eagle*, Deut. 32:11; Eze. 17:3. This name, however, comprehends *vultures* (Mic. 1:16; Job 39:27; Pro. 30:17). To the eagle itself, which often changes its feathers, we must refer Ps. 103:5, 'so that thy youth is renewed like the eagle's.'

נִשַּׁר

plur. נִשְׁרִין Ch. id., Dan. 4:30; 7:4.

נָשַׁת

TO DRY UP, used of the tongue, Isa. 41:17; of strength, as drying up, Jer. 51:30.

Niphal, id., *to dry up*, used of water, Isa. 19:5 (Æth. to lay waste, to destroy).

נִשְׁתְּוָן

m. Hebr. and Ch. *a letter*, Ezr. 4:7, 18, 23; 5:5; 7:11. The derivation appears to be Pers. نوشتن to write.

נָתַב

an unused root, which had, I expect, the signification of *treading, trampling.*

נתונים

i. q. נְתִינִים Ezr. 8:17, כתיב.

נָתַח

only in Piel נִתַּח TO CUT INTO PIECES (an animal slain), Ex. 29:17; Lev. 1:6; the corpse of a person, Jud. 20:6.

נֵתַח

a piece of flesh, Eze. 24:4; pl. Lev. 1:8.

נָתִיב

m. and נְתִיבָה f.—(1) prop. adj. *trodden with the feet* (root נָתַב). דֶּרֶךְ נְתִיבָה *a trodden way*, Pro. 12:28; and without דֶּרֶךְ id. Jud. 5:6, and hence—

(2) *a footpath, by-way*, Job 18:10. Plur. Job 38:20, 'the ways to his house.'

נְתִינִים

m. plur. prop. *given, bestowed, Nethinim*, bondsmen of the temple who attended on the Levites, Ezr. 8:17, 20; Neh. 3:31; comp. Num. 8:19. Ch. Ezr. 7:24.

נָתַךְ

fut. יִתֹּךְ, TO POUR SELF OUT, TO BE POURED OUT; always metaph., used of roaring, Job 3:24; of anger, 2 Ch. 12:7; of curses, Dan. 9:11.

Niphal—(1) *to pour self out*, used of water, rain, Ex. 9:33; metaph. of anger, 2 Ch. 34:21.

(2) *to flow down, to be melted*, Eze. 22:21.

Hiphil הִתִּיךְ, once inf. הַתִּיךְ, Eze. 22:20.—(1) *to pour out, to pour forth*, Job 10:10; money, 2 Ki. 22:9.

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(2) *to melt*, Eze. 22 : 20.
Hophal, pass. ib. verse 22.

נָתַל

a root unused as a verb. Aram. i. q. Heb. נָתַן to give.

נָתַן

fut. יִתֵּן, נִתַּן 1 pers. (Jud. 16 : 5), imp. תֵּן, inf. נָתוֹן, const. תֵּת (for תִּנְתָּ), תֵּן, with suff. תִּתִּי, rarely יְתֵן.

(1) TO GIVE, Gen. 25 : 6; Isa. 29 : 11; with suff. Josh. 15 : 19, 'thou gavest me.' Followed by בְּ of the price, to give any thing *for*, Joel 4 : 3; by אֶל, to add something *to*, Eze. 21 : 34. Impers. Pro. 13 : 10, 'from pride arises strife,' Job 37 : 10.—Specially—(*a*) נָתַן יָד to give the hand (to the victor).—(*b*) נָתַן בְּיַד to deliver into the power of any one; also followed by a dative, Isa. 50 : 6; נָתַן עַל יְ to give a command to any one.—(*c*) נָתַן עֹרֶף to give the back (to turn back).—(*d*) נָתַן פְּרִי to give fruit (as a tree), Ps. 1 : 3.—(*e*) נָתַן רַחֲמִים לְ to have compassion for any one.—(*f*) נָתַן כָּבוֹד עֹז לְ to ascribe glory or strength to any one, Ps. 68 : 35.—(*g*) נָתַן בְּמִשְׁמָר *to give* any one *into custody*, comp. Gen. 39 : 20.—(*h*) מִי יִתֵּן *who will give?* a phrase used in wishing, i. q. Oh that any one would give, Oh that I had! Followed by an acc. Deut. 28 : 67, 'Oh that it were evening!' by an inf. Ex. 16 : 3, 'Oh that we had died!' Job 11 : 5; by a finite verb, Job 19 : 23; 23 : 3.

Farther, *to give* is used—(α) for *to teach*, Pro. 9 : 9, 'give to a wise man (wisdom), and he will be still wiser.'—(β) *to allow, to permit*, Gen. 20 : 6. 'I have not allowed thee to touch her;' Job 9 : 18; 2 Ch. 20 : 10.—(γ) *to utter, give forth*, as the voice, impious words, Job 1 : 22; a sweet smell, Cant. 1 : 12; to work a miracle, Ex. 7 : 9. נָתַן תּוֹף to give forth a sound by striking a timbrel, Ps. 81 : 3.

(2) i. q. שִׂים *to set, to put, to place*, Gen. 1 : 17; 9 : 13; e. g. to place snares, Ps. 119 : 110; defences, Eze. 26 : 8; to make a covenant, Gen. 9 : 12; 17 : 2. Specially—(*a*) נָתַן לִפְנֵי *to set before* any one, 1 Ki. 9 : 6.—(*b*) *to set* some one *over* any person or thing, Gen. 41 : 41; *to impose* any thing upon any one, as a yoke, 2 Ch. 10 : 9; a fine, 2 Ki. 23 : 33; also sin, i. e. *to impute* sin; to inflict its penalty, Jon. 1 : 14; Eze. 7 : 3.—(*c*) נָתַן לֵב לְ *to apply the heart to* any thing, Ecc. 1 : 13, 17. נָתַן דָּבָר אֶל לֵב פ׳ to put any thing into one's heart (used of God), Neh. 2 : 12; Ecc. 7 : 2.

(3) *to make*. Lev. 19 : 28, 'ye shall make no cutting in your flesh;' 24 : 20, to cause a blemish, to injure any one. Especially—(*a*) *to make*, or *constitute* any one to be any thing. Gen. 17 : 5, 'a father of many nations have I made thee;' Jer. 1 : 5.—(*b*) נָתַן דָּבָר כְּ *to make a thing like* any thing *similar* to it. Isa. 41 : 2, 'he will make their sword as dust;' hence *to regard*, or *treat any thing* as *like, to hold it as*. 1 Ki. 10 : 27, 'and he made silver to be as stones.' Gen. 42 : 30, 'and he held us as spies;' Eze. 28 : 2, 6. Followed by לְפָנַי, 1 Sa. 1 : 16, 'do not reckon me drunken.'

Niphal—(1) *to be given*, Ex. 5 : 18; *to be delivered*, Lev. 26 : 25; *to be given forth* (as a law), Est. 3 : 14.
(2) *to be made*, Lev. 24 : 20.

Hophal, i. q. Niph. Lev. 11 : 38; Num. 26 : 54.

In pret. Kal, the third radical Nun coalesces with the formative letters נָתַתָּ, נָתַתִּי; once תְּנָה 2 Sa. 22 : 41, for נָתַתָּה. Ps. 8 : 2, תְּנָה is taken by some for inf. absol., while some would read הִנָּה. But תְּנָה in twenty-three other places is the imp.; and there arises a very elegant sense if rendered, 'which thy glory set thou also above the heavens.'

נְתַן

Ch. fut. יִנְתַּן, יִתֵּן, inf. מִנְתַּן, *to give*, Dan. 2 : 16; 4 : 14; Ezr. 4 : 13; 7 : 20.

נָתָן

'whom God gave,' *Nathan*.

נְתַן־מֶלֶךְ

'whom the king has placed,' i. e. constituted, *Nathan-melech*.

נְתַנְאֵל

'whom God gave,' *Nethaneel*.

נְתַנְיָה and נְתַנְיָהוּ

'whom Jehovah gave,' *Nethaniah*.

נָתַס

TO TEAR UP, TO BREAK UP, the ground; kindred to נָתַץ and נָתַשׁ. Job 30 : 13, 'they tear up my path.'

נָתַע

i. q. נָתַץ, TO BREAK OUT (the teeth).
Niphal, pass. Job 4 : 10.

נָתַץ

fut. יִתֹּץ—(1) TO DESTROY, TO BREAK DOWN, as houses, statues, altars, etc., Lev. 14 : 45; Jud. 6 : 30; metaph. *to destroy* men, Job 19 : 10.
(2) *to break out* teeth, Ps. 58 : 7.
Piel, i. q. Kal No. 1, 2 Ch. 31 : 1; 33 : 3.
Niphal, Pual, and Hophal, pass. of No. 1, Jer. 4 : 26; Jud. 6 : 28; *to be torn away* (spoken of a rock), Nah. 1 : 6.

נָתַק

TO TEAR AWAY, Jer. 22 : 24; figuratively, *to draw away, to cut off any one* (from a place), Jud. 20 : 32. Part. pass. *castrated*, Lev. 22 : 24.

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Piel, *to tear up* or *off*, as roots, Eze. 17:9; *to burst* bonds, Ps. 2:3; a yoke, Isa. 58:6; *to wound by tearing*, Eze. 23:34.

Hiphil, metaph. *to separate out*, Jer. 12:3; *to draw away from, to cut off* from any place, Josh. 8:6.

Niphal—(1) *to be torn away, to be broken*, e.g. used of a thread, a cord, Isa. 5:27; Jer. 10:20; a rope, Isa. 33:20. Metaph. Job 17:11, 'the counsels of my mind are broken off;' i.e. frustrated.

(2) *to be torn out*, as from a tent, Job 18:14. Josh. 4:18, 'and when the soles of the feet of the priests were plucked up (from the muddy channel and set) on the dry land.'

(3) *to be separated*, Jer. 6:29; *to be drawn away*, Josh. 8:16.

Hophal הָנְתַּק i.q. Niphal No. 3, Jud. 20:31.

נֶתֶק

m.—(1) *a scall, scab*, in the head or beard, Lev. 13:30, seq.

(2) *one suffering from a scall*, Lev. 13:33; from the hair falling off. Root נָתַק to pluck out (hairs).

נָתַר

fut. יִתַּר—(1) TO TREMBLE, TO PALPITATE (as the heart), Job 37:1. (Onomatop.)

(2) to fall off, to fall away, especially with a fluttering noise, i.e. the sound made by dry and withered leaves.

Piel, *to tremble*, i.e. *to leap* (as a locust), Lev. 11:21; comp. חַרְגֹּל.

Hiphil—(1) *to cause to tremble*, Hab. 3:6.

(2) prop. *to shake off* the leaves of a tree; hence *to shake off* a yoke, Isa. 58:6; and also *to loose* captives, Ps. 105:20. Poet. Job 6:9, 'Oh that he (God) would let loose his hand, and cut me off,' i.e. kill me. וַיַּתֵּר 2 Sa. 22:33, see תּוּר.

נְתַר

Ch. *to shake down*, a leaf, the fruit of a tree.

Aphel, *to shake down* (leaves), Dan. 4:11.

נֶתֶר

m. *nitre*, prop. *natron* of the moderns, *potash*, Pro. 25:20; Jer. 2:22. It appears to be so called because, when water is poured upon it, it *effervesces* or *ferments*.

נָתַשׁ

fut. יִתֹּשׁ prop. TO PLUCK UP plants; hence—(*a*) *to destroy* cities, Ps. 9:7; idols, Mic. 5:13.—(*b*) *to expel* nations from a land, Deut. 29:27; Jer. 24:6, 'I will plant them, and not pluck them up,' i.e. I will give them settled abodes, and will not expel them.

Niphal—(1) *to be expelled* (used of a people), Jer. 18:14; Am. 9:15; *to be overthrown*, as a kingdom, Dan. 11:4.

(2) i.q. נָשַׁת *to dry up*, as water, Jer. 18:14.

Hophal, *to be plucked up*, Eze. 19:12.

ס

Samech, the fifteenth Hebrew letter, as a numeral standing for *sixty*. The name סָמֶךְ, denotes *a prop, support*.

In *sound* I suppose that it was anciently a lighter sibilant than שׂ. By degrees, however, that distinction in pronunciation was lost, so that the Chaldee, following the Syriac, commonly substitutes ס for the Hebrew שׂ; and in the Hebrew סָכַר stands for שָׂכַר Ezr. 4:5; שִׂכְלוּת for סִכְלוּת Ecc. 1:17.

In the Hebrew and Aramæan, ס is not unfrequently interchanged—(*a*) with שׂ, as סִרְיוֹן and שִׂרְיוֹן; כָּנַס Aram. כְּנַשׁ; comp. Jud. 12:6.—(*b*) with ז and ץ.

סָאָה

an unused root; Arab. סאא *to extend, to expand*; also to cut off any thing extended; hence perhaps *to measure*.

סְאָה

plur. סְאִים f.—(1) *measure*. Isa. 27:8, בְּסַאסְאָה; contr. from בְּסָאָה־סְאָה *to measure* (and) *measure*, i.e. moderately.

(2) specially a particular measure of corn; according to the Rabbins, *the third part of an Ephah*, Gen. 18:6; 1 Sa. 25:18. Dual סָאתַיִם for סְאָתַיִם 2 Ki. 7:1, 16.

סְאוֹן

m. *a shoe*; specially a military shoe. Isa. 9:4, 'every shoe of him that is shod,' i.e. of the soldier. [*Armour*. F.]

סָאַן

(1) pr. apparently TO BE CLAYEY, MIRY; comp. סִין. Hence סְאוֹן a shoe, by which we keep the clay and mud from our feet. [*To arrange, equip*. F.] Hence—

(2) *to shoe*. Part. סֹאֵן; see סְאוֹן.

סַאסְאָה see סְאָה

סָבָא

TO DRINK, to drink to excess, TO TOPE. (The primary idea appears to be that of *sucking up, absorbing*), Isa. 56:12. Part. *a drunkard*, Deut. 21:20; Pro. 23:20, 21. Part. pass. *drunken*, Nah. 1:10. Hence—

סָבָא

Eze. 23:42 כתיב i.q. קרי סוֹבֵא; and—

סֹבֶא

m. suff. סָבְאֵךְ—(1) *wine*, Isa. 1:22; Nah. 1:10.

(2) *a carousal*, Hos. 4:18.

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סְבָא

(perh. i. q. Æthiop. a man;) *Seba*, a country and a nation sprung from Cush (Gen. 10 : 7), which had a metropolis of the same name; Isa. 43 : 3; Ps. 72 : 10. Gentile noun, plur. סְבָאִים Isa. 45 : 14.

סָבַב

pret. סָבַב, סַבּוֹתָם, סַבּוּ, inf. סָבֹב and לְסֹב, fut. יָסֹב and יִסֹּב.

(1) TO TURN ONESELF, e. g. Pro. 26 : 14, 'the door turns itself on its hinge.' 1 Sa. 15 : 27, 'and Samuel turned himself to go away.' 1 Sa. 17 : 30, 'and he turned himself from him to another.' Followed by אֶל אַחֵר *to turn oneself back* to follow any one, 2 Ki. 9 : 18, 19; and absol. *to turn about*, Cant. 2 : 17. Also, *to turn* is put absol. for *to approach*, 1 Sa. 22 : 17, 18; *to be brought to, to be bestowed upon*, 1 Ki. 2 : 15; Num. 36 : 7.

(2) *to go round* in any place; *to go over* a place, followed by אֶת Cant. 3 : 3; also, an acc. Isa. 23 : 16, 'go about the city.' 1 Sa. 7 : 16, 'and he went about (the cities) Bethel and Gilgal and Mizpah.' 2 Ki. 3 : 9, 'and they went about a way of seven days;' also, *to go round about* a place, Deut. 2 : 3; in order to avoid it, Num. 21 : 4.

(3) *to surround, to encompass*, Gen. 2 : 11; Ecc. 9 : 14; 2 Ki. 8 : 21; Job 16 : 13. Gen. 37 : 7, 'and lo your sheaves surrounded and did reverence;' i. e. standing around mine did reverence to it. Absol. to surround (a table) is *to recline*, or *sit down* at table. 1 Sa. 16 : 11, 'we will not sit down.'

(4) *to be turned*, i. e. *to be changed; to be made* like any thing, Zech. 14 : 10.

(5) *to be the cause of* any thing (comp. Arab.), 1 Sa. 22 : 22, 'I am the cause (sc. of the death) of all the persons of thy father's house.'

Niphal נָסַב and נָסֹב Eze. 26 : 2; fem. נְסֻבָּה for נָסַבָּה; fut. יִסַּב,—(1) *to turn oneself*, Eze. 1 : 9, 12; often used of a boundary, Num. 34 : 4, 5; i. q. *to be transferred* to any one; Jer. 6 : 12, 'their houses shall be transferred to others.'

(2) *to surround*, Jud. 19 : 22; Gen. 19 : 4.

Piel סִבֵּב *to turn about*, i. e. *to change*, 2 Sa. 14 : 20.

Poel סוֹבֵב—(1) *to go about* in a place, Cant. 3 : 2; *to go over a place*, Ps. 59 : 7, 15; to go round a place, Ps. 26 : 6; 55 : 11.

(2) *to surround*, Jon. 2 : 4, 6; Ps. 7 : 8; (any one with any thing), 32 : 7, 10; especially to watch and defend, Deut. 32 : 10.

Hiphil הֵסֵב fut. יָסֵב—(1) *to cause to turn*, Ex. 13 : 18; trans. *to turn*. 1 Ki. 8 : 14, 'and the king turned his face;' Cant. 6 : 5. Figuratively, to turn any one's heart to some person or thing, Ezr. 6 : 22; and without לֵב, 2 Sa. 3 : 12, 'to turn all Israel to thee;' *to transfer*, 1 Ch. 10 : 14, 'and turned the kingdom to David;' 1 Sa. 5 : 8; 2 Sa. 20 : 12.

(2) to cause to go round, or about, *to lead round*, a person, Eze. 47 : 2; a host, Ex. 13 : 18; to surround with walls, 2 Ch. 14 : 6.

(3) *to turn, to change*. 2 Ki. 23 : 34, 'and he changed his name into Jehoiakim.'

(4) intrans.—(*a*) *to turn oneself*, 2 Sa. 5 : 23.—(*b*) *to go round* a place, Josh. 6 : 11.—(*c*) *to surround*, Ps. 140 : 10.

Hophal הוּסַב fut. יוּסַב—(1) *to turn oneself, to turn*, as a door, Eze. 41 : 24; the roller of a threshing wain, Isa. 28 : 27.

(2) *to be surrounded, inclosed*, Ex. 28 : 11.

(3) *to be turned, changed*, Num. 32 : 38.

סֹבֶךְ

f. (from סָבַךְ) *turn* or *course* of events, 1 Ki. 12 : 15.

סָבִיב

m. (from סָבַב) subst. *circuit*, 1 Ch. 11 : 8. Hence מִסָּבִיב *from a circuit, from every side, round about*, Deut. 12 : 10; Job 1 : 10; Num. 16 : 24, 27. In acc. סָבִיב adv. *around*, Gen. 23 : 17; and doubled, around about, Eze. 40 : 5; סָבִיב לְ prep. *around* (any thing), Ex. 40 : 33.

Plur. m.—(1) those *who are around* any one, i. e. *neighbours*, Jer. 48 : 17, 39.

(2) *circumjacent places, neighbourhood*. Jer. 33 : 13, 'in the neighbourhood of Jerusalem.'

(3) with suff. prep. around (any one). Ps. 50 : 3, 'it is very tempestuous around him.'

Pl. f.—(1) *circuits, circles, orbits*, in which any one goes. Ecc. 1 : 6, 'and the wind returns upon its circuits,' again begins to go round.

(2) *circumjacent places*, Jer. 17 : 26.

(3) in const. st. a prep., *around, about*. Num. 11 : 24, 'about the tent;' with suff., round me, etc.

סָבַךְ

TO INTERWEAVE, TO ENTWINE, TO PLAIT, especially branches. Part. pass. Nah. 1 : 10.

Pual, pass. Job 8 : 17. Hence—

סֹבֶךְ

m. *branches interwoven, a thicket*, Gen. 22 : 13. Here also as it seems to me belongs בְּסִבְכֵי־צֵץ Ps. 74 : 5, so that (,) is long Kametz, although Metheg is wanting. A few copies have בְּסֹבְכֵי from סֹבֶךְ, of which there is another trace in pl. Isa. 9 : 17; 10 : 34.

סֻכָּה

with suff. סֻכָּתִי, Jer. 4 : 7, id.

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סַבְּכָא

Ch. f. Dan. 3 : 5, and שַׂבְּכָא verses 7, 10, 15; *sambuca*, a musical instrument similar to the nablium; may be so called from the interweaving of the strings.

סִבְּכַי

for סְבַךְ יָהּ 'the wood of Jehovah,' i. e. crowd of the people of God, *Sibechai;* 1 Ch. 11 : 29 (for which, 2 Sa. 23 : 27, there is מְבֻנַּי). [*Jah a weaver.* F.]

סָבַל

TO BEAR, TO CARRY, a heavy burden. (Syr., Ch., id.) Isa. 46 : 4, 7; Gen. 49 : 15. Used figuratively *to bear griefs, sins*, etc. i. e. to receive the penalties which another has deserved, Isa. 53 : 4, 11; Lam. 5 : 7.

Pual, part. *laden* sc. with young, hence *pregnant, gravid*, used of cattle, Ps. 144 : 14.

Hithpael הִסְתַּבֵּל *to become burdensome*, Ecc. 12 : 5.

סְבַל

Ch. i. q. Heb., also *to lift up, to raise.*

Poal, pass. *to be erected*, Ezr. 6 : 3.

סַבָּל

m. *a burden-bearer*, 2 Ch. 2 : 1; 1 Ki. 5 : 29.

סֵבֶל

m. *a burden*, 1 Ki. 11 : 28; Ps. 81 : 7.

סֹבֶל

m. with suff. סֻבָּלוֹ, *a burden*, Isa. 10 : 27; 14 : 25. עֹל סֻבָּלוֹ 'the yoke which (the people) bears,' Isa. 9 : 3.

סִבְלָה or סְבָלָה

f. only in pl. const. *burden-bearing*, wearisome and laborious toils, Ex. 1 : 11; 2 : 11; 5 : 4; 6 : 6.

סִבֹּלֶת

in the dialect of the Ephraimites, i. q. שִׁבֹּלֶת *an ear of corn*, Jud. 12 : 6.

סְבַר

Ch. i. q. Heb. שִׂבֵּר TO HOPE. Syr. to suppose, to think. Dan. 7 : 25, 'he will hope (confide) that he shall change.'

סִבְרַיִם

'two-fold hope,' *Sibraim*, Eze. 47 : 16. [*Double hill.* F.]

סַבְתָּה

Gen. 10 : 7 (21 MSS. שׂבתא) and סַבְתָּא 1 Ch. 1 : 9, *Sabta, Sabtah*, a Cushite nation and country.

סַבְתְּכָא

ib. *Sabtechah*, a district of Æthiopia.

סַג

pl. סִגִּים, see סִיגִים.

סָגַד

TO FALL DOWN to worship, Isa. 44 : 15; 46 : 6, always used of idols.

סְגִד

Ch. *to fall down* to worship an idol, Dan. 3 : 6; a man, Dan. 2 : 46.

סְגוֹר

m. (from סָגַר)—(1) *a shutting up, an enclosure*, Hos. 13 : 8, 'the enclosure of their heart,' i. e. præcordium.

(2) Job 28 : 15 i. q. זָהָב סָגוּר, see סָגַר.

(3) as to Ps. 35 : 3, see the root.

סָגַל

an unused root, Ch. סִגֵּל to acquire.

סְגֻלָּה

f. *property, wealth*, private property, 1 Ch. 29 : 3; Ecc. 2 : 8. סְגֻלַּת יְהוָֹה often used of the people of Israel, Ex. 19 : 5.

סָגָן or סֶגֶן

only in pl. prop. *a substitute, deputy* (of a prince); hence *a prefect, a governor* (i. q. Arab., Pers. שחנה).

(1) a magistrate of the Babylonians, Jer. 51 : 23; Eze. 23 : 6.

(2) chiefs and rulers of Jerusalem in the time of Ezra and Nehemiah, Ezr. 9 : 2; Neh. 2 : 16.

סְגַן

m. Ch. *a prefect of a province, a governor*, Dan. 3 : 2; 6 : 8; 2 : 48, 'the chief of the governors.'

I. סָגַר

TO SHUT; (a door, a gate), 1 Sa. 1 : 5; Gen. 19 : 6; followed by בְּעַד (prop. to shut around); 1 Sa. 1 : 6, 'for Jehovah had shut up her womb;' by עַל Ex. 14 : 3, 'the desert has shut them in,' or around. Job 12 : 14, 'he shuts over a man' (sc. a subterranean prison); Ps. 35 : 3, 'make bare the spear and shut up (the way) to my persecutors.' Absol. Gen. 7 : 16, 'and Jehovah shut (the door) upon him.' Josh. 6 : 1, 'and Jericho had shut (the gates) and was bolted.' Part. pass. *shut*, Eze. 44 : 1, 2; 46 : 1; hence *precious;* hence זָהָב סָגוּר precious gold, i. e. pure, genuine, 1 Ki. 6 : 20.

Niphal, *to be shut up;* used of gates or doors, Isa. 45 : 1; *to be shut up, inclosed;* of men, Num. 12 : 14; reflex. *to shut up oneself*, Eze. 3 : 24.

Piel סִגֵּר *to deliver* into any one's power, 1 Sa. 17 : 46; 24 : 19; absol. 2 Sa. 18 : 28.

Pual, *to be shut*, Josh. 6 : 1; Isa. 24 : 10.

Hiphil—(1) *to shut up*, e. g. a house, Lev. 14 : 38; *to shut* any one *up*, Lev. 13 : 4.

(2) *to deliver up*, Obad. 14; Deut. 23 : 16; 1 Sa. 23 : 11; absol. to deliver into the power of others, Deut. 32 : 30; Ps. 78 : 48.

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II. סָנַר

an unused root, Arab. to fill with water, pass. to be swollen with water.

סָנַר

Ch. *to shut, to close*, Dan. 6 : 23.

סַנְוִרִים

m. *rain*, Pro. 27 : 15; from סָנַר No. II.

סַד

m. *stocks*, a piece of wood by which the feet of a captive were shut in, Job 13 : 27; 33 : 11; from—

סָדַד

Arab. TO STOP, TO SHUT UP with a bar, or bolt.

סָדִין

masc. *indusium*, a wide garment of linen, worn under the other clothes, Jud. 14 : 12; Isa. 3 : 23; Pro. 31 : 24. From סָדַן.

סָדַם

an unused root, perhaps i. q. שָׁדַם, שָׁדַם to burn. Hence—

סְדֹם

Sodom, Gen. 10 : 19; Isa. 1 : 9. *Vines of Sodom*, Deut. 32 : 32, an image of a degenerate condition; *judges of Sodom*, unjust judges of corrupt morals, Isa. 1 : 10.

סָדַן

Arab. TO LOOSEN, TO LET ONE'S GARMENT HANG LOOSE.

סָדַר

an unused root; Ch. סְדַר *to place in a row, to dispose*, or *arrange* in order.

סֵדֶר

m. *order*, pl. Job 10 : 22.

סָהַר

an unused root; in Samarit. *to go round, to surround;* hence *to be round.*

סַהַר

m. *roundness;* found once Cant. 7 : 3, 'a bowl of roundness;' i. e. round.

סֹהַר

m. *a tower*, from its being round, *a castle.* בֵּית הַסֹּהַר the house of the castle, a fortified prison, Gen. 39 : 20; 40 : 3.

סוֹא

So, a king of Egypt (2 Ki. 17 : 4), the *Sevechus* of Manetho, from the Egyptian *Sevch, Sevch*, i. e. the god Saturn.

I. סוּג or סוּג

(once שׁוּג 2 Sa. 1 : 22) TO GO AWAY FROM, TO DEPART, especially from God, Ps. 80 : 19; 53 : 4. Part. pass. Pro. 14 : 14, סוּג לֵב one who draws back in heart (from God).

Niphal נָסוֹג, fut. יִסּוֹג *to draw back* (prop. to be made to draw back)—(*a*) used of an enemy when retreating. Ps. 35 : 4, 'let them draw back and be ashamed.'—(*b*) *to draw back from Jehovah*, i. q. Kal, Zeph. 1 : 6; Ps. 44 : 19.

(Hiphil, see נָסַג.)

II. סוּג

TO HEDGE ABOUT, Ch. סֵיַג. Part. pass. Cant. 7 : 3.

סוּג

Eze. 22 : 18 כתיב, i. q. סִיג *dross, scoria.*

סוֹגֵר

m. *a prison, cage* of a lion, Eze. 19 : 9. Root סָגַר.

סוֹד

m. prop. *a couch, cushion*, on which persons recline (for יָסוֹד, from יָסַד). Hence—

(1) *a sitting together, an assembly*, Jer. 6 : 11; Ps. 64 : 3; 111 : 1.

(2) *deliberation, counsel;* Pro. 15 : 22, 'without deliberation.'

(3) *familiar conversation, familiar acquaintance*, Ps. 55 : 15. Job 19 : 19, מְיֻדָּעַי סוֹדִי 'my familiar acquaintance.'

(4) *a secret;* whence גָּלָה סוֹד to reveal a secret, Pro. 11 : 13; Am. 3 : 7.

סוֹדִי

for סוֹדְיָה 'an acquaintance of God,' *Sodi*, Num. 13 : 10. [*Jah is deliverator.* F.]

סָוָה

a very uncertain root, see סָאָה.

סוּחַ

i. q. סָחָה TO WIPE AWAY, TO SWEEP AWAY.

סוּחַ

Suah, pr. n. m. 1 Ch. 7 : 36.

סוּחָה

f. i. q. סְחִי *sweepings, filth, dung*, Isa. 5 : 25. Vulg. *quasi stercus.*

סוּט

an unused root, which seems to be the same as שׁוּט and שָׂטָה to draw back. Hence—

סוֹטַי

Sotai, Ezr. 2 : 55; Neh. 7 : 57.

סוּךְ

TO ANOINT, always used of the anointing of the body, 2 Ch. 28 : 15; Eze. 16 : 9; intrans. *to anoint oneself*, Ruth 3 : 3; Deut. 28 : 40, 'but thou shalt not anoint thyself with the oil.'

Hiphil, *to anoint oneself*, 2 Sa. 12 : 20. But מַסִּיךְ Jud. 3 : 24, is i. q. מַסֵּךְ, from נָסַךְ.

סוּמְפֹנְיָה

f. Ch. Dan. 3 : 5, 10, 15, and סִיפֹנְיָה verse 10 כתיב, *a double pipe with a bag, bagpipes;* the Greek word *συμφωνία* received into the Chaldee.

סְוֵנָה

Syene, a city of Egypt, Copt. *Souan*, Eze. 29 : 10; 30 : 6.

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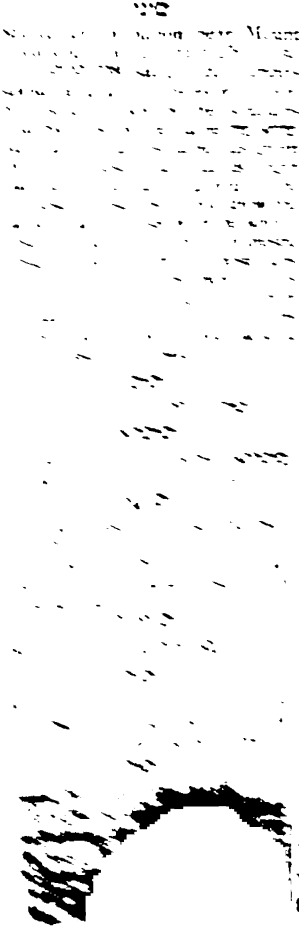

[illegible] plur. סִירִים *thorns, briers*, so [illegible] from the idea of boiling or [illegible] up, applied to redundant [illegible] luxuriant growth, Isa. 34 : 13; [illegible] 2 : 8. Ecc. 7 : 6, 'like the [illegible] of (kindled) thorns under [illegible] *A thicket* is used as an [illegible] of impiety. Nah. 1 : 10, 'they [illegible] folded together as thorns.' It [illegible] denotes *a hook, a fish hook*, [illegible] its resemblance to a thorn. [illegible] Am. 4 : 2.

סַךְ

[illegible] Ps. [illegible] *a crowd, multitude*, of [illegible] all the interpreters. I [illegible] however, that prop. [illegible] *wood*, [illegible] a dense crowd of men.

סֹךְ

[illegible] with suff. סֻכּוֹ, once סוּכּוֹ, [illegible]

[illegible] *outage*, Ps. 27 : 5; [illegible] a tent or house, Ps. [illegible]

[illegible] of trees, *the lair* of [illegible] Jer. 25 : 38.

סָכַךְ

[illegible] *to look at*.

סֻכָּה

[illegible] made of [illegible] interwoven, [illegible] the feast of [illegible] It is once [illegible] house, Am. [illegible] tents, Lev. 23 : [illegible] the habitation of [illegible] cattle, Gen. 33 : 17. [illegible] Job 38 : 40.

סֻכּוֹת

[illegible] a town, Gen. [illegible]

[illegible] the Israelites in [illegible]

(3) סֻכּוֹת בְּנוֹת 2 Ki. 17 : 30, *Succoth-benoth*, 'booths of daughters.'

סִכּוּת

f. Am. 5 : 26, *a booth* or *tent*, which the Israelites, in the desert, constructed in honour of a certain idol.

סֻכִּיִּים

'dwellers in tents,' *Sukkiim*, 2 Ch. 12 : 3.

סָכַךְ

(once שָׂכַךְ Ex. 33 : 22)—(1) TO WEAVE, TO INTERWEAVE, especially boughs; hence *to hedge, to fence, to cover*, Ps. 139 : 13, 'thou hast covered me in my mother's womb.'

(2) *to protect, to cover over*; followed by two acc. Job 40 : 22, 'the lotus trees cover him with their shade;' by לְ Ps. 140 : 8. Part. prop. covering; hence *a shed*, used in besieging cities, Nah. 2 : 6.

(3) *to cover*, Ex. 40 : 3, commonly followed by עַל. 1 Ki. 8 : 7, 'and the cherubim covered the ark.' Intransit. *to cover, to hide oneself*. Lam. 3 : 44, 'thou hast covered thyself with a cloud.'

Hiphil הֵסֵךְ—(1) *to fence, to fence round*, Job 3 : 23; 38 : 8.

(2) *to cover, to protect*, Ps. 5 : 12; 91 : 4. הֵסֵךְ רַגְלָיו 1 Sa. 24 : 4; Jud. 3 : 24, *to cover one's feet*, a euphemism for *to ease oneself*; according to Kimchi, *to make water*.

Pilpel סִכְסֵךְ *to cover with armour, to arm*; (or, *to excite, to arouse*, comp. Arab.), Isa. 9 : 10, 'and his (Israel's) enemies (God) will arm;' Isa. 19 : 2, 'I will arm the Egyptians against the Egyptians.'

סְכָכָה

'enclosure,' *Secacah*, Josh. 15 : 61.

סָכַל

not used in Kal, Syr. TO BE FOOLISH.

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Hiphil הֵסִית, and הִסִּית Jer. 38 : 22; fut. יָסִית, and יַסִּית Isa. 36 : 18; part. מַסִּית 2 Ch. 32 : 11.—(1) *to stimulate, to instigate, to incite;*—(*a*) some one to something, Josh. 15 : 18; especially to do evil, Deut. 13 : 7.—(*b*) *to irritate, incite* against any one, 1 Sa. 26 : 19.

(2) *to drive out, to expel.* Job 36 : 18, 'lest he drive thee out by chastening;' 2 Ch. 18 : 31; *to lead forth, to set free,* Job 36 : 16.

סוּת

m. Gen. 49 : 11, *a garment,* by aphæresis for כְּסוּת (which is found in the Samaritan copy), or may be from סָוָה.

סָחַב

(1) i. q. Arab. TO DRAG OR DRAW ALONG on the ground, e. g. a dead body, 2 Sa. 17 : 13. Jer. 15 : 3, '(I will send) dogs to drag (them) about.'

(2) *to pull* or *tear in pieces;* hence—

סְחָבָה

f. *a tearing in pieces.* Jer. 38 : 11, 12, 'old torn cloths.'

סָחָה

TO SWEEP AWAY, TO WIPE AWAY, in Piel only, Eze. 26 : 4. (Ch. סְחָה to wash.)

סְחִי

m. *sweepings, offscouring, dung,* Lam. 3 : 45, used of any thing vile.

סָחִישׁ

2 Ki. 19 : 29; for which, Isa. 37 : 30, שָׁחִיס (which see) *that which grows spontaneously in the third year from* [illegible]ng.

סָחַף

[illegible]P, TO SCRAPE, *to* [illegible] *scrape off;* hence [illegible] which carries every [illegible]ro. 28 : 3.

(2) *to cast down* to the ground (Syr. id.)

Niphal, *to be cast down,* Jer. 46 : 15.

סָחַר

TO GO AROUND, TO TRAVEL ABOUT, a country, Gen. 34 : 10, 21. Specially *for the sake of traffic;* hence *to trade.* Gen. 42 : 34, 'and ye shall go through the land,' i. e. to buy corn. Part. *a chapman, merchant,* Gen. 23 : 16; 37 : 28. סֹחֲרֵי הַמֶּלֶךְ the king's merchants, who made journeys in order to purchase for him, 1 Ki. 10 : 28; also *a sailor,* Pro. 31 : 14. Fem. *a female merchant,* Eze. 27 : 12. Metaph. *to have intercourse* with any one, Isa. 47 : 15.

Pilpel, *to go round quickly,* used of the heart, i. e. to palpitate violently, Ps. 38 : 11.

סָחָר

m. const. סְחַר—(1) *mart, emporium,* Isa. 23 : 3.

(2) *wealth resulting from merchandize,* Isa. 45 : 14.

סַחַר

m. *profit, gain,* from *merchandize,* Isa. 23 : 18; hence *any gain,* Pro. 3 : 14, 'for her (i. e. wisdom's) gain is better than that of silver.' Pro. 31 : 18.

סְחֹרָה

f. *merchandize, traffic,* as a concr. *merchants.* Eze. 27 : 15, 'the merchants who are at thy hand.'

סֹחֵרָה

f. *a shield,* so called from surrounding, i. e. defending (Ch. סְחַר to surround), Ps. 91 : 4.

סֹחֶרֶת

f. a kind of costly stone, Est. 1 : 6. It is either a kind of *black marble,* comp. Syr. שחורתא, or as I should prefer, marble marked with round spots, as if shields, shielded marble.

סָחִישׁ see סָחִישׁ

סֵטִים

plur. i. q. שֵׂטִים *faults,* Ps. 101 : 3: from שׂוּט i. q. שָׂטָה to sin, to transgress.

סִיג

m. (from סוּג) Eze. 22 : 18 קְרִי, and plur. סִיגִים *the refuse* of metal.—(*a*) *scoria, dross;* Pro. 25 : 4, 'take away the dross from the silver;' Pro. 26 : 23, 'silver of dross,' i. e. not yet refined.—(*b*) baser metal which is separated from purer by melting, Eze. 22 : 18.

For סִיגִים in many copies, there is סִגִּים Isa. 1 : 22, 25; Eze. 22 : 18, 19; but the former is to be preferred.

סִיוָן

m. Est. 8 : 9, the third month from the new moon of June to that of July; perhaps from Ch. סְוָה to rejoice.

סִיחוֹן

'sweeping away,' i. e. a leader, carrying every thing before him, from סוּחַ, *Sihon,* Num. 21 : 21, 28.

סִין

an unused root, prob. *to be muddy, clayey;* kindred to סָאַן, Syr. סינא clay.

סִין

'clay,' *Sin.*—(1) *Pelusium,* a city of Egypt, now submerged by the sea, Eze. 30 : 15, 16.

(2) the desert of *Sin* in the neighbourhood of Mount Sinai, Ex. 16 : 1.

סִינַי

Sinai, Sina, a mountainous region in the peninsula of Arabia; there are three principal summits,—Horeb; *Sinai,* κατ' ἐξοχὴν (perhaps 'clayey, miry'); the third is called Mount St. Catharine. The desert near is called מִדְבַּר סִינַי Ex. 19 : 1.

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סִינִי

Sinite,—(1) a nation near Mount Lebanon, Gen. 10:17; 1 Ch. 1:15.

(2) אֶרֶץ סִינִים Isa. 49:12. I understand *the land of the Seres* or *Chinese*, *Sinenses*; known by the Arabians and Syrians by the name צִין, צִינִיא. At what period this name was given to the Chinese, and what its origin may be, do not plainly appear. The Chinese themselves do not know the name, and even seem to be wholly destitute of any ancient domestic designation. In the Chinese language *dshin* denotes men. This name may have been given to them as that by which they called themselves and all men. We have a similar instance in סְבָא.

סִיס

a swallow, Jer. 8:7 קרי for סוּס.

סִיסְרָא

'a field of battle,' comp. Syr. סיסרתא, *Sisera*, Jud. 4:2; Ezr. 2:53.

סִיעָא

'council,' 'assembly,' so the Syr. and Ch., *Siaha*, Neh. 7:47; for which there is סִיעֲהָא Ezr. 2:44; which seems to have arisen from סימא and סימה.

סִיפַנְיָה

Dan. 3:10 כתיב, for סוּמְפֹנְיָה.

סִיר

Med. Yod, *to boil up, to bubble up*; Arab. סאר to spring up, to boil or bubble up as wine, anger, a fever.

סִיר

comm. Jer. 1:13; Eze. 24:6.

(1) *a pot*, so called from boiling and bubbling, Eze. 11:3, 7. סִיר הַנָּפֶשׁ Ex. 16:3. Ps. 60:10, 'Moab shall be the pot (or basin) of my washing,' I will use it as the meanest vessel. Plur. סִירוֹת Ex. 38:3; 1 Ki. 7:45.

(2) plur. סִירִים *thorns, briers*, so called from the idea of boiling or bubbling up, applied to redundant and luxuriant growth, Isa. 34:13; Hos. 2:8. Ecc. 7:6, 'like the crackling of (kindled) thorns under a pot.' *A thicket* is used as an image of impiety. Nah. 1:10, 'they are folded together as thorns.' It also denotes *a hook, a fish hook*, from its resemblance to a thorn. Plural סִירוֹת Am. 4:2.

סָךְ

m. Ps. 42:5, *a crowd, multitude*, of people. So all the interpreters. I have no doubt, however, that prop. it is *a thicket of trees, a thick wood*, applied to a dense crowd of men.

סֹךְ

(from סָכַךְ), with suff. סֻכּוֹ, once סֻכּוֹ, Ps. 76:3, m.

(1) *a hut, booth, cottage*, Ps. 27:5; poet. used of a tent or house, Ps. 76:3.

(2) *a thicket* of trees, *the lair* of wild beasts, Ps. 10:9; Jer. 25:38.

סָכָה

an unused root, i. q. שָׂכָה *to look at*.

סֻכָּה

f. of סֹךְ—(1) *a booth, a cot*, made of leaves and branches interwoven, Jon. 4:5. חַג הַסֻּכּוֹת the feast of tabernacles, Lev. 23:34.—It is once used of a small ruined house, Am. 9:11; elsewhere of tents, Lev. 23:43; and poet. of the habitation of God, Ps. 18:12.

(2) *a booth* for cattle, Gen. 33:17.

(3) *the lair* of a lion, Job 38:40.

סֻכּוֹת

'booths,' *Succoth*—(1) a town, Gen. 33:17; Ps. 60:8.

(2) a station of the Israelites in the desert, Ex. 12:37.

(3) סֻכּוֹת בְּנוֹת 2 Ki. 17:30, *Succoth-benoth*, 'booths of daughters.'

סְכוּת

f. Am. 5:26, *a booth* or *tent*, which the Israelites, in the desert, constructed in honour of a certain idol.

סְכִיִּים

'dwellers in tents,' *Sukkiim*, 2 Ch. 12:3.

סָכַךְ

(once שָׂכַךְ Ex. 33:22)—(1) TO WEAVE, TO INTERWEAVE, especially boughs; hence *to hedge, to fence, to cover*, Ps. 139:13, 'thou hast covered me in my mother's womb.'

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סְכָכָה

'enclosure,' *Secacah*, Josh. 15:61.

סָכַל

not used in Kal, Syr. TO BE FOOLISH.

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Piel, *to make foolish*, i. e. vain, fruitless, *to frustrate*, e. g. a counsel or purpose, 2 Sa. 15:31; Isa. 44:25.

Hiphil, *to act foolishly*, with עָשָׂה Gen. 31:28; without it, 1 Sa. 26:21.

Niphal—(1) *to act foolishly* (prop. to shew oneself foolish), 1 Sa. 13:13.

(2) *to act wickedly*, 2 Sa. 24:10.

סָכָל

m. *foolish*, Jer. 4:22; Ecc. 2:19.

סָכָל

m. *folly*, concr. *fools*, Ecc. 10:6.

סִכְלוּת

f. *folly*, Ecc. 2:3; 7:25; 10:1; once שִׂכְלוּת Ecc. 1:17.

סָכַן

(1) pr. TO INHABIT, TO DWELL.

(2) Those who live in the same house, *associate*, hence Part. *an associate, friend* (of a king), Isa. 22:15; fem. *female friend*, 1 Ki. 1:2, 4.

(3) followed by לְ and עִם *to do kindness to* any one, Job 22:2; absol. Job 15:3. Intrans. *to profit*, Job 34:9.

(4) i. q. Arab. Conj. I. and V. *to be poor, needy*, see Pu. I suppose that it has originated in the idea of *being seated*, nearly connected with that of dwelling, applied to the idea of *sitting down, sinking*, through languor and debility; שָׁכַן is therefore pr. to be collapsed, sunk in one's affairs.

Niphal, i. q. Ch. Ithpa. *to be endangered*. Ecc. 10:9, 'he who cuts wood shall be endangered.' So it is commonly taken; I should suppose it to be a denominative from שֵׂכֶן hence *to cut oneself, to be wounded by cutting*.

Pual, part. prop. *brought to want*; hence *poor, needy*. Isa. 40:20, 'he who is poor as to gifts,' who has not much to offer.

Hiphil—(1) *to form acquaintance* with any one; Job 22:21; also with any thing; hence *to know*; Ps. 139:3, 'thou knowest all my ways.'

(2) *to be accustomed* to do any thing; Num. 22:30.

I. סָכַר

not used in Kal, TO SHUT. (Syr. and Arab. id.)

Niphal, *to be shut up*, Gen. 8:2; Ps. 63:12.

Piel, *to give over, to deliver*, Isa. 19:4.

II. סָכַר

i. q. שָׂכַר *to hire*, Ezr. 4:5.

סָכַת

not used in Kal, TO BE SILENT.

Hiphil, *to be silent* (prop. to keep silence); it occurs once, Deut. 27:9. (Arab. Conj. I. IV., id.)

סַל

prop. *a slender rod* (root סָלַל); hence *a basket* woven of rods; *a wicker-basket, a bread-basket*; plur. Gen. 40:17; Ex. 29:3, 32.

סַלָּא

'basket,' *Sillah*, 2 Ki. 12:21.

סָלָא

(1) pr. i. q. סָלָה, TO LIFT UP.

(2) specially *to suspend* a balance; hence *to weigh*. Once found in—

Pual, pass. Lam. 4:2, 'who are weighed with fine gold,' i. e. are equal or comparable to fine gold.

סָלַד

once used in Piel, TO LEAP, TO SPRING, TO EXULT, Arab. צלד to leap as a horse. Job 6:10, 'that is my consolation, and I exult, in pain (which) does not spare, that I have not denied the decrees of the Most Holy.'

סָלָה

'exultation,' or 'burning,' *Seled*.

I. סָלָה

i. q. סָלַל TO LIFT UP. Whence—

(1) to suspend a balance, *to weigh*.

(2) *to despise* (as light things are of small value), Ps. 119:118. (Ch. and Syr. id.)

Piel, i. q. Kal No. 2, Lam. 1:15.

Pual, pass. of Kal No. 1, Job 28:16; used of wisdom, 'it cannot be weighed with gold of Ophir,' it cannot be bought with gold.

II. סָלָה

perhaps i. q. שָׁלָה *to be quiet, to be silent*. Hence—

סֶלָה

m. *rest, silence*, with ה parag. סֶלָה (Milèl), *to silence, silence!* Such seems to be the probable import of this musical note, so often found in the Psalms (only occurring elsewhere, Hab. 3:3, 9, 13); it seems to have been used to mark a short pause in singing. Ps. 9:17, there is more fully הִגָּיוֹן סֶלָה, which should apparently be rendered '*Instrumental music,—pause*,' i. e. the instrumental music to continue while the singer paused.

סַלּוּ

for סַלּוּחַ 'elevation,' *Sallu*, Neh. 12:7; for which there is, verse 20, סַלַּי.

סַלּוּא

(id.) *Sallu*, 1 Ch. 9:7; for which there is, Neh. 11:7, סַלָּא.

סָלוּא

'lifted up,' *Salu*, Num. 25:14.

סָלוֹן and סָלוֹן

Eze. 2:6; 28:24, *a thorn*; prop. such as is found on the twigs and

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shoots of palms; from סָלַל. Metaph. used of wicked men, Eze. 2:6.

סָלַח

TO PARDON, FORGIVE; followed by a dat., Ex. 34:9; 1 Ki. 8:34. (Ch. id. The primary idea seems to be that of *lightness, lifting up*; comp. סְלֵחָה.) [*To split off.* F.]

Niphal, *to be forgiven* (used of sin), Lev. 4:20; 5:10.

סַלָּח

m. *forgiving*, Ps. 86:5.

סַלָּי

'basket-weaver,' *Sallai*, Neh. 11:8; 12:20; see סַלּוּ.

סְלִיחָה

f. *pardon, forgiveness*, Ps. 130:4; plur. Neh. 9:17.

סָלַךְ

an unused root. Arab. to walk, to go.

סַלְכָה

for סַלְכָה *Salcah*, Deut. 3:10.

סָלַל

(1) TO LIFT UP, TO ELEVATE, TO EXALT, TO GATHER, or CAST UP into a heap. Jer. 50:26. Specially, *to make a level way by casting up a bank, to embank*. Isa. 57:14. Job 19:12, 'and they cast up (prepare) their way to me.' Without דֶּרֶךְ Ps. 68:5, 'make plain (sc. the way).'

From the notion of *being elevated, lofty*, has sprung—

(2) *to move to and fro, to waver*, used of things that are lofty, tall, and slender, which are easily shaken. Specially the boughs and twigs of trees, such as willows and palms, used for weaving baskets, or to make brooms. Hence baskets, and thorns of the palm-tree are called by names from the same root.

Pilpel, i. q. Kal No. 1, metaph. Pro. 4:8, 'exalt her (wisdom),' sc. with praises.

Hithpolel הִסְתּוֹלֵל (denom. from סוֹלְלָה) *to oppose oneself as a mound, to resist*, Ex. 9:17, 'as yet dost thou resist my people.'

סוֹלְלָה

f. *a mound*, Jer. 33:4; especially such as besiegers cast up, 2 Ki. 19:32.

סֻלָּם

m. *a ladder*, Gen. 28:12; from סָלַל.

סַלְסִלּוֹת

f. plur. *baskets*, Jer. 6:9. The root סָלַל.

סָלַע

an unused root, pr. having the signification of *height, elevation*, like סָלָה.

סֶלַע

m.—(1) *a rock*, Jud. 15:8. Metaph. God is called any one's *rock*, i. e. his refuge, Ps. 18:3.

(2) *Selah, Sela*, pr. n. *Petra*, the chief city of the Edomites, with the art. Jud. 1:36; without it, Isa. 16:1.

סָלְעַם

unused root, quadril. *to consume*, as in Ch.

סֶלְעָם

m. a kind of *locust*, with wings, and used for food, Lev. 11:22.

סָלַף

not used in Kal.

The primary force is that of *slipperiness*, and *gliding away, escaping*.—(1) trans. *to slip away*.—(2) intrans. *to be slippery*.

Piel—(1) *to cause to slip*, or *fail*, as a just cause, Ex. 23:8; Pro. 13:6, 'wickedness causes the erring (foot) to slip.' Hence *to give to destruction*, Deut. 16:19; Pro. 21:12; Job 12:19.—(2) *to make* (a way) *slippery*, Pro. 19:3.

סֶלֶף

m. prop. *smoothness, slipperiness*; hence *flattery*, Pro. 11:3; 15:4.

סָלַק

Ch. TO ASCEND, TO COME UP, Dan. 7:3, 8, 20. Pret. pass. id. Dan. 2:29; Ezr. 4:12.

סָלַת

an unused root, whence—

סֹלֶת

f. (but masc. Ex. 29:40) very fine *flour*, or *meal*, Eze. 16:13, 19; 1 Ch. 9:29; Gen. 18:6. סֹלֶת חִטִּים wheat flour, Ex. 29:2. (Id., Arab. peeled barley, pearl barley.) The etymology is doubtful.

סַם

only in pl. *spices*, Ex. 30:34. סַמֵּי כַפַּיִם incense of odours, Ex. 30:7; 40:27. Root סָמַם i. q. Arab. to smell.

סַמְגַּר נְבוֹ

perhaps 'sword of Nebo,' i.e. of Mercury, from the Pers. שמשיר a sword, *Samgar-nebo*, Jer. 39:3.

סְמָדַר

m. quadrilit. (comp. of סָמַם to smell, and הָדַר to adorn) VINE BLOSSOM, Cant. 7:13, 'the vine sprouts, its blossom opens;' Cant. 2:13, 'the vines (are in) blossom;' Cant. 2:15. Some understand the *small grapes* just out of the blossom; but I prefer the former explanation.

סָמַךְ

(1) TO PLACE, or LAY something upon any thing, so that it may rest upon it. Ex. 29:10; Lev. 1:4. Am. 5:19, 'and leaneth his hand upon the wall.' Intr. *to rest upon*

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any thing. Ps. 88 : 8, 'thy wrath resteth upon me.'

(2) *to uphold, to sustain, to aid,* Ps. 37 : 17. Eze. 30 : 6, 'those who help Egypt;' followed by ל Ps. 145 : 14. Part. pass. propped, upheld, i. e. firm, Isa. 26 : 3. Followed by two acc. *to sustain one with any thing,* i. e. *to bestow upon him liberally.* Gen. 27 : 37; Ps. 51 : 14.

(3) *to approach,* followed by אֶל Eze. 24 : 2. (Syr. id.; comp. Rabb. סמך near.)

Niphal, *to be propped, supported,* Jud. 16 : 29; *to stay oneself, to rest upon,* Ps. 71 : 6. Metaph. 2 Ch. 32 : 8.

Piel, *to stay,* i. e. *to refresh,* Cant. 2 : 5.

סַמְכְיָהוּ

'whom Jehovah sustains,' *Semachiah.*

סָמַל

an uncertain root (comp. סָמַל to be like). Hence—

סֶמֶל and סָמֶל

m. *an image, a figure, likeness,* Eze. 8 : 3, 5; 2 Ch. 33 : 7, 'the statue of the figure,' a carved idol.

סֵם see סָמָם

סָמַן

not used in Kal (kindred root זָמַן), TO DESIGNATE, TO MARK OFF.

Niphal נִסְמָן *something marked off, appointed place.* Isa. 28 : 25, 'and (he plants) barley in the appointed place,' i. e. in the field marked off.

סָמַר

TO STAND ON END—(*a*) used of the hair, hence of a man seized with terror. Ps. 119 : 120.—(*b*) used of bristling points.

Piel, id., *to stand on end,* as hair, Job 4 : 15.

סָמָר

masc. *bristling,* Jer. 51 : 27.

סָנָא

an unused root, perhaps, i. q. סָנָה.

סְנְאָה

Senaah, Hassenaah, 'perh. thorny;' Neh. 7 : 38; with the art., 3 : 3.

סַנְבַלָּט

Sanballat, Neh. 2 : 10; 3 : 33.

סָנָה

an unused root; either i. q. Arab. סנא IV. to lift up, to elevate, or i. q. שָׁנַן to sharpen, to be sharp. Hence—

סְנֶה

masc. *a bush, thorn-bush,* Ex. 3 : 2; Deut. 33 : 16.

סֶנֶה

perhaps i. q. שֵׁן 'tooth,' 'crag' (or, in pause for סְנֶה), *Senah.*

סְנוּאָה

with the art. הַסְּנוּאָה 'hated,' *Senuah,* Neh. 11 : 9.

סַנְוֵר

unused quadril.; Ch. *to blind, to dazzle.*

סַנְוֵרִים

m. pl. *blindness,* Gen. 19 : 11; 2 Ki. 6 : 18.

סַנְחֵרִיב

Sennacherib, 2 Ki. 18 : 13; Isa. 36 : 1.

סָנַן

an unused root, Ch. and Syr. *to sweep away with a broom* (secondary, see סָלַל *l* and *n* being interchanged).

סַנְסַנָּה

'palm branch,' *Sansannah.* Josh. 15 : 31.

סַנְסִנִּים

m. pl., *palm branches,* pendulous boughs, Cant. 7 : 9. Comp. סַלְסַל.

סָנַפִּיר

quadrilit. *the fin* of fishes, Lev. 11 : 9; Deut. 14 : 9. Perhaps from Arab. ונפל to hasten, and נפר to flee.

סָס

masc. *a moth,* perhaps so called from leaping (root סוּס), Isa. 51 : 8. Syr. סמא id.

סִסְמַי

(perhaps for סִמְסַי, Arab. שמסי from שמס the sun) *Sisamai,* 1 Ch. 2 : 40.

סָעַד

TO PROP, TO UPHOLD, TO SUPPORT, Ps. 18 : 36; Pro. 20 : 28; hence *to sustain, to aid,* Ps. 20 : 3. Specially סָעַד לֵב *to support the heart,* i. e. to refresh oneself with food. Gen. 18 : 5. Intrans. 1 Ki. 13 : 7, 'refresh thyself.'

סְעַד

Ch. *to aid, to help,* Ezr. 5 : 2.

סָעָה

once used, i. q. Arab. شعى TO RUN, TO RUSH, used also of storms. Ps. 55 : 9, 'a rushing (i. e. rapid) wind.'

סְעִיף

m.—(1) *a fissure, a cleft.* סְעִיף הַסֶּלַע cleft of a rock, Jud. 15 : 8; pl. Isa. 2 : 21.

(2) *a branch,* Isa. 17 : 6; 27 : 10.

סָעַף

TO DIVIDE, i. q. Arab. شعب.

Piel (denom. from סְעִיף), *to cut off branches,* Isa. 10 : 33.

סֹעֵף

verbal adj. *divided,* i. e. a person of *a divided mind, a doubter, a sceptic,* Pl. Ps. 119 : 113.

סְעַפָּה

f. only in plur. סְעַפּוֹת *branches,* Eze. 31 : 6, 8.

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סְעָפָה

f. plur. סְעָפִים *opposite sides, divided opinions.* 1 Ki. 18 : 21, 'how long will ye halt between the two sides?' i. e. 'do ye hesitate between the worship of Jehovah and of Baal?'

סָעַר

(1) TO BE VIOLENTLY SHAKEN, specially the sea, Jon. 1 : 11, 13; *to be tossed* by adversity, Isa. 54 : 11.

(2) act. *to rush upon, like a storm,* used of an enemy, Hab. 3 : 14.

Niphal, *to be agitated, shaken,* i. e. disturbed, used of the heart, 2 Ki. 6 : 11.

Piel, *to toss about, to scatter* (a people), Zec. 7 : 14.

Poal, *to be tossed about, dispersed* (as chaff), Hos. 13 : 3.

סַעַר

masc. *a storm,* Jon. 1 : 4; Jer. 23 : 19.

סְעָרָה

f. id. Isa. 29 : 6; also רוּחַ סְעָרָה Ps. 107 : 25; pl. Eze. 13 : 11.

סַף

m. with suff. סְפִּי pr. an expansion, spreading out (from סָפַף); hence—(1) *a basin, bowl,* Ex. 12 : 22; pl. ־ִים Jer. 52 : 19, and ־וֹת—1 Ki. 7 : 50.

(2) *sill, threshold,* Jud. 19 : 27; 2 Ki. 12 : 10. (Ch. and Samar. id.)

(3) *Saph,* 2 Sa. 21 : 18, for which there is 1 Ch. 20 : 4, סִפַּי.

מִסְפּוֹא see סָפָא

סָפַד

TO BEAT the breast, as a sign of grief; especially for the dead. Const. absol. Ecc. 3 : 4; Zec. 7 : 5; followed by לְ, 1 Ki. 14 : 13; עַל 2 Sa. 11 : 26; לְמִנִי 2 Sa. 3 : 31. It is sometimes applied to the voice of the mourners (Mic. 1 : 8, 'a wailing like the jackals.') Jer. 22 : 18, 'they shall not lament him (saying), Alas! my brother.' Isa. 32 : 12, 'they smite upon the breasts,' spoken of women.

Niphal, *to be mourned for, lamented,* Jer. 16 : 4; 25 : 33.

סָפָה

(1) TO SCRAPE, TO SCRAPE TOGETHER, *to scrape off,* Isa. 7 : 20; *to take away* life, Ps. 40 : 15; *to take* any one away, *to destroy,* Gen. 18 : 23 : 24; and intrans. *to be destroyed, to perish,* Jer. 12 : 4.

(2) *to add,* only in imp. סְפֵה Isa. 29 : 1; Jer. 7 : 21; and inf. סְפוֹת Isa. 30 : 1; but these may be from יָסַף. Also, *to add to* anything, *to increase,* Num. 32 : 14.

Niphal—(1) i. q. נֶאֱסַף No. 2, *to betake oneself* (into the house). Isa. 13 : 15, 'whoever betakes (*or,* withdraws) himself;' i. e. lurks in houses, hides away.

(2) *to be taken away, to perish,* Gen. 19 : 15; especially in battle, 1 Sa. 12 : 25.

Hiphil, *to heap together, to accumulate;* Deut. 32 : 23.

סִפּוֹן

m. (from סָפַן) *ceiling* (of the temple), 1 Ki. 6 : 15.

סִפֹּרָה

f. *number,* Ps. 71 : 15. Root סָפַר.

I. סָפַח

not used in Kal, prob. i. q. סָפָה TO ADD.

Niphal, *to be added, to join oneself,* Isa. 14 : 1.

Pual, *to be gathered together, to assemble selves,* Job 30 : 7.

Hithpael, i. q. Niphal; 1 Sa. 26 : 19.

II. סָפַח

i. q. Arab.—(1) TO POUR, TO POUR OUT.

(2) *to anoint.* 1 Sa. 2 : 36, 'anoint, (i. e. constitute) me, I pray, to some priestly office.'

(3) *to spread out,* i. q. Æth.; whence מַסְפֻּחָה a cushion, quilt.

Piel, *to pour out* for some one to drink, Hab. 2 : 15.

סַפַּחַת

f. *scurf, scab,* so called from the flowing out (falling off) of hairs, Lev. 13 : 2.

סִפַּי

Sippai; see סַף No. 3.

סָפִיחַ

m. prop. *something poured out, a pouring out* (from סָפַח); hence—(1) *corn growing spontaneously* from the seed of the preceding year, Lev. 25 : 5, 11; 2 Ki. 19 : 29; Isa. 37 : 30.

(2) *an inundation,* Job 14 : 19.

סְפִינָה

f. *a ship;* once Jon. 1 : 5. (Syr. and Arab. id.) Root סָפַן to board, to floor.

סַפִּיר

m. *a sapphire,* so called from its beauty and splendour (root סָפַר), Ex. 28 : 18; Job 28 : 6.

סָפַל

an unused root; prob. i. q. שָׁפַל *to be low.* Whence—

סֵפֶל

m. *a dish, a bowl;* only found Jud. 5 : 25; 6 : 38. (Arab. idem.)

סָפַן

prop. TO COVER. Hence—

(1) *to cover, as with beams or rafters;* followed by two acc., 1 Ki. 6 : 9; 7 : 3.

(2) *to floor, to cover with boards,* 1 Ki. 7 : 7; Jer. 22 : 14.

(3) *to hide, to preserve.* Deut. 33 : 21, 'and he saw a portion assigned by the law-giver there preserved,'

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(סָפוּן agrees with מְחֻקָּק, comp. 1 Sa. 2:4).

סָפַף

not used in Kal. Æth. TO SPREAD OUT; whence סַף. From this noun comes—

Hithpoel הִסְתּוֹפֵף *to stand at the threshold*, Ps. 84:11.

I. סָפַק

i. q. Arab.—(1) TO SMITE; specially—(*a*) *to strike upon the thigh*, a sign of indignation and also of lamenting, Jer. 31:19; Eze. 21:17.—(*b*) *to strike the hands together*, as in indignation, Num. 24:10; or in derision, Lam. 2:15; without כַּפַּיִם Job 34:37.

(2) *to chastise* (used of God), Job 34:26.

Hiphil, *to strike hands with any one*, Isa. 2:6.

II. סָפַק

(1) TO VOMIT, TO VOMIT FORTH, Jer. 48:26. Syr. to overflow.

(2) *to suffice*, 1 Ki. 20:10. Hence—

סֵפֶק

redundance, abundance, Job 20:22.

סָפַר

(1) prop. TO SCRATCH, TO SCRAPE; hence *to polish* (comp. סַפִּיר).

(2) specially *to inscribe* letters on a stone; hence *to write*. Part. *a scribe*, Ps. 45:2; Ezr. 9:2, 3; specially—(*a*) the king's scribe, whose office it was *to write his letters*, 2 Sa. 8:17; 2 Ki. 12:11.—(*b*) *a military scribe*, who has the charge of keeping the *muster rolls*, Jer. 37:15; 2 Ki. 25:19; used of a general, Jud. 5:14.—(*c*) a person skilled in the sacred writings, 1 Ch. 27:32; Ezr. 7:6; Neh. 8:1.

(3) *to number*, Gen. 15:5; Lev. 15:13, 28.

Niphal, *to be numbered*, Gen. 16:10.

Piel—(1) *to number*, Job 38:37.

(2) *to narrate, to recount* (prop. to enumerate), Gen. 24:66; Job 28:37; followed by אֶל *concerning* any thing, Ps. 2:7; especially *to tell with praise, to celebrate*, Ps. 19:2.

(3) simpl. *to speak, to utter words*, Ps. 73:15; Isa. 43:26.

Pual, *to be narrated*, Ps. 22:31; Job 37:20.

סָפֵר

m. Ch.—(1) *a scribe*, accompanying a satrap, Ezr. 4:8, 9.

(2) *one skilled in the sacred books*, Ezr. 7:12, 21.

סֵפֶר

m. with suff. סִפְרִי—(1) *writing*.—(*a*) the art of writing and reading, Isa. 29:11, 12, 'one acquainted with writing.'—(*b*) a kind of writing, Dan. 1:4, 'the writing (letters) and the tongue of the Chaldeans.'

(2) *a writing*, used of a bill of sale, Jer. 32:12; of a charge or accusation, Job 31:35; of a bill of divorce, Deut. 24:1, 3; of *a letter*, 2 Sa. 11:14.

(3) *a book*, Ex. 17:14. סֵפֶר הַבְּרִית the book of the covenant, Ex. 24:7; מְגִלַּת סֵפֶר the volume of the book, Ps. 40:8; and κατ' ἐξοχὴν סֵפֶר Isa. 29:18; Ps. 69:29. הַסְּפָרִים Dan. 9:2 (holy) books.

סְפַר

Ch. *a book*, pl. Ezr. 4:15; Dan. 7:10.

סְפָר

m.—(1) *numbering*, 2 Ch. 2:16.

(2) *Sephar*, Gen. 10:30; see מֵשָׁא,

סְפָרַד

Obad. 20; *Sepharad*, a country elsewhere unknown, whither the exiles of Israel were carried away.

סִפְרָה

f. *a book*, i. q. סֵפֶר Ps. 56:9.

סְפוֹרָה see סְפֹרָה

סְפַרְוַיִם

2 Ki. 17:24; Isa. 36:19; *Sepharvaim*; prob. *Sipphara* in Mesopotamia. Pl. gent. noun סְפַרְוִים 2 Ki. 17:31.

סֹפֶרֶת

'scribe,' *Sophereth*, Ezr. 2:55; with the art. Neh. 7:57.

סָקַל

TO STONE, TO OVERWHELM WITH STONES. The primary idea appears to lie in the root שָׁקַל, to be weighty, whence an unused noun, סֶקֶל a stone, and hence a denom. verb סָקַל to stone, Ex. 19:13; often with בָּאֲבָנִים Deut. 13:11.

Niphal, *to be stoned*, Ex. 21:28.

Piel—(1) *to throw stones at* any one, 2 Sa. 16:6, 13.

(2) *to clear from stones, to remove stones from* a field, Isa. 5:2; with מֵאֶבֶן Isa. 62:10.

Pual, *to be stoned*, 1 Ki. 21:14, 15.

סַר

adj. (root סָרַר) f. סָרָה pr. *evil*; hence *sullen, sad, angry*, as applied to the countenance. 1 Ki. 20:43; 21:4, 5.

סָרַב

an unused root; Ch. *to be refractory, rebellious*; whence—

סָרָב

(for סַרָּב) m. *a rebel*, Eze. 2:6.

סַרְבֵּל

quadril. Ch. TO COVER, as with a garment, flesh, fat.

סַרְבָּלִין

m. Ch. *saraballæ*, i. e. long and wide trousers, such as men still wear in

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the East, Dan. 3:21, 27. Perhaps, *mantles, cloaks.*

סַרְגּוֹן

perhaps Pers. 'prince of the sun,' *Sargon*, Isa. 20:1.

סָרַד

an unused root; Aram. to fear, to tremble.

סֶרֶד

'fear,' *Sered*, Gen. 46:14; patron. סַרְדִּי Num. 26:26.

סָרָה

f. (from סוּר) prop. *a departing, withdrawing;* hence—

(1) *the violation* of a law, *an offence*, Deut. 19:16.

(2) *departure from Jehovah*, Deut. 13:6; Jer. 28:16.

(3) *cessation*, Isa. 14:6.

סִרָה

'withdrawing,' *Sirah*, 2 Sa. 3:26.

סָרַח

(1) TO POUR OUT, i.q. Arab. Part. pass. *poured forth*, i.e. extended on a couch, Am. 6:4, 7. Intrans. Eze. 17:6, 'a spreading vine.'

(2) *to be redundant, hanging over*, used of a curtain, Ex. 26:12; part. pass. *redundant*. Eze. 23:15, 'redundant (or luxurious) with mitres,' wearing long turbans hanging down.

Niphal, *to be poured forth*, metaph. Jer. 49:7, 'is their wisdom poured forth?'

סֶרַח

masc. *superfluity, redundance*, concrete, *what remains*, Ex. 26:12.

סִרְיוֹן

i.q. שִׁרְיוֹן *a coat of mail*, Jer. 46:4; 51:3.

סָרִיס

pl. const. סָרִיסֵי, סְרִיסֵי—(1) *a eunuch* (root סָרַס), Isa. 56:3, 4; such as were set over the care of women, (Est. 2:3), and other offices (Est. 1:10). רַב הַסָּרִיסִים Dan. 1:3, 'the prince of the eunuchs,' who was over the royal children.

(2) any *minister of the court* (Gen. 37:36); although it is difficult to determine in what places the primary meaning of the word is preserved, 1 Sa. 8:15; 2 Ki. 9:32; 25:19.

סָרַךְ or סָרֵךְ

only in plur. Ch. *a royal minister* of the Persians, Dan. 6:3, seqq. It seems compounded of שַׂר a prince, and the Persic termination ־ַךְ.

סֶרֶן

only in plur.—(1) *axles of a chariot*, 1 Ki. 7:30. (Syr. סרנא id.) The origin is doubtful.

(2) *princes* (comp. Arab. קטב an axis, a pole, metaph. a prince, as if a hinge of the people), only applied to the five princes of the Philistines, Josh. 13:3; Jud. 3:3; 1 Sa. 6:4.

סָרַס

an unused root, which had, I expect, the same meaning as שֵׁרֵשׁ (denom. from שֹׁרֶשׁ), *to pull up by the roots;* hence *to extirpate*, specially the testicles, to castrate.

סַרְעַפָּה

f. *a branch*, i.q. סְעַפָּה with ר inserted, Eze. 31:5. Syr. סרעף to sprout.

סָרַף

not used in Kal, i.q. שָׂרַף TO BURN.

Piel, part. *a burner* (of the dead), one who lights a funeral pile, Am. 6:10; several codd. have here משׂרף.

סִרְפָּד

m. Isa. 55:13; a plant growing in the desert. Vulg. *urtica*.

סָרַר

(1) TO BE REFRACTORY, STUBBORN; pr. used of beasts; part. *refractory, stubborn;* used of a cow, Hos. 4:16; of a son, Deut. 21:18; of a woman who has cast off restraint, Pro. 7:11; of the people of Israel, Isa. 1:23. נָתַן כָּתֵף סֹרֶרֶת to give a refractory shoulder, i.e. to be stubborn, Zech. 7:11. Jer. 6:28, 'those fallen away to the stubborn.'

(2) *to be evil*, i.q. Arab. Hence סַר.

סָתָה

an unused root, Arab. שתא (perhaps denominative), *to pass the winter*. Hence—

סְתָו

סתיו קרי, m. *winter*, Cant. 2:11.

סְתוּר

'hidden,' *Sethur*, Num. 13:13.

סָתַם

i.q. שָׂתַם—(1) TO STOP UP, TO OBSTRUCT, as fountains, 2 Ki. 3:19; 2 Ch. 32:3.

(2) *to shut up, to hide*, Dan. 8:26; 12:4, 9. Part. pass. *hidden, secret*, Eze. 28:3.

Niphal, *to be stopped up* (used of the chinks of a wall), Neh. 4:1.

Piel, i.q. Kal signif. 1, Gen. 26:15, 18.

סָתַר

TO HIDE, once in Kal, Pro. 22:3 כתיב, where the קרי has Niph., comp. Pro. 27:12.

Niphal—(1) *to be hidden, to lie hid.* Job 3:23, 'to a man to whom his way is hidden,' who does not know how to escape from calamities. *To lie hid from any one*, Ps. 38:10. Gen. 31:49, 'when we shall be hidden from one another,' far from one another; Hos. 13:14, 'repentance is hid from my eyes,' i.e. I am as it were ignorant of it; Deut. 7:20;

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Am. 9:3. Part. נִסְתָּרוֹת *hidden things, secrets*, Deut. 29:28; specially hidden sins, committed ignorantly, Ps. 19:13.

(2) *to hide oneself*, 1 Sa. 20:5; Ps. 55:13.

Piel, *to hide*, Isa. 16:3.

Pual, *to be hidden*, Pro. 27:5.

Hiphil, *to hide*. Job 3:10, 'and (that) he did (not) hide calamity from my eyes,' did not turn it away from me, avert it.—(1) *to cover over*, especially the face, Ex. 3:6; Isa. 53:3, 'as one from whom they hide the face,' i.e. turn their eyes as from something disgusting and abominable (מַסְתֵּר is part. formed in the Chaldee manner; it is here impers.) Specially Jehovah is said *to hide*, or *veil over his face*—(*a*) when he does not regard human affairs, Ps. 10:11; 51:11, 'hide thy face from my sins;' do not regard them, forgive them.—(*b*) when it denotes displeasure, Ps. 30:8; to hide the face (and turn away) from any one, Ps. 22:25; without פָּנִים Isa. 57:17, 'I smote them (the people) hiding my face, and being angry.'

(2) *to conceal* something from any one, 1 Sa. 20:2; 2 Ki. 11:2.

(3) *to guard, to defend*, Ps. 31:21; 64:3.

Hithpael הִסְתַּתֵּר *to hide oneself*, 1 Sa. 23:19; Isa. 29:14.

סְתַר

Ch. Pael.—(1) *to hide*. Part. pass. pl. f. *hidden things, secrets*, Dan. 2:22.

(2) *to destroy* (prop. to hide, to remove out of men's sight), Ezr. 5:12.

סֵתֶר

(1) *a hiding*; hence *something secret, clandestine, hidden*, Jud. 3:19, 'some secret thing;' 1 Sa. 25:20, 'the covert of the mountain;' Pro. 9:17, 'bread to be eaten in secret.' בַּסֵּתֶר *secretly, privately*, 1 Sa. 19:2.

(2) specially *a vail, covering*, Job 22:14; Ps. 81:8, 'in the covering of thunder,' in the clouds replete with thunderings.

(3) *protection, defence*, Ps. 27:5; 119:114.

סִתְרָה

f., *protection*, Deut. 32:38.

סִתְרִי

for סִתְרִיָּה 'protection of Jehovah,' *Zithri*, Ex. 6:22.

ע

Ayin עַיִן an eye, the sixteenth letter of the alphabet: as a numeral, *seventy*.

It would seem that this letter had, like ח, a double pronunciation. This is the case in Arabic, and they distinguish it by a diacritic point. The one appears a gentle guttural breathing, by the Greek translators sometimes expressed by the smooth or rough breathings, sometimes by furtive vowels, as Ἀμαλήκ, Ἑβραῖος, Ὠσηέ. The harder Ain, which the Arabs call Ghain, was a harsh sound, with a kind of whirring; and this the LXX. generally express by Γ, as Γαζα, Γόμοῤῥα. Hence several Hebrew roots comprehend, properly speaking, two roots of different significations, one of which is written in Arabic with ע, the other with ע̇.

The lighter pronunciation appears to have been the more frequent; and for this reason ע is very often *interchanged* with א; also, in the middle of words when preceded by Sh'va, it is often *dropped*, as בְּעֵל, contr. בֵּל. When more harshly pronounced it was allied—(*a*) to the palatal letters; נָבַע and נָבַג, נָבַךְ; Ch. אַרְעָא and אַרְקָא.—(*b*) to ר, as מָעַט and מָרַט. Farther, the very frequent interchange of צ and ע should be remarked; as אֶרֶץ, Syr. ארעא.

I. עָב

m. *thresholds, steps*, by which one goes up to a porch, 1 Ki. 7:6; Eze. 41:25. Plur. עֻבִּים, verse 26. Vulg. *epistylium*, which does not suit the context; although the Hebrew word may have comprehended this meaning also, from the idea of *covering* (root עָבַב).

II. עָב

comm. (m. Isa. 19:1; f. 1 Ki. 18:44), plur. עָבִים const. עָבֵי 2 Sa. 22:12, and עָבוֹת 2 Sa. 23:4 (from עוּב).

(1) *darkness*, especially of a cloud. Ex. 19:9, 'in the darkness of a cloud.' Ps. 18:12, 'darknesses of clouds.'

(2) *a cloud* itself, Job 36:29; 37:11.

(3) a dark *thicket* of a wood; pl. Jer. 4:29.

עֹב see עָב No. I.

עָבַב

an unused root; prob. *to cover, to hide*; Arab. עאב Med. Ye, to lie hid.

עָבַד

(1) TO LABOUR, TO WORK, TO DO WORK. Constr. absol. Ex. 20:9, 'six days shalt thou labour.' Followed by an acc. *to bestow labour* on any thing, *to till* a field, Gen. 2:5; a vineyard, Deut. 28:39; a garden, Gen. 2:15; used of artisans, Isa. 19:9, 'those who work in flax.' Eze. 48:18, 'those who work (in building) the city.' Without acc. Deut. 15:19, 'thou shalt not till (the ground) with the firstling of thy ox.'

(2) *to serve, to work* for another, Gen. 29:20; followed by an acc. Gen. 27:40; by לְ 1 Sa. 4:9; עִם Gen. 29:25; לִפְנֵי 2 Sa. 16:19 (used of

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the king's minister). By two acc. Gen. 30:29, 'thou knowest how I have served thee.' Specially *to serve* is used—(*a*) of a people to a people, Gen. 14:4; 15:13, 'and they (the Israelites) shall serve them (the Egyptians), and they (the Egyptians) shall evil intreat them.'—(*b*) to serve God or idols; i. e. *to worship*, Ex. 3:12; Jer. 44:3. Absol. Job 36:11, 'if they obey and serve (Jehovah).' Isa. 19:23.—(*c*) with two accus. *to serve Jehovah with any thing*, i. e. to offer sacrifice, Ex. 10:26; Isa. 19:21.

(3) עָבַד causat. *to impose labour* or *servitude upon* any one. Lev. 25:39, 'thou shalt not impose upon him servile work;' Ex. 1:14.

Niphal—(*a*) *to be tilled* as a field, Deut. 21:4.—(*b*) *to be served*, as a king, Ecc. 5:8.

Pual—(1) i. q. Niph., Deut. 21:3.

(2) pass. of Kal No. 3. Isa. 14:3, 'the hard bondage which was laid upon thee.'

Hiphil—(1) *to cause to labour, to compel to do work*, Ex. 1:13; hence *to cause weariness by hard labour, to fatigue*. Isa. 43:24, 'I have not wearied thee with (offering) sacrifices... but thou hast wearied me with thy sins.'

(2) *to make to serve*, Eze. 29:18; *to bring* (a people) *into bondage*, Jer. 17:4.

(3) causat. of Kal No. 2, *b*, 2 Ch. 34:33.

Hophal, *to be made to serve*, or to worship, Ex. 20:5; 'thou shalt not be made to worship them (false Gods);' Deut. 5:9; hence *to serve* at the incitement of others, 13:3.

עֲבַד

Ch. *to make*, Dan. 3:1, 15; to wage war, Dan. 7:21. בְּ עֲבַד to do with any one (according to one's will), 4:32; עִם Ezr. 6:8.

Ithpeal, *to be made*, Ezr. 4:19; Dan. 3:29.

עֶבֶד

m.—(1) *a servant*, commonly *a slave*, Gen. 12:16; Ex. 12:30. Gen. 9:25, 'a servant of servants,' the lowest servant. Applied—(*a*) to a whole people subject and tributary, Gen. 9:26; 27:37.—(*b*) to the *servants* of a king, i. e. his ministers and courtiers; Gen. 40:20; 1 Sa. 16:17; to messengers, 2 Sa. 10:2—4; to military captains, Isa. 36:9; and common soldiers, 2 Sa. 2:12.—(*c*) once figuratively used of inanimate things, Gen. 47:19. The Hebrews, in speaking to superiors, call themselves *servants*. Gen. 18:3, 'pass not by thy servant,' i. e. *me*; so in prayers, Ps. 19:12, 14; עַבְדְּךָ *thy servant* is thus put for אֲנִי; so that the suffix of the first person may refer to it; Gen. 44:32, 'for thy servant became surety (i. e. *I* became surety) for the lad with my father.' Absent persons even are called servants; Gen. 44:27, 'thy servant my father said to us.'

(2) עֶבֶד יְהוָה is figuratively applied—(*a*) *a worshipper* of God; Neh. 1:10, 'they (the Israelites) are thy servants and thy people;' comp. Ezr. 5:11; Dan. 6:21, 'O Daniel, servant of the living God,' i. e. who worshippest the living God. In this sense it is applied to the pious; e. g. to Abraham, Job, David; and in plur. often to godly men.—(*b*) *the minister, or ambassador* of God, called and sent by God for accomplishing some service; Isa. 49:6, 'it is a light thing that thou shouldest be my servant (i. e. messenger, and as it were instrument), to raise up the tribes of Israel... I will make thee to be a light for the nations.' In this sense it is applied to the Messiah; also to Nebuchadnezzar, Jer. 25:9; and to prophets, Am. 3:7; Jer. 7:25; specially to Moses, Deut. 34:5; Josh. 1:1.

(3) 'servant, sc. of God,' *Eled*.

עֶבֶד מֶלֶךְ

'servant of the king,' *Eled-melech*.

עֶבֶד נְבוֹ

perhaps = עֶבֶד נְבוֹ 'worshipper of Mercury;' *Aled-nego*, Dan. 1:7; 3:12; and עֶבֶד נְגוֹא verse 29.

עֲבַד

Ch. *a servant*; עֲבַד אֱלָהָא *servant*, i. e. worshipper *of God*, Dan. 3:26; Ezr. 5:11.

עֲבַד

m. *work, deed*; found once, Ecc. 9:1.

עַבְדָּא

'servant, sc. of God,' *Abda*, Neh. 11:17; for which there is, 1 Ch. 9:16, עֹבַדְיָה.

עַבְדִּיאֵל

'servant of God,' *Abdeel*.

עֲבֹדָה

f.—(1) *labour, work*, Ex. 1:14; Lev. 25:39, 'labour of a servant;' 23:7, 'all work in which there is labour.'

(2) *work, business, office*, Num. 4:47, 'to do the work of the holy service, and the work of the porters;' Isa. 28:21; 32:17, 'and the work (i. e. the effect, the fruit) of righteousness shall be quietness.'

(3) specially, rustic *labour, agriculture*, 1 Ch. 27:26; Neh. 10:38.

(4) *service*, Gen. 30:26; 1 Ch. 26:30, 'the service of the king,' attendance on him; Ps. 104:14, 'herb for the service (i. e. use) of man;' specially *sacred service*, Num. 4:23; 1 Ch. 9:13; 28:14; used also of particular sacred ceremonies, Ex. 12:25.—עֲבֹדָה עָבַד to serve service, Gen. 30:26.

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(5) *instruments, implements*, Num. 3 : 26.

עֲבֹדָה

f. *household, family, servants*, Gen. 26 : 14; Job 1 : 3.

עַבְדוֹן

'servile,' *Abdon*, Josh. 21 : 30.

עַבְדוּת

f. *bondage, servitude*, Ezr. 9 : 8, 9.

עֹבֵד

'worshipping,' sc. God, *Obed*.

עֹבֵד אֱדֹם

'he who serves the Edomites,' *Obed-edom*.

עַבְדִּי

for עַבַדְיָה 'servant of Jehovah,' *Abdi*.

עַבְדִּיאֵל

'servant of God,' *Abdiel*.

עֹבַדְיָה and עֹבַדְיָהוּ

m. 'worshipper of Jehovah,' *Obadiah*.

עָבָה

(1) TO BE THICK, FAT, Deut. 32 : 15; 1 Ki. 12 : 10.

(2) *to be dense, compact*.

עָבוֹט

m. *a pledge*, Deut. 24 : 10; from עָבַט.

עָבוּר

const. עִבּוּר *corn*, prop. *produce*, or *offering* of the land, Josh. 5 : 11, 12. It has the passive sense of Hiph. הֶעֱבִיר.

עֲבוּר

pr. subst. *passing over, transition*, an idea transferred to the *cause* (pr. the passing over of the cause to the effect), *the price* (for which any thing is transferred), *purpose, object* (prop. the passing to a thing which we desire to attain). With the prefix בְּ it becomes—

(A) a prep. signifying—(1) *because of*, Ex. 13 : 8. With suff. בַּעֲבוּרִי because of me, etc., 1 Sa. 23 : 10.

(2) *for*, used concerning price, Am. 2 : 6; 8 : 6.

(B) conj.—(1) *because*, Mic. 2 : 10.

(2) *that, in order that*, followed by a fut. Gen. 27 : 4; and inf. 2 Sa. 10 : 3; fully בַּעֲבוּר אֲשֶׁר Gen. 27 : 10; also לְבַעֲבוּר 2 Sa. 14 : 20.

(3) *while* (pr. in the transit, sc. of time), 2 Sa. 12 : 21.

עָבַט

(1) TO CHANGE, TO EXCHANGE; to interweave.

(2) *to give a pledge for any thing borrowed*. Deut. 24 : 10, 'that he may give his pledge.' Also *to borrow* on the security of a pledge, Deut. 15 : 6, 'and thou shalt not borrow.'

Piel, *to change, to exchange*. Joel 2 : 7, 'they shall not change their ways,' i. e. they shall go right on in the same way.

Hiphil, *to lend*, Deut. 15 : 6; followed by two acc. Deut. 15 : 8.

עֲבֹטִים

m. (from עָבַט) pr. *pledging* of goods, hence *load of debt* which one has contracted; or, accumulation of pledges; Hab. 2 : 6.

עֲבִי

m. (from עָבָה) *density, compactness*, Job 15 : 26; 2 Ch. 4 : 17, 'in the compact soil.'

עָבִי

with suff. עָבְיִי m. *thickness*, 1 Ki. 7 : 26; Jer. 52 : 21. Root עָבָה.

עֲבִידָא

f. Ch.—(1) *work, labour*, Ezr. 4 : 24; 5 : 8.

(2) *business*, Dan. 2 : 49; 3 : 12.

עבר

עָבַל

an unused root, Arab. to strip a tree of leaves, Med. E and O, to be thick, robust.

יַעְבֵּץ see עָבַץ

עָבַר

(1) TO PASS OVER. Prop. to pass over a stream, the sea, Gen. 31 : 21; followed by בְּ Josh. 3 : 11; בְּתוֹךְ Num. 33 : 8. Absol. *to pass over*, sc. a stream, Josh. 2 : 23, and followed by an acc. Jer. 2 : 10, 'pass over (the sea) unto the shores of Chittim;' by אֶל Num. 32 : 7.

Specially used—(*a*) of the wind passing over upon any thing, Ps. 103 : 16.—(*b*) of *waters*, which, overflowing their banks, *pass over*, Isa. 8 : 8; Jer. 5 : 22; used figuratively of an army overflowing, Dan. 11 : 10; of the feelings of the soul, Ps. 73 : 7.—(*c*) used of *tears*, as overflowing. Part. מֹר עֹבֵר overflowing myrrh, dropping spontaneously, Cant. 5 : 5, 13.—(*d*) *to go over* to some one's side, Isa. 45 : 14.—(*e*) *to violate* a law, 2 Ki. 18 : 12.

(2) *to pass over, to pass through*, a country, a city, etc.; Jud. 11 : 29, 'he went through Gilead and Manasseh.' Isa. 23 : 10, 'pass over thy land like the Nile;' followed by בְּ Gen. 12 : 6; by בֵּין Gen. 15 : 17; בְּתוֹךְ Job 15 : 19. Absol. Lam. 3 : 44, 'thou hast covered thyself with clouds, so that prayers do not pass through.'—פֶּסַח עָבַר 2 Ki. 12 : 5; Gen. 23 : 16, 'money which passes with the merchants,' is money such as merchants will take.

(3) *to pass by*. Gen. 37 : 28, 'and there passed by Ishmaelites.' Part. Ps. 80 : 13; 129 : 8, passers by. Followed by an acc. Gen. 32 : 32; by עַל 1 Ki. 9 : 8; מֵעַל Gen. 18 : 3; לְיַד 2 Ki. 4 : 31. Specially—(*a*)

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used of time, Gen. 50 : 4; of the summer or winter, Jer. 8 : 20.—(*b*) *to pass by quickly, to vanish*, used of a cloud, Job 30 : 15; of a shadow, Ps. 144 : 4; of chaff, Jer. 13 : 24.—(*c*) *to perish*, Ps. 37 : 36. עָבַר בַּשֶּׁלַח to perish by the weapon (of death), Job 33 : 18, 28.—(*d*) metaph. *to pass by* sin, i. e. *to forgive*, Mic. 7 : 18; and without עָוֹן, followed by a dat. to forgive any one, Am. 7 : 8.—(*e*) Isa. 40 : 27, 'my cause has passed over from my God;' i. e. he does not regard my cause, he overlooks it.

(4) *to pass on*, or *along, to go beyond*. Gen. 18 : 5, 'afterwards ye shall pass on,' go farther; hence —(*a*) *to move on, to march*, Josh. 6 : 7, 8.—(*b*) *to pass away, to depart*, Cant. 5 : 6; Ps. 81 : 7, 'his hand departed from the basket' (for carrying burdens); he was freed from the work of carrying it. 1 Ki. 22 : 24, 'which way did the Spirit of Jehovah depart from me?'—(*c*) *to pass on* to any place, *to go* to any place; 2 Ki. 6 : 30; Am. 5 : 5. עָבַר וָשָׁב to pass on and return, to go hither and thither, Ex. 32 : 27.—(*d*) *to enter*, into a gate, Mic. 2 : 13; metaph. into a covenant, Deut. 29 : 11.—(*e*) *to pass on before*, Gen. 33 : 3.—(*f*) *to follow* any one, 2 Sa. 20 : 13.

(5) followed by עַל to pass over any person or thing, Num. 6 : 5.—(*a*) *to overwhelm* any one, used of waters, Ps. 124 : 4; of wine, Jer. 23 : 9, 'like a man (whom) wine overwhelms,' oppresses; of sins, Ps. 38 : 5; of the anger of God, Ps. 88 : 17.—(*b*) *to rush upon* any one, *to attack, to assail* him, Nah. 3 : 19, 'whom has not thy wickedness assailed?' Job 13 : 13, 'let what (calamity) will assail me.' Used of God himself, Job 9 : 11; of a spirit of jealousy, Num. 5 : 14.—(*c*) *to be imposed* on any one, Deut. 24 : 5. Isa. 45 : 14, *to pass over* to another owner (speaking of riches).

Niphal, *to be passed over* (as a stream), Eze. 47 : 5.

Piel, *to cause to pass over*, to make to pass forward—(*a*) a bar or bolt, hence *to bar*. 1 Ki. 6 : 21, 'and he closed up with golden chains (as if with a bolt) before the holy of holies.'—(*b*) a female is said to let pass, to conceive seed, hence to become pregnant. Job 21 : 10, 'his ox (i. e. cow) becomes pregnant.' Ch. id.

Hiphil—(1) to cause to pass over, i. e. *to transmit, to send over, to conduct over* any one, e. g. a people, a flock across a stream, 2 Sa. 19 : 16; Josh. 7 : 7; Ps. 78 : 13; whether in boats, or by swimming, or by a ford. It is also—(*a*) *to cause* a razor *to pass* over some one, Num. 8 : 7.—(*b*) *to cause to remove* from one place to another. Gen. 47 : 21, 'and he removed the people (from cities) into cities,' he made them exchange habitations.—(*c*) *to cause* an inheritance *to pass to* any one, Num. 27 : 7, 8.—(*d*) *to cause* to pass over, i. e. *to violate* a law, 1 Sa. 2 : 24.

(2) *to cause* or *suffer to pass through*, e. g. a land, Deut. 2 : 30; *to cause to pervade* (as wild beasts), Eze. 14 : 15; specially הַעֲבִיר קוֹל to cause to be proclaimed (in a land, or camp), Ex. 36 : 6; Lev. 25 : 9.

(3) *to cause to pass by*, 1 Sa. 16 : 9, 10; 20 : 36, 'he shot an arrow so as to pass him by,' i. e. beyond him. Metaph. *to pass by* sin, *to remit, to forgive*, 2 Sa. 12 : 13.

(4) *to bring*, specially *to offer* as a sacrifice, *to consecrate*, followed by לַיהוָה Ex. 13 : 12; also to offer (children) to Moloch, Lev. 18 : 21; with בָּאֵשׁ 2 Ki. 23 : 10. That children thus offered to Moloch were actually burned, is shewn by Jer. 7 : 31; 19 : 5. הֶעֱבִיר בַּמַּלְבֵּן to cast into the brick-kiln; the idea of offering being neglected, 2 Sa. 12 : 31.

(5) *to lead away*, 2 Ch. 35 : 23; *to take away, to remove*, e. g. a garment, Jon. 3 : 6; a ring, Est. 8 : 2; idols, lying prophets, 2 Ch. 15 : 8; *to avert* evil, reproach, Est. 8 : 3; Ps. 119 : 37.

Hithpael—(1) *to pour oneself forth* in wrath, i. e. to be wroth, Ps. 78 : 21, 62; 89 : 39; Pro. 26 : 17; with suff. 20 : 2, 'whoever pours forth wrath against him' (the king).

(2) *to be proud*, Pro. 14 : 16.

עֵבֶר

m. with suff. עִבְרִי—(1) *region on the other side, across a stream, or the sea*. Jud. 11 : 18; Jer. 25 : 22; especially עֵבֶר הַיַּרְדֵּן, the region situated to the east of Jordan, Gen. 50 : 10; Deut. 1 : 1; Josh. 9 : 10; although used, Josh. 5 : 1; 9 : 1; 12 : 7; 1 Ch. 26 : 30, of the region *on this side Jordan*. Similar is עֵבֶר הַנָּהָר the region beyond the Euphrates, Josh. 24 : 2; 2 Sa. 10 : 16; used of provinces on this side, i. e. west of the Euphrates, 1 Ki. 5 : 4; Ezr. 8 : 36. Plur. Isa. 7 : 20.

(2) *the opposite region, a region over against, the opposite side*, whatever may be between. 1 Sa. 26 : 13, 'and David went over to the other side,' i. e. a mountain situated opposite. Hence, in opposition, מֵהֵנָּה מֵעֵבֶר 1 Sa. 14 : 4. Pl. from all sides, Jer. 49 : 32; on both sides, Ex. 32 : 15.

(3) with prefixes it often becomes a prep.—(*a*) מֵעֵבֶר—(*α*) to the region beyond, Deut. 30 : 13.—(*β*) to the opposite region, Josh. 22 : 11.—(*γ*) towards a region, *towards*, Ex. 28 : 26.—(*δ*) אֶל עֵבֶר פָּנָיו towards the region opposite one's face, i. e. right

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before one, Eze. 1 : 9, 12; Ex. 25 : 37.—(*b*) לְעֻמַּת straight before one, Isa. 47 : 15.—(*c*) מֵעֵבֶר—(*α*) *from the other side, from beyond,* Josh. 24 : 3. —(*β*) *beyond,* e. g. מֵעֵבֶר לַיָּם beyond the sea, Deut. 30 : 13; Isa. 18 : 1.

(4) *Eber,* Gen. 10 : 24; hence בְּנֵי עֵבֶר Gen. 10 : 21; and poet. עֵבֶר Num. 24 : 24, i. q. עִבְרִים *Hebrews.*

עֵבֶר

Ch. *region beyond;* hence עֵבֶר נַהֲרָא the region beyond, i. e. west of the Euphrates, Ezr. 4 : 10; 5 : 3; 6 : 6; 7 : 21.

עֶבְרָה

f.—(1) *a ferry-boat,* or *raft,* 2 Sa. 19 : 19.

(2) 2 Sa. 15 : 28 כתיב.

עֶבְרָה

f. plur. const. עַבְרוֹת also עֶבְרוֹת Ps. 7 : 7.—(1) *outpouring* of anger. Job 40 : 11, 'the outpourings of thy anger.' Hence used of *wrath* itself, Isa. 14 : 6; of the anger of God, and of punishment. יוֹם עֶבְרָה the day of divine wrath, Pro. 11 : 4; Zeph. 1 : 15, 18.

(2) *pride, haughtiness,* Isa. 16 : 6; Jer. 48 : 30.

עַבְרוֹן see עַבְדּוֹן

עַבְרוֹנָה

'passage,' sc. of the sea, *Ebronah.*

עִבְרִי

pl. עִבְרִים, עִבְרִיִּם, f. עִבְרִיָּה, pl. עִבְרִיּוֹת.—(1) gentile noun from the name עֵבֶר, *Hebrew.* It seems, however, to be originally an appellative, from עֵבֶר the land beyond the Euphrates; whence עִבְרִי a stranger come from the other side of the Euphrates, Gen. 14 : 13, LXX. ὁ περάτης.

(2) *Ibri,* 1 Ch. 24 : 27.

עֲבָרִים

'regions beyond,' *Abarim,* Jer. 22 : 20; fully הַרְ־הָעֲבָרִים Num. 27 : 12; and הַרֵי הָעֲבָרִים Num. 33 : 47.

עָבַשׁ

Joel 1 : 17, used of seed which, by too much *heat* when under ground, WASTES AWAY, DECAYS.

עָבֹת

not used in Kal, TO BE INTERWOVEN, INTERTWINED.

Piel, *to twist, to pervert,* Mic. 7 : 3.

עָבֹת

f. עֲבֹתָה adj. *interwoven,* used of trees, Eze. 6 : 13; 20 : 28; Lev. 23 : 40.

עֲבֹת

plur. עֲבֹתִים and עֲבוֹתוֹת subst. com. (fem. Jud. 15 : 14), *something interwoven, intertwined.*

(1) *a rope,* Jud. 15 : 13; pl. *bonds,* Ps. 2 : 3.

(2) *a braid, wreath,* Ex. 28 : 24; מַעֲשֵׂה עֲבֹת wreathen work, Ex. 28 : 14.

(3) *a branch with thick foliage,* Eze. 19 : 11; 31 : 3.

עָגַב

fut. יַעְגֹּב. The native power is that of *breathing* and *blowing;* whence עוּגָב a pipe, which is blown. This is also applied to the affections; TO LOVE, especially licentiously and voluptuously, Eze. 23 : 5, seq. Part. עֹגְבִים lovers, Jer. 4 : 30.

עֲגָבִים

m. pl. *pleasures, delights;* Eze. 33 : 32, 'a pleasant song.' Specially *things which please God.* Eze. 33 : 31, 'for with their mouth they do what is pleasing to God.'

עֲגָבָה or עֲנָבָה

f. *immodest love,* Eze. 23 : 11.

עֻגָה and עֻגָה

(1 Ki. 19 : 6; Eze. 4 : 12), fem. *a cake* baked under hot cinders, or on hot stones; עֻגוֹת מַצּוֹת unleavened cakes, Ex. 12 : 39. Root עוּג.

עָגוּר

adj. *chirping, chattering, twittering* It is—(*a*) epith. of the swallow, Isa. 38 : 14, 'like a chattering swallow.' —(*b*) poet. for the swallow itself, Jer. 8 : 7. Root עָגַר.

עָגִיל

m. *a ring,* specially *an earring,* Eze. 16 : 12; Num. 31 : 50.

עָגַל

TO ROLL, TO REVOLVE; Syr. Pael id.

עָגֹל

f. עֲגֹלָה adj. *round,* 1 Ki. 7 : 23, seqq.

עֶגֶל

m. with suff. עֶגְלִי; pl. const. עִגְלֵי and—

עֶגְלָה

f.—(1) *a calf,* prop. one of the first year, Lev. 9 : 3; Mic. 6 : 6.

(2) *a bullock, steer, heifer;* used of a heifer broken in to work, Hos. 10 : 11; giving milk, Isa. 7 : 21; yoked to the plough, Jud. 14 : 18; of three years' old, Gen. 15 : 9. And such a heifer (prop. one of *the third* year) not broken in, is rightly understood in Isa. 15 : 5; Jer. 48 : 34; Metaph. Ps. 68 : 31, bullocks, for leaders of the peoples.

(3) *Eglah,* 2 Sa. 3 : 5.

עֲגָלָה

f. *a wagon, a chariot* (so called from rolling), Gen. 45 : 19; specially *a wagon,* 1 Sa. 6 : 7; *an ox-cart,* Isa. 28 : 27; *a military car,* Ps. 46 : 10.

עֶגְלוֹן

q. d. '*vitulinus,*' *Eglon,* Jud. 3 : 12.

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עָנַם

TO BE SAD, TO GRIEVE, Job 30:25.

עָנַן

only in Niph., TO BE SHUT UP, TO REMAIN SHUT UP. Ruth 1:13, 'would ye therefore shut yourselves up?' תֵּעָגֻנָה for תֵּעָגַנָּה. According to Kimchi עגונה is a woman who remains at home, and lives without a husband.

עָנַר

an unused root, *to chatter*.

עַד

m. (from עָדָה to pass over, to go on)—(A) subst.—(1) pr. passing, progress (in space), then duration (of time). Hence *perpetuity of time, eternity*. אֲבִי־עַד perpetual Father, Isa. 9:5. הָרְרֵי עַד Hab. 3:6, mountains, which are to endure continually. עָלְמֵי עַד Psa. 10:16; עַדֵּי עַד Ps. 83:18; עַד־עוֹלְמֵי עַד Isa. 45:17; for ever.

(2) *prey, spoil*, Gen. 49:27; Zeph. 3:8; Isa. 33:23.

(B) prep. poet. עֲדֵי, with suff. עָדַי, עָדֶיךָ, עָדָיו, עָדֶיהָ; once עֲדֵיהֶם for עֲדֵיתָם 2 Ki. 9:18.

(1) *while, so long as*. 2 Ki. 9:22, 'so long as the whoredoms of Jezebel (continue).' 1 Ki. 18:45, 'while so and while so (it was done),' i. e. meanwhile, gradually. Job 20:5, 'during a moment.' Jud. 3:26, 'while they waited.'

(2) *to, even to* some certain limit. It is used—(*a*) prop. *of space*, Deut. 1:7; Gen. 14:14. In opposition and transition from one to another מִן...עַד...וְעַד Gen. 7:23. עַד לְ *even to*, Ezr. 9:4; hence עַד לְמֵרָחוֹק even to afar off, Ezr. 3:13; once עַד אֲלֵיהֶם even to them, 2 Ki. 9:20. הִתְאַוּנֵן עַד to attend to, Job 32:12; Num. 23:18. Ezr. 10:14; 'with regard to this thing.' Followed by inf. *even until* (any thing comes to pass), Num. 32:13.

(*b*) of *time*. עַד הַיּוֹם הַזֶּה even unto this day, i. e. (the limit being included) *even this day, even now*, Gen. 26:33. עַד הַבֹּקֶר until the morning, Jud. 6:31; Ps. 104:23. Often followed by adverbs of time; עַד־מָתַי until when, i. e. how long? עַד עַתָּה hitherto; עַד בְּלוֹתִי *until* (there is) *none* (or *nothing*).

(*c*) used of *degree*, especially with reference to a greater, and the highest, עַד מְאֹד, even to the highest degree, i. e. exceedingly; עַד אֵין מִסְפָּךְ until there is no numbering, Ps. 40:13; Isa. 5:8. Hence *even*, Num. 8:4, and, with a negative particle following, *not even*. לֹא...עַד אֶחָד not even one, Jud. 4:16; Hag. 2:19, 'even the vine and the fig-tree...bear no fruit;' in comparisons, *even unto*, 1 Ch. 4:27, 'but their family did not multiply up to the children of Judah,' i. e. like the children of Judah; Nah. 1:10, 'they are woven together, even as thorns,' i. e. like thorns.

(C) conj.—(1) *while*, followed by a pret. 1 Sa. 14:19; by a fut. Job 8:21; part. ib. 1:18. עַד אֲשֶׁר id. Cant. 1:12; עַד לֹא Pro. 8:26; and עַד אֲשֶׁר לֹא Ecc. 12:1, 'while (there was) not,' before that.

(2) *until, so long as*, used of a limit of time, followed by a pret. Josh. 2:22, 'until the pursuers returned;' by a fut. Gen. 38:11. More fully עַד אֲשֶׁר until that, Deut. 2:14; Num. 11:20; עַד אֲשֶׁר Cant. 3:4; עַד אִם id. Gen. 26:13; עַד אִם Gen. 24:19; עַד אֲשֶׁר אִם Gen. 28:15. The limit of time itself (not the interval) is signified in 1 Sa. 1:22, 'until the child be weaned (then) I will bring him,' for, when he shall have been weaned. There is properly an ellipsis (he shall remain with me). Sometimes the sacred writers have mentioned a limit without excluding the time beyond, Ps. 112:8; Dan. 1:21; Gen. 28:15.

(3) *even to* (a great) degree, i. e. *even that, so that*, Isa. 47:1, 'thou hast said, I shall rule for ever, even that (thou hast gone so far in insolence and pride, that) thou didst not lay these things to heart;' 1 Sa. 2:5: 20:41.

עַד

Ch. (A) prep.—(1) *within, during*, Dan. 6:8, 13.—(2) *until, even until*, used of time, Ezr. 5:16, 'until now;' but עַד אֲתַרַיָּן until the last, is i. q. at last, Dan. 4:5.—(3) *to, for*, used of purpose and end. עַד־דְּנָה דִּי to the end that, Dan. 4:14.

(B) עַד דִּי conj.—(1) *while, when meanwhile*. Dan. 6:25, 'they had not yet reached the bottom of the den, when meanwhile the lions seized them.'—(2) *until that*, Dan. 4:30; 7:22.

עֵד

m. pr. part. of עוּד.

(1) *witness*, Pro. 19:5; used also of inanimate things, Gen. 31:44; Isa. 19:20.

(2) *testimony*, pr. *what testifies*. עָנָה עֵד בְּ to bear witness against any one, Ex. 20:16; Deut. 5:17.

עוֹד see עָדַד

עָדַד

an unused root; Arab. to number, compute, especially days, time. This verb appears to be secondary, from עֵד time.

עוּד see עָדַד

עָדָה

(1) TO PASS BY, Job 28:8.

(2) *to attack in a hostile manner*. Hence עַד A, 2.

(3) causat. to make to pass over,

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i. e. *to put on* ornaments, *to adorn oneself* with any thing. Job 40 : 10, 'adorn thyself with majesty.' Eze. 23 : 40; Jer. 31 : 4, 'thou shalt adorn thyself with thy tabrets,' which, being put on the hands, adorned women when dancing.

Hiphil—(1) *to remove, put away* (as a garment) Pro. 25 : 20.

(2) *to adorn any one with any thing*, Eze. 16 : 11.

עָדָא, עָדָה

fut. יַעְדֵּה Ch.

(1) TO PASS OVER, or AWAY, a kingdom, Dan. 7 : 14; *to be abrogated*, as a law, Dan. 6 : 9.

(2) *to go, to come*, Dan. 3 : 27; *to go away, to depart*, Dan. 4 : 28.

Aphel, *to take away*, Dan. 5 : 20; 7 : 26; *to depose* (kings), 2 : 21.

עָדָה

'ornament,' 'beauty,' *Adah.*

I. עֵדָה

f. const. עֲדַת (from יָעַד) for יְעֻדָה (by aphæresis) *an appointed meeting, an assembly*, specially—

(1) *the congregation* of the Israelites, Ex. 12 : 3; 16 : 1, the congregation of Jehovah, Num. 27 : 17; Lev. 4 : 15.

(2) *a private domestic meeting, a family*, Job 16 : 7; *a crowd* (of wicked men), Num. 16 : 5; Ps. 22 : 17.

(3) *a swarm* (of bees), Jud. 14 : 8.

II. עֵדָה

f. (from עוד) pl. עֵדוֹת.

(1) *something that testifies*, Gen. 31 : 52.

(2) *testimony*, Gen. 21 : 30.

(3) *a precept* (of God), Ps. 119 : 22, 24.

עֵדָה

f. only pl. עֲדִים i. q. Arab. an appointed time, specially the monthly courses of women (root עָדַד). Isa. 64 : 5.

עִדּוֹ and עִדּוֹא

'timely,' *Iddo.* 2 Ch. 12 : 15.

עֵדוּת

f.—(1) *a precept* (of God), most frequently in pl. עֵדוֹת inflected in the Aramæan manner. Ps. 119 : 14; Neh. 9 : 34.

(2) *law*, especially the decalogue, Ex. 25 : 21, 22; 16 : 34; 2 Ki. 11 : 12; Num. 9 : 15. Used also of the holy *rites*, Ps. 122 : 4.

(3) *revelation*, hence a *revealed psalm*, Ps. 60 : 1; 80 : 1. Others consider it to mean *a lyric poem* (Arab. عود lyre.)

עֵדִי

(from עֲדָיָה) in pause עָדִי, with suff. עָדְיִי m.—(1) *age*, Ps. 103 : 5.

(2) *ornament*, Ex. 33 : 4; Jer. 4 : 30. עֲדִי עֲדָיִים most splendid ornament, Eze. 16 : 7. Used of the *trappings* of a horse, Ps. 32 : 9.

עֲדִיאֵל

'ornament of God,' *Adiel.*

עֲדָיָה

'whom Jehovah adorned,' *Adaiah*, 2 Ki. 22 : 1; Neh. 11 : 5, for which there is עֲדָיָהוּ 2 Ch. 23 : 1.

עֲדִין

adj. *soft, delicate*, Isa. 47 : 8. The words are very difficult, and perhaps corrupted in 2 Sa. 23 : 8, הוּא (כתיב) עֲדִינוֹ הָעַצְנִי for which 1 Ch. 11 : 11, הוּא שׁוֹנֵף אֶת חֲנִיתוֹ 'he lifted up his spear.' Vulg. *ipse est quasi tenerrimus ligni vermiculus.* I prefer rendering עֲדִין by *vibration*; from עָדַן to be soft, pliant.

(2) *Adin*, Ezr. 2 : 15; Neh. 7 : 20.

עֲדִינָא

'slender,' 'pliant,' *Adina.*

עֲדִיתַיִם

'twofold prey,' *Adithaim.*

עָדַל

an unused root; Arab. *to be just, equitable.*

עַדְלַי

for עַדְלָיָה 'justice of God,' *Adlai.*

עֲדֻלָּם

'the justice of the people,' for עֲדַל עָם; *Adullam*; gent. noun, עֲדֻלָּמִי Gen. 38 : 1. [*Resting place.* F.]

עָדַן

a root not used in Kal, which appears to have had the signification of softness, laxity.

Hithpael, pr. *to conduct oneself softly*, i. e. to live sumptuously, dclicately, Neh. 9 : 25.

עֶדֶן

m.—(1) *delight, pleasure*; only in plur. Ps. 36 : 9; 2 Sa. 1 : 24.

(2) *Eden*, a country in Asia, in which was the garden גַּן עֵדֶן where the first created human beings were placed, Gen. 2 : 8; Joel 2 : 3; Isa. 51 : 3; Eze. 31 : 9, 16.

עֵדֶן

'pleasantness,' *Eden*, a district of Mesopotamia or Assyria, 2 Ki. 19 : 12; Isa. 37 : 12; Eze. 27 : 23. It is different from בֵּית עֵדֶן.

עֲדֶנָה, עֲדֶן

contr. for עַד זֶה *till now, hitherto*, Ecc. 4 : 2, 3.

עִדָּן

m. Ch.—(1) *time*; from עֶדֶן Dan. 2 : 8, seq.; 3 : 5, 15; 7 : 12.

(2) specially *a year*, Dan. 4 : 13; 7 : 25, 'during a year, (two) years, and the half of a year;' i. e. during three years and a half.

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עֶדְנָא
'pleasure,' *Adna*, Ezr. 10:30.

עֶדְנָה
id. *Adnah*, 2 Ch. 17:14.

עָדְנָה
f. *pleasure*, Gen. 18:12.

עֲדַדָּה
Syr. 'festival,' *Adadah*, Josh. 15:22.

עָדַף
TO BE REDUNDANT, ABUNDANT, prop. used of ample garments, and curtains hanging down; hence *to be over and above*, used of food, Ex. 16:23; of money, Lev. 25:27; of men, Num. 3:46.
Hiphil, *to collect*, or *have what is over and above*, Ex. 16:18.

I. עָדַר
not used in Kal; Arab. III. to desert.
Niphal—(1) TO BE LEFT BEHIND, TO REMAIN, 2 Sa. 17:22.
(2) *to be wanting, lacking*, 1 Sa. 30:19; Isa. 40:26; 59:15.
Piel עִדֵּר *to suffer* any thing *to be wanting*, 1 Ki. 5:7.

II. עָדַר
(1) TO SET IN ORDER, TO ARRANGE, TO DISPOSE, as an army, 1 Ch. 12:33, 38.
(2) from the Chaldee usage, *to weed*, Isa. 5:6; 7:25.

עֶדֶר
m.—(1) *a flock*, Gen. 29:2; עֶדֶר יְהוָה the people of Israel, Jer. 13:17.
(2) *Eder*, Josh. 15:21; 1 Ch. 23:23.

עָדֶר
'flock,' *Ader*, 1 Ch. 8:15.

עַדְרִיאֵל
'flock of God,' *Adriel*, 1 Sa. 18:19.

עָדַשׁ
an unused root, Arab. عدس to tend a flock.

עָדָשׁ or עֲדָשָׁה
only plur. עֲדָשִׁים *lentiles*, chiefly used as food for the poor, Gen. 25:34; 2 Sa. 17:28; Eze. 4:9.

עַוָּא
Ava, 2 Ki. 17:24; see עִוָּה.

עוּב
not used in Kal, TO WRAP ROUND, TO COVER WITH DARKNESS.
Hiphil, *to cover with darkness*; metaph. to render ignoble, to treat with indignity; Lam. 2:1, 'how hath the Lord in his anger covered the daughter of Zion with darkness.'

עוֹבָל
'stripped,' 'bare of leaves,' *Obal*, Gen. 10:28, called in the Samaritan copy and 1 Ch. 1:22, עֵיבָל.

עוּג
(1) prop. TO GO IN A CIRCLE, like the kindred חוּג. Hence עֻגָה a round of cake.
(2) denom. from עֻגָה, *to bake bread*, or *cake*, Eze. 4:12.

עוֹג
perhaps contr. for עֹנֶג, עֹנֶק i. e. 'in stature, long necked,' 'gigantic,' *Og*.

עוּגָב
m. Gen. 4:21; Job 21:12, and עֻגָב Ps. 150:4 (where many MSS. and editions have עֲגָב), *pipe, reed*; Jerome, *organon*, i. e. an instrument composed of many pipes. In Dan. 3:5, 10, 15, the Hebrew translator uses it for the Ch. סוּמְפֹנְיָה, root עֻגָב.

עוּד
(1) i. q. Arab. آب Med. Waw, TO TURN BACK, TO RETURN; then TO REPEAT, TO DO OVER AGAIN; whence inf. absol. עוֹד adv. again, yet.
(2) *to say again and again, to witness, to exhort*, Lam. 2:13 כתיב.
Piel עִוֵּד *to surround*, Ps. 119:61. (Æth. to go round.)
Hiphil הֵעִיד.—(1) *to take as a witness, to call* any one *to witness*, Isa. 8:2; Jer. 32:10; hence *to call as witness, to invoke*, Deut. 4:26; 30:19.
(2) *to testify, to bear witness*, absol. Am. 3:13; against any one, 1 Ki. 21:10; *for* any one, i. e. to praise him, Job 29:11. Hence—(*a*) *to obtest*, i. e. *to affirm solemnly, to affirm*, calling God to witness, Gen. 43:3, 'the man did solemnly affirm unto us;' Deut. 8:19.—(*b*) *to admonish solemnly*, followed by an acc. Lam. 2:13; בְּ Ps. 50:7; עַל Jer. 6:10; especially *to chastise, to chide*, Neh. 13:15.—(*c*) *solemnly to enjoin*; hence used of any law given by God, 2 Ki. 17:15, 'his precepts, which he had given them;' Neh. 9:34.
Hophal, הוּעַד *to be declared, shewn*, Ex. 21:29.
Pilel עִדֵּד pr. *to restore, to confirm*, Ps. 146:9; 147:6.
Hithpalel, *to set oneself up, to stand upright*, Ps. 20:9.

עוֹד
(according to the Masora twelve times עֹד) prop. inf. absol. of עוּד *going over again, repeating*. Always an adv.
(1) *again, yet again*, Gen. 4:25; Jud. 13:8.
(2) *again and again, repeatedly*. Gen. 46:29, 'and he wept on his neck again and again,' i. e. so that the tears burst out again and again. Ps. 84:5, 'blessed are those who dwell in thy house, they will praise thee again and again' (i. e. daily).
(3) *more, farther besides*, Isa. 5:4; Ecc. 3:16.

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(4) *as yet, yet, still.* Gen. 29 : 7, 'it is yet high day,' Num. 11 : 33; also, *yet more, still more.* Pro. 9 : 9, 'give to a wise man and he will become yet wiser;' with suff. עוֹדֶנִּי as yet I (am, was), Josh. 14 : 11; עוֹדְךָ as yet thou, Gen. 46 : 30; עוֹדֶנּוּ Gen. 18 : 22; עוֹדָם Ex. 4 : 18; once עוֹד הֵם Isa. 65 : 24. With suff. plur. once, Lam. 4 : 17 קרי, 'as yet our eyes languish;' the suffix is redundant.

With prefixes—(1) בְּעוֹד—(*a*) *while, while yet, in the time when yet* (it was or is). 2 Sa. 12 : 22, 'while the child yet lived.' Jer. 15 : 9, 'while it is yet day.' Ps. 104 : 33, 'whilst yet I (live).'—(*b*) *within yet.* Gen. 40 : 13, 'within yet three days.'

(2) מֵעוֹד *from as yet, ever since.* מֵעוֹדִי ever since I was, Gen. 48 : 15. Num. 22 : 30, 'from the time that thou wast unto this day.'

עוֹד

Ch. *yet*, Dan. 4 : 28.

עוֹדֵד

for מְעוֹדֵד 'restoring,' 'setting up, *Oded.*

עָוָה

(1) i. q. Arab. עוי TO BEND, TO CURVE, TO TWIST, TO DISTORT.

(2) *to act perversely, to sin*, Dan. 9 : 5; Est. 1 : 16.

Niphal—(1) *to be distorted, to writhe*, with pains and spasms; Isa. 21 : 3, 'I writhe, so that I cannot hear,' also *to be bowed, to be depressed* by calamities, Ps. 38 : 7.

(2) *to be perverse.* Pro. 12 : 8, '(a man) perverse of heart.' 1 Sa. 20 : 30, 'thou son of the perverse rebellious (woman).'

Piel, *to pervert, to subvert, to overturn.* Isa. 24 : 1, 'he subverteth the face thereof' (of the earth). Lam. 3 : 9, 'he has subverted my ways.'

Hiphil, *to make crooked, to pervert*, as to pervert right, Job 33 : 27; to pervert one's way, Jer. 3 : 21; *to act perversely*, 2 Sa. 7 : 14.

עִוָּה

'overturning,' 2 Ki. 18 : 34; and עַוָּא 2 Ki. 17 : 24; *Iva.* Gent. noun, pl. עַוִּים 2 Ki. 17 : 31; but see עַוִּי.

עַוָּה

f. *overturning*, Eze. 21 : 32.

עָוֹן see עָוֹן

עוֹז see עֹז

עוּז

Arab. עאד Med. Waw, TO FLEE FOR REFUGE, Isa. 30 : 2.

Hiphil, *to cause to flee*, i. e. *to set* any thing *in safety*, Ex. 9 : 19; and without an acc. *one's own things*, Isa. 10 : 31; Jer. 4 : 6.

עוּט

unused root, to impress, engrave. Hence עֵט.

עַוִּי

plur. עַוִּים—(1) gent. noun (prop. from עַוָּה, 'those who inhabit desert places),' *Avim, Avvites*—(*a*) Deut. 2 : 23; Josh. 13 : 3.—(*b*) see עִוָּה.—(2) הָעַוִּים (the city) of the Avvites, a town in the tribe of Benjamin, Josh. 18 : 23.

עַוְיָא or עִוְיָא

f. Ch. *perversity, sin;* only in plur. עֲוַיָּן, or (as it is in other copies) עֲוָיָן Dan. 4 : 24.

עֲוִיל

m.—(I.) *evil, ungodly*, Job 16 : 11, from עָוַל.

(II.) *a child, infant*, pr. *suckling*, Job 21 : 11; from עול.

עֲוִית

'ruins,' *Avith*, Gen. 36 : 35.

עָוַל

not used in Kal; prop. TO TURN AWAY, TO DISTORT; hence *to be wicked.*

Piel, *to act wickedly*, Ps. 71 : 4; Isa. 26 : 10.

עַוָּל

m. *evil, wicked*, Job 18 : 21; 27 : 7; 29 : 17.

עֶוֶל

m. with suff. עַוְלוֹ, and—

עָוֶל

m. *wickedness, depravity, iniquity*, as of a judge, Lev. 19 : 15; of a merchant, Eze. 28 : 18, const.

עוּל or עִיל

TO SUCKLE, TO GIVE MILK, used of animals, 1 Sa. 6 : 7; Gen. 33 : 13. Part. עָלוֹת *those that give milk;* ewes and cows, Ps. 78 : 71; Isa. 40 : 11.

עוּל

m. *an infant, a child*, prop. *a suckling*, Isa. 49 : 15; 65 : 20.

עַוְלָה

f. i. q. עָוֶל Job 6 : 29. בְּנֵי־עַוְלָה the wicked, 2 Sa. 3 : 34, and without בְּנֵי abstr. for concr., Job 24 : 20; Ps. 107 : 42. With ה parag. Ps. 92 : 16, and contr. עֹלָתָה Job 5 : 16; transp. עַלְוָה (which see); pl. עוֹלוֹת Ps. 58 : 3; 64 : 7.

עוֹלָה see עֹלָה

עוֹלֵל and עוֹלָל

pl. עוֹלְלִים, עוֹלָלִים, with suff. עֹלְלֵיכֶם m. *a boy, a child* (so called in my opinion from the idea of petulance, see עָלַל), Jer. 44 : 7; Lam. 2 : 11. Used of a boy playing, Jer. 6 : 11; 9 : 20; asking bread, Lam. 4 : 4; led away captive, Lam. 1 : 5; carried

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in the bosom, Lam. 2:20; once of an unborn babe, Job 3:16. The same is מְעוֹלֵל Isa. 3:12.

עוֹלֵלוֹת see עֹלֵלוֹת

עוֹלָם

sometimes עֹלָם m.—(A) pr. what is hidden; specially *hidden time, long;* the beginning or end of which is either uncertain or else not defined; *eternity, perpetuity.* It is used—(1) of *time long past,* antiquity, Am. 9:11; Deut. 32:7. מֵעוֹלָם *of old, from the most ancient times,* Gen. 6:4; 1 Sa. 27:8; with a negation, *not from any time, never,* Isa. 63:19; elsewhere *from a long time ago, long,* Isa. 42:14. גְּבוּל עוֹלָם the boundary set by the forefathers, Pro. 22:28; מתֵי עוֹלָם those who died of old, Ps. 143:3; Eze. 26:20. דֶּרֶךְ עוֹלָם Ps. 139:24; נְתִיבוֹת עוֹלָם Jer. 6:16; is the (true) piety of the fathers.

(2) it more often refers to *future time;* applied to human affairs, and specially—(*a*) to individual men, it commonly signifies *all the days of life,* as עֶבֶד עוֹלָם a perpetual slave, Deut. 15:17; עַד עוֹלָם for ever, i.e. all the days of life, 1 Sa. 1:22. שַׁלְוֵי עוֹלָם perpetually (whilst they live) secure, Ps. 73:12. Isa. 35:10, 'perpetual gladness (shall be) upon their heads;' i.e. they shall always be cheerful and joyful; Isa. 32:14; 'hill and watchtower shall become caverns for a long time.... until the Spirit be poured out,' etc. Elsewhere—(*b*) it belongs to a whole race (dynasty), or people, and it comprehends *all the time until their destruction;* 1 Sa. 2:30; Ps. 18:51, 'he will shew mercy to David and to his seed עַד עוֹלָם.' So the covenant of God with the Israelites is called בְּרִית עוֹלָם Gen. 17:7; the laws given to them, חֻקַּת עוֹלָם Ex. 12:14; the possession of the holy land אֲחֻזַּת עוֹלָם Gen. 17:8.—(*c*) *the metaphysical idea of eternity,* at least that which has no end, is more nearly approached by the examples in which עוֹלָם is applied to the earth and the whole nature of things. Ecc. 1:4, 'but the earth stands, or remains for ever;' גִּבְעוֹת ע׳ *the eternal hills,* which shall last for ever, Gen. 49:26; and also when used of the future state, e.g. שְׁנַת עוֹלָם an eternal sleep, used of death, Jer. 51:39, 57; חַיֵּי עוֹלָם eternal life after resurrection, Dan. 12:2.—(*d*) The true notion of *eternity* is found in this word in those passages which speak of God himself, who is called אֵל עוֹלָם the eternal God, Gen. 21:33; חַי הָעוֹלָם who liveth for ever, Dan. 12:7, to whom are ascribed זְרֹעוֹת עוֹלָם everlasting arms, Deut. 33:27; and of whom it is said, Ps. 90:2, 'from everlasting to everlasting thou art God;' comp. Ps. 9:8; 10:16; 29:10; 93:2.—(*e*) the Hebrews use the notion of eternity by hyperbole, especially in the expression of good wishes. 'Let my Lord the king live for ever;' 1 Ki. 1:31; Neh. 2:3; Ps. 61:8, 'let (the king) sit on his throne before God for ever;' Ps. 48:9, 'God shall establish her (Jerusalem) for ever.' Jer. 7:7.

(B) *the world,* from the Ch. usage, *desire or pursuit of worldly things,* Ecc. 3:11, 'he hath set the love of worldly things in their hearts, so that man does not understand the works of God,' etc. גַּם for גַּם כִּי.

עוּן

an unused root, *to rest, to dwell* (comp. Arab. און rest), whence—

עוֹנָה

f. *conjugal cohabitation,* Ex. 21:10.—Hos. 10:10, in קרי there is עוֹנוֹת, which the Targ. renders furrows (comp. מַעֲנָה), but the context almost requires עֲוֹנוֹת sins.

עֹוֵן

i.e. עֹיֵן, see עִין.

עָוֹן

Ex. 28:43; more rarely עָוֹן 2 Ki. 7:9; Ps. 51:7; const. עֲוֹן, עֲוֹן 1 Ch. 21:8, pl. עֲוֹנוֹת with suff. עֲוֹנֶיךָ, עֲוֹנֹתֶיךָ etc.; m. pr. *perversity, depravity* (from עָוָה); hence—(1) *a depraved action, a crime, a sin,* Gen. 4:13. Job 31:11, 'a crime to be punished by the judges,' Job 19:29, 'crimes to be punished by the sword.' Eze. 21:30, 'crime of end,' i.e. which brings an end or destruction. It is often *guilt contracted by sinning,* as 'the guilt of the fathers,' Ex. 20:5; 'of the Amorites,' Gen. 15:16; also *any thing unjustly acquired,* Hos. 12:9, 'they shall not find in my possession any thing unjustly acquired, which (would be) sin.'

(2) sometimes it is *the penalty* of sin, Isa. 5:18; Ps. 31:11.

עִוְעִים

m. pl. *depravities, perversities,* Isa. 19:14; for עִוְעֲוִים, from עָוָה.

עוּף

(1) TO COVER; especially *with feathers,* wings. Isa. 31:5, 'as birds which cover (their young) with their wings, so will Jehovah of hosts protect Jerusalem.'

(2) *to fly, to fly away, to fly unto;* used of birds, Pro. 26:2; figuratively of an army, Isa. 11:14; Hab. 1:8; of ships, Isa. 60:8; an arrow, Ps. 91:5; a dream, Job 20:8; human life, Ps. 90:10. Once transit. like Hiph., Pro. 23:5 כתיב.

(3) *to cover,* and intrans. *to be covered with darkness.* Job 11:17,

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'(although now) covered with darkness,' i. e. pressed down by calamity, '(soon) shalt thou be as the morning;' (three MSS. הִטְעֹתָה *darkness shall be as the morning*).

(4) *to faint, to faint away*, so that the eyes are involved in darkness (Syr. to fail in strength), 1 Sa. 14:28; Jud. 4:21.

Pilel עוֹפֵף—(1) *to fly*, Gen. 1:20; Isa. 6:2.

(2) *to brandish*, as to make to fly (a sword), Eze. 32:10.

Hiphil, *to make to fly*, Pro. 23:5 קרי.

Hithpalel, *to fly away*, i. e. to vanish, Hos. 9:11.

עוֹף

prop. *a wing*; hence collect. *birds, fowl*, Gen. 1:21, 30.

עוֹף

Ch. i. q. Hebr., Dan. 2:38; 7:6.

I. עוּץ

TO CONSULT, i. q. יָעַץ; only imp. עֲצוּ Jud. 19:30; Isa. 8:10.

II. עוּץ

i. q. שׁוּשׁ to impress, to immerse oneself, e. g. the foot into sand; whence—

עוּץ

'soft and sandy earth,' *Uz*, a region and tribe in the northern part of the Arabian desert.

עוּק

not used in Kal. Syr. and Ch. TO BE PRESSED, STRAITENED.

Hiphil, *to press*; to press down, Am. 2:13.

עָוַר

not used in Kal. Æth. TO BE BLIND.

Piel עִוֵּר *to blind, to make blind.* 2 Ki. 25:7; Jer. 39:7. Metaph. *to blind* a judge (with gifts), Ex. 23:8; Deut. 16:19.

עִוֵּר

adj. *blind*, Ex. 4:11; Lev. 19:14. Metaph. used of ignorance, Isa. 29:18, or of misery, Ps. 146:8.

I. עוּר

prop. TO BE HOT, ARDENT; hence *to be alert, watchful.* Specially—(1) *to wake, to be awake*, Cant. 5:2; Mal. 2:12, 'one wakeful and one answering,' i. e. every one who is alive, a proverbial phrase, perhaps taken from the watch in the temple.

(2) *to awake, to arouse* from sleep. Only in imp. Ps. 44:24, 'awake! why sleepest thou, O Lord?' Isa. 51:9.

(3) *to cause to awake*, Job 41:2, fut. קרי יָעֵר.

Niphal נָעַר—(1) *to be aroused, awaked* (from sleep), Job 14:12; Zech. 4:1.

(2) figuratively, *to arise*, as the wind, Jer. 25:32; a people, Jer. 6:22; God, Zech. 2:17.

Pilel עוֹרֵר—(1) *to awake, to arouse* from sleep, Cant. 2:7; 3:5; *to arouse* a serpent, Job 3:8; figuratively, *to excite* a brawl, Pro. 10:12; to rouse up one's strength, Ps. 80:3.

(2) *to raise up* (and brandish) a spear, 2 Sa. 23:18; a scourge, Isa. 10:26.—But for Isa. 23:13, see עָרַר Pilel.

Hiphil—(1) *to arouse, to awake*, from sleep, Zech. 4:1; Cant. 2:7; *to incite* to any thing, Isa. 45:13; to incite any one's spirit, 1 Ch. 5:26; to arouse any one's ear, Isa. 50:4; *to provoke*, e. g. a crocodile, Job 41:2; to stir up young birds to fly, Deut. 32:11, 'as the eagle stirs up her nest' (i. e. her young ones, to fly).

(2) *to watch*, Ps. 35:23; over any one, Job 8:6.

Hithpalel—(1) *to arouse oneself, to rise up*, Isa. 51:17; against any one, Job 17:8.

(2) *to rejoice, to be glad*, Job 31:29.

II. עוּר

i. q. עָרָה and עָרַר TO BE NAKED, TO BE MADE NAKED.

Niphal, Hab. 3:9, 'with nakedness was thy bow made naked.'

Pilel עוֹרֵר, see the root עָרַר

III. עוּר

an unused root, *to dig, to bore.*

עוּר

Ch. *chaff*, Dan. 2:35. Arab. عوار a bit of chaff, or the like, which hurts the eye. Said to be so called from blinding (root עָוַר).

עוֹר

m.—(1) *the skin* of a man (so called perhaps from nakedness, see the root No. II.), Ex. 34:30; Job 7:5. עוֹר שִׁנַּיִם skin of the teeth, i. e. the gums, Job 19:20. Poet. used of *the body, the life*, Job 2:4, 'skin for skin;' i. e. life for life. Job 18:13, 'parts of his skin;' i. e. the members of his body.

(2) *the hide* of animals, Gen. 3:21; pl. עוֹרוֹת Gen. 27:16; also, *leather*, Lev. 4:11.

עֲוָרִים

Josh. 30:6 כתיב, for עֲיָרִים *asses.*

עִוָּרוֹן

m. *blindness*, Deut. 28:28. See עִוֵּר.

עַוֶּרֶת

f. id. Lev. 22:22.

עוּשׁ

Joel 4:11, rendered by the LXX., Targ., Syr., TO GATHER TOGETHER, TO ASSEMBLE SELVES. I prefer, TO HASTEN, TO MAKE HASTE, i. q. חוּשׁ.

עָוֹת

not used in Kal; to be bent, inflected.

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Piel, TO BEND, TO CURVE, TO PERVERT, Ecc. 7:13. Metaph. to pervert right, Job 8:3; 34:12; *to bend* or *pervert the cause of* any one, Lam. 3:36; Job 19:6. עִוָּה דֶּרֶךְ פ׳ to pervert any one's way, i. e. to lead him astray, Ps. 146:9.

Pual, part. *crooked*, Ecc. 1:15.

Hithpael, *to bow oneself*, Ecc. 12:3.

עִוֹת

of the same signification as עוּשׁ, pr. TO HASTEN TO, especially to give help; hence *to succour, to aid.* Isa. 50:4, 'to help the wearied (people) with a word,' to set him up, to confirm him, with words.

עִוֹתַי

for עוֹתָיָה, עוּתָיָה 'whom Jehovah succours,' *Uthai.* [*Jah is a helper.* F.]

עַוָּתָה

pr. Aram. inf. Piel, from עָוַת, f. *the bending* of any one, i. e. his oppression, Lam. 3:59.

עָז

f. עַזָּה, pl. עַזִּים—(A) adj.—(1) *strong, vehement,* spoken of a people, Num. 13:28; of a wind, Ex. 14:21; of the waves, Neh. 9:11; of anger, Gen. 49:7.

(2) *strong, fortified,* Num. 21:24.

(3) *harsh, cruel, hard,* of a king, Isa. 19:4. עַזֵּי פָנִים *hard of face,* i. e. impudent, shameless, Deut. 28:50.

(B) subst. *strength, might,* Gen. 49:3. Root עָזַז.

עֵז

pl. עִזִּים f.—(1) *a she-goat.* גְּדִי עִזִּים a kid of goats, Gen. 27:9. שְׂעִיר עִזִּים a goat, i. e. *the* goat, Deut. 14:4.

(2) pl. *goats' hair,* Ex. 26:7; 36:14.

עֵז

Ch. i. q. Heb. No. 1, Ezr. 6:17.

עֹז

sometimes עוֹז (Pro. 31:17, 25); followed by Makk. עֻזְּ, with suff. עֻזִּי and עֻזִּתִּי, עֻזָּתִי (from עָזַז)—(1) *strength, might, power,* used of God, Job 12:16; of men, Ps. 29:11; of beasts, Job 41:14; of a loud voice, Ps. 68:34; of vehemence of anger, Ps. 90:11. בְּכָל עֻזּוֹ with all (one's) might, 2 Sa. 6:14. Concr. *the strong, heroes,* Jud. 5:21.

(2) *firmness.* כִּידֹד עֹז a firm, secure, fortified tower, Jud. 9:51. Hence trop. *defence, refuge, protection.* Ps. 28:8, 'Jehovah (is a) protection for them.' In a bad sense, עֹז פָּנִים strength of countenance, i. e. impudence, Ecc. 8:1.

(3) *splendour, majesty,* Hab. 3:4. Ps. 96:6, 'splendour and majesty.' Ps. 132:8, 'the ark (the seat) of thy majesty,' i. e. the ark of the covenant; called poet. עֹז alone, Ps. 78:61.

(4) *glory, praise,* Ps. 8:3; Ex. 15:2. 2 Ch. 30:21, 'instruments of praise.'

עֻזָּא

'strength,' *Uzza,* 2 Sa. 6:3; for which there is, verses 6, 7, עֻזָּה.

עֲזָאזֵל

(Lev. 16:8, 10, 26). I have no doubt that it should be rendered *averter* (עֲזָאל for עָזַל, from עָזַל, to remove, to separate); the etymology expressed by the LXX., verse 8, τῷ Ἀποπομπαίῳ; verse 10, εἰς τὴν ἀποπομπήν; verse 26, εἰς ἄφεσιν. The fathers of the Church understood the word Ἀποπομπαῖος as applying to the goat. So the Vulg. *caper emissarius,* Symm. ἀπερχόμενος, ἀπολελυμένος (as if it were compounded of עֵז a goat, and אָזַל to depart). Bochart understood it to mean the place into which the goat should be sent. The name *Azazel* is used by the Arabs as that of an evil demon.

עָזַב

(1) TO LOOSEN BANDS, and TO LET GO a beast from its bonds. Ex. 23:5, 'if thou see the ass of thy enemy lying down under its burden, beware that thou leave him not, but that thou loose his (the ass's) bonds with him;' the verb stands first in the common signification of forsaking, then in the primary one of loosing. עָצוּר וְעָזוּב shut up and set free, i. e. the slave and the free man, or all men of every sort, Deut. 32:36; 1 Ki. 14:10; 2 Ki. 9:8. Metaph. Job 10:1, 'I will let loose my complaint,' I will let loose as it were the reins, I will not restrain it. Hence—

(2) *to leave* a person, Gen. 2:24; a place, Jer. 25:38; also, *to desert,* as the wretched, the poor, Job 20:19; God, a people, Isa. 42:16; and a people, God, Jud. 2:12; the law of God, Isa. 58:2; godliness, Job 6:14. Strength, or mind, also are said to desert any one, Ps. 38:11. Specially—(*a*) *to leave* any one any where, Gen. 50:8; in any one's hand, ib. 39:12; sometimes *to commit* to any one, Gen. 39:6; *to leave to any one's will,* 2 Ch. 12:5. Ps. 10:14, 'the poor committeth himself to thee.'—(*b*) to leave any thing to heirs; Ps. 49:11.—(*c*) to leave any thing to any one, so as not to take it away; Mal. 3:19. Part. pass. עֲזוּבָה, *left, deserted,* applied to houses, forsaken by their inhabitants, i. q. *ruins,* Isa. 6:12; 17:9, 'like ruins in the woods and summits (of Palestine), which (the Canaanites) left desert (fleeing) before the Israelites.'

(3) *to leave off, to cease from* any thing, Eze. 23:8; Hos. 4:10; *to remit,* cease from, wrath, Ps. 37:8; to remit, i. e. to take away favour from any one, Gen. 24:27.

Niphal, *to be left,* forsaken, Neh.

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13 : 11; often used of a country forsaken by its inhabitants, Lev. 26 : 43; Isa. 7 : 16; *to be left* to any one, i. e. committed to him, Isa. 18 : 6.

Pual, i. q. Niph. Isa. 32 : 14.

עִזָּבוֹן

only in plur. עִזְבוֹנִים m. (from עָזַב *to let go* for a price, *to commit* to another, i. e. to sell); hence—(1) *fair, market, market-place;* Eze. 27 : 19, 'Dan and Javan set forth spun work in thy fairs.' In the similar passages, verses 12, 14, 22, בְּ is prefixed to the wares (*with silver, iron,* etc. *they set forth thy fairs*); and verse 16 בְּ is even put twice. Perhaps these variations of phraseology were used by merchants, and hence were adopted by the prophet.

(2) *gain* made by *traffic,* Eze. 27 : 27, 33.

עַזְבּוּק

perhaps 'altogether desolated,' from עָזַב and בּוּק, *Azbuk,* Neh. 3 : 16.

עַזְגָּד

'strong in fortune,' *Azgad,* Ezr. 2 : 12.

עָזָה

an unused root. Arab. עזי *to comfort.*

עַזָּה

'strong,' 'fortified,' *Gaza, Azzah.*

עֻזָּה see **עֻזָּא**

עֲזוּבָה

f.—(1) *ruins, heaps of ruins,* root עזב.

(2) *Azubah,* 1 Ki. 22 : 42.

עִזּוּז

m. *strong, powerful,* (used of God), Ps. 24 : 8; collect. *strong ones,* i. e. soldiers, Isa. 43 : 17.

עֱזוּז

masc. *strength,* as of battle, Isa. 42 : 25; of God, Ps. 78 : 4. Root עָזַז.

עַזּוּר see **עַזֻּר**

עָזַז

fut. יָעֹז, inf. עָזוֹז—(1) TO STRENGTHEN, TO MAKE STRONG. Followed by לְ *to make secure.* Ecc. 7 : 19, 'wisdom makes the wise man stronger than ten leaders,' i. e. protects him more than ten leaders could.

(2) *to become strong, to be made strong.* Jud. 3 : 10, 'and his hand became stronger than Cushan-rishathaim,' i. e. he conquered him. Pro. 8 : 28, 'when the fountains of the sea were strong,' i. e. flowed forth violently.

(3) *to be strong, robust, powerful,* Ps. 89 : 14; to show oneself such, 68 : 29.

Hiphil הֵעֵז *to strengthen* one's countenance, i. e. to put on a shameless look, Pro. 7 : 13; 21 : 29.

עָזָז

'strong,' *Azaz,* 1 Ch. 5 : 8.

עָזַזְיָהוּ

'whom Jehovah strengthened,' *Azaziah.*

עֻזִּי

abbreviated from עֻזִּיָּה, *Uzzi.*

עֲזִיאֵל see **יַעֲזִיאֵל**

עֻזִּיאֵל

'power of God,' *Uzziel,* Ex. 6 : 18. Patron. is עֻזִּיאֵלִי Num. 3 : 27.

עֻזִּיָּה and **עֻזִּיָּהוּ**

'power of Jehovah,' *Uzziah,* called also עֲזַרְיָה and עֲזַרְיָהוּ.

עֲזִיזָא

strong,' *Aziza,* Ezr. 10 : 27.

עַזְמָוֶת

'strong to death,' *Azmaveth,* 2 Sa. 23 : 31. See בֵּית עַזְמָוֶת.

עָזַל

an unused root. Arab. to remove, to take away.

עַזָּן

Azzan, Num. 34 : 26.

עָזַן

unused root, perhaps i. q. אָזַן to be sharp.

עָזְנִיָּה

f. Lev. 11 : 13; Deut. 14 : 12, a species of *eagle,* so called from the acuteness of its vision, unless perhaps עָזְנִיָּה be for עָזִּיָּה (fem. from עָזִּי strong, powerful), comp. מָעֻזְנֶיהָ.

עָזַק

only in Piel, TO LOOSEN (the ground) WITH A MATTOCK, TO DIG, Isa. 5 : 2. (Arab. id.) From the kindred signification of engraving is—

עִזְקָא

f. Ch. *a signet ring,* Dan. 6 : 18.

עֲזֵקָה

'a field dug over,' 'broken up,' *Azekah.*

עָזַר

TO HELP, TO AID. The primary idea lies in girding, surrounding, hence defending. Const. absol. Isa. 30 : 7; followed by an acc. Ps. 37 : 40; by לְ 2 Sa. 8 : 5; by עִם 1 Ch. 12 : 21; by אַחֲרֵי 1 Ki. 1 : 7, 'they aided, having followed the side of Adonijah.' Part. *helper,* Job 9 : 13; an ally in war, 1 Ki. 20 : 16.

Niphal, *to be helped,* Ps. 28 : 7, especially by God, 2 Ch. 26 : 15. 1 Ch. 5 : 20, 'and they were helped against them,' i. e. God gave them the victory. Dan. 11 : 34.

Hiphil, i. q. Kal. Part. pl. 2 Ch. 28 : 23; inf. 2 Sa. 18 : 3, כתיב.

עֵזֶר

m. with suff. עֶזְרִי—(1) *aid, help;*

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often concr. *a helper, aider*, Ps. 33 : 20; *a female helper*, Gen. 2 : 18.

(2) *Ezer*, 1 Ch. 4 : 4; for which there is עֻזָּה verse 17.

עֶזֶר

'help,' *Ezer*, Neh. 12 : 42; 1 Ch. 7 : 21.

עֲזוּר and עָזֻר

'helper,' *Azar, Azzur*, Jer. 28 : 1.

עֶזְרָא

'help,' *Ezra*—(1) Ezr. 7 : 1.—(2) Neh. 12 : 1.

עֶזְרִאֵל

'whom God helps,' *Azareel.*

עֶזְרָה

f.—(1) *help, aid*, Ps. 22 : 20; also עֶזְרָת, Ps. 60 : 13; with ה parag. Ps. 44 : 27.

(2) *Ezra*, see עֶזֶר.

עֲזָרָה

f.—(1) *a court* (of the temple), 2 Ch. 4 : 9; 6 : 13; from עָזַר.

(2) *a ledge* (of the altar), Eze. 43 : 14.

עֶזְרִי

for עֶזְרִיָּה 'the help of Jehovah,' *Ezri.*

עֶזְרִיאֵל

'the help of God,' *Azriel.*

עֶזַרְיָה and עֲזַרְיָהוּ

'whom Jehovah aids,' *Azariah;* also called עֻזִּיָּה.

עֶזְרִיקָם

'help against an enemy,' *Azrikam.*

עֶזְרַת see עֶזְרָה

עַזָּתִי see עַזָּה

עֵט

m. (from עוּט)—(1) *a style* with which letters were engraven, Job 19 : 24; Jer. 17 : 1.

(2) a writer's *pen*, Jer. 8 : 8; Ps. 45 : 2.

עֶטָא

Ch. (from יָעַט) i. q. Heb. עֵצָה *counsel, prudence.* Dan. 2 : 14, 'he answered to Arioch prudence and understanding;' i. e. replied prudently and wisely.

עָטָה

(1) TO COVER, TO COVER OVER. Lev. 13 : 45; Eze. 24 : 17.

(2) *to cover, to clothe oneself* with any thing, *to put on* any thing. Part. עֹטֶה מַעִיל clothed with a mantle, 1 Sa. 28 : 14; metaph. Ps. 104 : 2, 'clothing himself with light as with a garment.'

(3) *to wrap up, roll up.* Isa. 22 : 17, 'rolling, he will roll thee up;' also *to wrap oneself up.* Jer. 43 : 12, 'and he (Nebuchadnezzar) will wrap himself in the land of Egypt, as a shepherd wraps himself in his cloak,' i. e. he will destroy the whole face of the land of Egypt; the Syr. has the signification of *destroying, blotting out*, as well as that of covering.

(4) *to become languid, to faint, to faint away* (from the mind and eyes being involved in darkness), Cant. 1 : 7, 'lest I be as one who faints by the flocks of thy companions,' lest I should wander in search of thee from flock to flock, languid even to fainting, through the noontide heat.

Hiphil הֶעְטָה, *to cover*, followed by two acc. Ps. 84 : 7, 'moreover, the autumnal rain covers (it) with blessings;' by עַל Ps. 89 : 46. See עִטָּה.

עִטִּין

m. (from עָטַן) *a place where cattle lie down*, Job 21 : 24, 'the resting places of his cattle abound with milk.' So indeed many writers. But I prefer to take עִטִּין for the Syr. and Ch. עִטְמָא, *thigh, side*, with this sense, *his sides are full of fat.*

עֲטִישָׁה

m. *sneezing*, Job 41 : 10, from עָטַשׁ.

עֲטַלֵּף

m. *a bat*, Lev. 11 : 19; Isa. 2 : 20, comp. of עטל (Arab. עטל to be dark), and עָף flying.

עָטַן

an unused root. Arab. *to lie down around the water* (as cattle).

עָטָף

(1) TO COVER, TO COVER OVER. Ps. 73 : 6, 'a garment of violence covers them;' they are altogether covered over with iniquity.

(2) *to be covered, to be clothed.* Ps. 65 : 14, 'the valleys are covered over with corn.' Absol. *to hide*, or *cover over oneself.* Job 23 : 9, '(if) he cover himself over (i. e. hide) in the south.'

(3) *to be wrapped in darkness, to languish, to faint.* Used of the heart or soul, Ps. 61 : 3; Isa. 57 : 16. Part. pass. fainting, Lam. 2 : 19; *weak* (used of lambs), Gen. 30 : 42.

Niphal, i. q. Kal No. 3, Lam. 2 : 11.

Hiphil, *to languish, to be feeble*, Gen. 30 : 42.

Hithpael, *to languish, to faint*, used of the soul, or spirit, Ps. 77 : 4; Jon. 2 : 8.

עָטַר

TO SURROUND, whether in a hostile manner, 1 Sa. 23 : 26; or for protection, followed by two acc. Ps. 5 : 13.

Piel, *to surround with a crown, to crown*, followed by two acc. Ps. 8 : 6; 103 : 4 (metaph.); by a dat. Cant. 3 : 11.

Hiphil, i. q. Piel; Isa. 23 : 8, 'Tyre, the crowning,' i. e. distributing crowns, or diadems, in the Phœnician colonies.

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עֲטָרָה

const. עֲטֶרֶת, plur. עֲטָרוֹת f.—(1) *a crown*—(*a*) convivial, Isa. 28 : 1.—(*b*) royal, *a diadem*, 2 Sa. 12 : 30; figuratively, an ornament, or dignity; Job 19 : 9, 'he hath pulled down the crown from my head;' Pro. 12 : 4, 'a virtuous woman is a crown to her husband.'

(2) *Atarah*, 1 Ch. 2 : 26.

עֲטָרוֹת

'crowns,' *Ataroth*, Num. 32 : 3.—(1) Josh. 16 : 7; also called עֲטָרוֹת אַדָּר 'crowns of Addar,' Josh. 16 : 5.—(2) 1 Ch. 2 : 54.—(3) Num. 32 : 35.

עָטַשׁ

an unused root; Arab. عطس *to sneeze.*

עַי

for עָיִי i. q. עִי, 'a heap of ruins,' with the art. הָעַי *Ai, Hai*, Gen. 12 : 8. Other forms of the same name are עַיָּא Neh. 11 : 31; עַיָּת Isa. 10 : 28.

עָי

for עָוָה, from עָוָה, to overturn, to destroy, pl. עִיִּים m.

(1) *ruins, ruinous heaps*, Mic. 1 : 6; Jer. 26 : 18.

(2) עִיִּים Num. 33 : 45, and עִיֵּי הָעֲבָרִים verse 44; 21 : 11, 'the ruinous heaps of mount Abarim,' *Ije-abarim.*

(3) עִיִּים *Iim*, Josh. 15 : 29.

עָיָא see עַי

עִיב see עוּב

עִיבָל

'void of leaves,' see עֵבָל, *Ebal.*

עָיָה see עַי

עִיּוֹן

ruin,' *Ijon*, 1 Ki. 15 : 20.

עִיוּת

f. 1 Ch. 1 : 46 כתיב for עִוִּית.

עִיט

or עוּט Hiphil, TO PRESS UPON, TO RUSH VIOLENTLY UPON any person or thing. Const. followed by בְּ 1 Sa. 25 : 14, 'he flew upon them,' i. e. stormed at them; by אֶל 1 Sa. 15 : 19, '(wherefore) didst thou fly upon the spoil?' and 1 Sa. 14 : 32 in קרי 'the people rushed upon the spoil.' 1 Sa. 25 : 14.

עַיִט

m.—(1) *a rapacious creature* (so called from rushing upon), Jer. 12 : 9; especially—

(2) *a rapacious bird*; Job 28 : 7; with which a warlike king is compared, Isa. 46 : 11. Collect. birds of prey, Gen. 15 : 11.

עִיטָם

'a place of ravenous creatures,' *Etam.*

עִיֵּי הָעֲבָרִים, עִיִּים see עִי

עֲיָלוֹם

m. i. q. עוֹלָם *eternity*, 2 Ch. 33 : 7.

עִילַי

i. q. Ch. עִלַּי 'most high,' *Ilai*, 1 Ch. 11 : 29.

עֵילָם

Elymaïs, Elam, Gen. 10 : 22; 14 : 1; Isa. 21 : 2; 22 : 6.

עֵלְמָיֵא

Ch. plur. *Elamites*, Ezr. 4 : 9.

עָיֵם

an unused root; perhaps i. q. אָיַם Ch. Pa. to frighten.

עַיִם

Isa. 11 : 15, בַּעַיַם רוּחוֹ 'in the terror of his wrath,' i. e. in his terrible wrath; or, as I prefer, 'with his terrible wind,' i. e. most vehement wind.

עַיִן

(1) i. q. Arab. عان Med. Ye, TO FLOW, TO FLOW OUT, as water, tears.

(2) denom. from עַיִן; part. עָיִן *looking askance, envious*, 1 Sa. 18 : 9 כתיב.

עַיִן

f. (once m. Cant. 4 : 9 כתיב also perhaps Ps. 73 : 7; dual Zec. 3 : 9), const. עֵין with suff. עֵינִי; dual עֵינַיִם (also used for the plur.); const. עֵינֵי; once עֵנֵי Isa. 3 : 8; plur. עֵינוֹת const. עֵינוֹת.

(1) *an eye.* רָאָה לְעֵינַיִן to see with (one's) eyes, Eze. 12 : 12; יְפֵה עֵינַיִם beautiful of eyes, having beautiful eyes, Gen. 29 : 17.—Zech. 9 : 1, 'Jehovah's is the eye of man;' i. e. he has his eye fixed upon man.—Specially—(*a*) לְעֵינֵי מ *before the eyes* of any one, before any one, Gen. 23 : 11—(*b*) בְּעֵינַי *in my eyes*, i. e. according to my judgment, as it seems to me. Gen. 19 : 14, 'and he was in their eyes as one jesting;' i. e. he seemed to be jesting. 2 Sa. 10 : 3, 'thinkest thou that David wished to honour thy father?' Hence טוֹב בְּעֵינַי it seems good to me, i. e. it pleases me; רַע בְּעֵינַי, it displeases me.—(*c*) כְּעֵינֵי מ (far) from any one's eyes, i. e. unknown to him, Num. 15 : 24.—(*d*) בֵּין עֵינַיִם *between the eyes*, i. e. *on the forehead*, Ex. 13 : 9; *on the front of the head*, Deut. 14 : 1.—(*e*) שִׂים עַיִן עַל *to set one's eye on any one*, to regard any one with kindness, Gen. 44 : 21, 'I will look to his good;' Ps. 33 : 18; Deut. 11 : 12; rarely in a bad sense, Am. 9 : 4, 8.—(*f*) הָיָה לְעֵינַיִם לְ to serve instead of eyes to any one, i. e. to shew him the way, Job 29 : 15; Num. 10 : 31.—(*g*) נָשָׂא עֵינַיִם to lift up the eyes, see נָשָׂא.—(*h*) פָּקַח עֵינַיִם see פָּקַח.—רָעָה עֵינִי בְּ my eye is evil against

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some one, i. e. I envy him, Deut. 15 : 9. עֵינַיִם רָמוֹת *proud eyes*, i. e. pride, haughtiness, Pro. 6 : 17.—Poet. *the eye* of wine is the bubbling when it sparkles, Pro. 23 : 31. By meton. it is used of a *look*, or *glance*, Cant. 4 : 9, 'thou hast wounded my heart by one of thy eyes;' i. e. by one glance of thy eyes.

(2) *face*. The examples cited for this, in its proper signification, are all uncertain, or else misunderstood; but that this was a signification of the word is shewn by figurative significations—(*a*) *surface*, Ex. 10 : 5, 'surface of the earth.'—(*b*) *face*, i. e. *appearance*, *form*, Num. 11 : 7; Lev. 13 : 5.

(3) *a fountain*, Gen. 16 : 7; pl. f. עֲיָנוֹת, const. עֵינוֹת Deut. 8 : 7; Ex. 15 : 27.

(*a*) עֵין גְּדִי 'the fountain of the kid,' *En-gedi*, Josh. 15 : 62.

(*b*) עֵין גַּנִּים 'the fountain of gardens,' *En-gannim*, Josh. 15 : 34; 19 : 21.

(*c*) עֵין דּוֹר Ps. 83 : 11, and עֵין דֹּאר 'the fountain of habitation,' *En-dor*, Josh. 17 : 11.

(*d*) עֵין חַדָּה 'fountain of sharpness,' i. e. swift, *En-haddah*, Josh. 19 : 21.

(*e*) עֵין חָצוֹר *En-hazor*, Josh. 19 : 37.

(*f*) עֵין חֲרוֹד, see חָרוֹד.

(*g*) עֵין כִּשְׁפָּט 'fountain of judgment,' *En-mishpat*, Gen. 14 : 7.

(*h*) עֵין עֶגְלַיִם 'fountain of two calves,' *En-eglaim*.

(*i*) עֵין שֶׁמֶשׁ 'the fountain of the sun,' *En-shemesh*, Josh. 15 : 7.

(*k*) עֵין *Ain* simply, Josh. 15 : 32; Num. 34 : 11.

(*aa*) עֵין רֹגֵל 'fountain of the spy,' *En-rogel*, a fountain south of Jerusalem.

(*bb*) עֵין תַּנִּים 'fountain of the jackals,' commonly 'dragon-fountain,' a fountain near Jerusalem.

(*cc*) עֵין הַתַּפּוּחַ *En-tappuah*, a fountain of the town תַּפּוּחַ Josh. 17 : 7.

עַיִן

Ch. f. plur. עַיְנִין, const. עֵינֵי i. q. Heb. No. 1, Dan. 4 : 31. No. 1, *e*, Ezr. 5 : 5.

עִין see עַיִן

עֵינַיִם

'two fountains,' Gen. 38 : 21, and—

עֵינָם

(dual) *Enam*, Josh. 15 : 34.

עֵינָן

'having eyes,' *Enan*, Num. 1 : 15.

עָיַף

TO LANGUISH, TO FAINT. Once Jer. 4 : 31.

עָיֵף

f. עֲיֵפָה adj. *languishing*, especially used of one who is wearied out, and suffers from thirst; Gen. 25 : 29; Job 22 : 7. Pro. 25 : 25, 'cold waters to a languishing (i. e. thirsty) soul.' Jer. 31 : 25, 'I will give drink to the thirsty.' It is used of cattle, Isa. 46 : 1 (where עֲיֵפָה is neutr. wearied, i. e. wearied beasts); of a thirsty land, Ps. 143 : 6.

עֲיֵפָה

fem. (from עוּף)—(1) *darkness*. Am. 4 : 13, 'he makes the dawn darkness.' With ה parag. Job 10 : 22.

(2) *Ephah*, Gen. 25 : 4; 1 Ch. 2 : 46, 47.

עֲיֵפַי

'wearied out,' 'languishing,' *Ephai*, Jer. 40 : 8; ע׳ כתיב.

עַיִר

m. with suff. עִירֹה Gen. 49 : 11, plur. עֲיָרִים, *a young ass*, Zech. 9 : 9. Job 11 : 12, 'a wild ass's colt.' Sometimes *a full grown ass*, Jud. 10 : 4; Isa. 30 : 6, 24. Root עִיר No. 1.

עִיר

TO BE HOT, ARDENT, and causat. *to make hot, to heat*. Hos. 7 : 4, of a baker, 'he leaves off heating (his oven) after the kneading until it be leavened.' The notion is applied—

(1) to *an ardent* rapid *course*, or running; whence עֵיר.

(2) to the *heat of anger*, an ardent attack upon enemies. See עִיר No. 2, and עָיַר an enemy.

(3) to *heat of mind*, *terror*. See subst. עִיר No. 3.

עִיר

from שׁוּר I. f., Josh. 10 : 2, plur. once עֲרִים Jud. 10 : 4, elsewhere עָרִים, from the sing. עָיַר—

(1) *a city*, *a town*; this word also included *camps*, and also *small fortified places*, as *towers*, *watch-towers*. Num. 13 : 19, 'and what the cities are in which they (the people) dwell, whether (they dwell) in camps, or in fenced cities.' 2 Ki. 17 : 9, 'and they built for themselves high places in all the cities from the tower of the watchmen unto the fenced city.'—*Jerusalem* is called the city of God, Ps. 46 : 5; the holy city, Neh. 11 : 1; the (capital) city of Judah, 2 Ch. 25 : 28; also κατ' ἐξοχήν, הָעִיר Eze. 7 : 23, and עִיר Isa. 66 : 6 (also used of Nineveh, Isa. 32 : 19).—*The city of any one* is *his native city*, or *the one in which he dwells*, Gen. 24 : 10, 'the city of Nahor,' i. e. Haran; 1 Sa. 20 : 6; it is used *of circumjacent towns or villages*, as עָרֵי חֶשְׁבּוֹן the towns and villages near Heshbon, Josh. 13 : 17; Isa. 17 : 2.—Sometimes also parts of cities are called *cities*. Thus עִיר הַמַּיִם 2 Sa. 12 : 27, the city of waters, part of the city of Rabbah; 2 Ki. 10 : 25.

Proper names of towns are—(*a*) עִיר הַמֶּלַח 'city of salt,' Josh. 15 : 62.

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—(*v*) עִיר נָחָשׁ 'city of serpents,' *Ir-nahash*, 1 Ch. 4 : 12,—(*c*) עִיר שֶׁמֶשׁ 'city of the sun,' *Ir-shemesh*, Josh. 19 : 41.—(*d*) עִיר הַתְּמָרִים 'city of palm-trees,' Deut. 34 : 3.

Proper name of a man is עִיר *Ir*, 1 Ch. 7 : 12, for which there is, verse 7, עִירִי.

(2) *heat of anger, anger*, root עִיר No. 2, Hos. 11 : 9, 'I will not come with anger;' perhaps also Ps. 73 : 20.

(3) *fear* (root עִיר No. 3). Jer. 15 : 8.

עִיר

Ch. m. (from עוּר) *a guard, a watcher*, a name of angels, Dan. 4 : 10, 14, 20.

עִירָא

'watchful,' *Ira*, 2 Sa. 20 : 26; 23 : 26.

עִירָד

Irad, pr. n., Gen. 4 : 18.

עִירוּ

pr. n. m., *Iru*, 1 Ch. 4 : 15.

עִירִי

'belonging to a city,' *Iri*.

עִירָם

'belonging to a city,' *Iram*.

עֵרֹם, עָרֹם

pl. עֵרֻמִּים—(1) adj. *naked*, Gen. 3 : 7, 10.

(2) subst. *nakedness*. Eze. 16 : 7, 'thou also (wast) nakedness and necessity,' i. e. utterly naked and helpless. Root עָרַם.

עַיִשׁ

the constellation of the bear, see עָשׁ.

עַי see עַיִת

עָכַב

a root unused as a verb, which appears to have signified *agility* and *alacrity*. [*To interweave.* F.]

עַכְבּוֹר

'mouse,' *Achbor*, Gen. 36 : 38.

עַכָּבִישׁ

a spider, Job 8 : 14; Isa. 59 : 5. Root עָכַב.

עַכְבָּר

m. *a mouse*, especially a field mouse, 1 Sa. 6 : 4; Lev. 11 : 29; but some esculent species of dormouse appears to be meant, Isa. 66 : 17. Root עָכַב.

עָכוּ

'sand made warm by the heat of the sun,' from עָכָךְ, *Accho*, Jud. 1 : 31, and perhaps Mic. 1 : 10; where בכו seems to be for בעכו.

עָכוֹר

'causing sorrow,' *Achor*, Josh. 15 : 7.

עָכַךְ

an unused root, Arab. prop. to strike, to smite; fut. I., to be hot (as the day), prop. to be struck or touched by the sun.

עָכַן

an unused root, prob. i. q. עָכַר (comp. Josh. 7 : 1).

עָכָן

'troubling,' i. q. עָכָר, as written, 1 Ch. 2 : 7, *Achan*.

עָכַס

not used in Kal. Arab. *to bind back*, whence عكاس a rope which is fastened from the mouth of a camel to its forefoot. Hence עָכָס from which—

Piel, denom. *to adorn oneself with anklets*, or to make a noise, or tinkling with them, Isa. 3 : 16.

עָכֶס

m. *an anklet*—(*a*) a fetter for a criminal. Pro. 7 : 22, 'as the wicked man (i. e. criminal) (goes or is conveyed) in fetters to punishment.' Or 'as one bound in fetters (is conveyed) to the punishment of the fool;' i. e. of folly or crime.—(*b*) as an ornament of women, *periscelis*, Plur. Isa. 3 : 18.

עֲכְסָה

'anklet,' *Achsah*, Josh. 15 : 16.

עָכַר

(1) pr. i. q. Arab. TO DISTURB or TROUBLE water; figuratively—

(2) *to afflict* any one, Jud. 11 : 35; often more strongly, i. q. *to bring evil upon*, Gen. 34 : 30. 1 Sa. 14 : 29, 'my father troubleth the land.' Pro. 11 : 17, 'the cruel troubleth his own flesh.'

Niphal, *to be troubled, stirred up* (as grief), Ps. 39 : 3. Part. fem. *troubled*, i. e. trouble, disturbance, Pro. 15 : 6. Hence—

עָכָר

Achar, 1 Ch. 2 : 7, see עָכָן.

עָכְרָן

'troubled,' *Ocran*, Num. 1 : 13.

עַכְשׁוּב

m. quadril. *an asp*, Ps. 140 : 4. Apparently from Arab. عكب to bend backwards, by addition of ב.

עַל and עָל

(from עָלָה).—(1) prop. subst. *height*, hence as a concr. *the Highest, Most High*. Used of God, Hos. 11 : 7, 'they (the prophets) called them (the people) to the Most High, but no one will exalt (him).' לֹא עָל or לֹא עַל *non-summus, non-deus, not god*, collect. *not gods*, i. e. idols. Hos. 7 : 16, 'they turn themselves to idols' or 'to worthlessness.'

(2) adv.—(*a*) *on high, highly*. 2 Sa. 23 : 1, '(who) was raised on high.'—(*b*) *on high, above*, מֵעַל from above, Gen. 27 : 39; 49 : 25; and simply, above, Ps. 50 : 4. Whence constr. st.—

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עַל

pl. const. עַלֵי, with suff. עָלַי, עָלֶיךָ, עֲלֵיכֶם.

(A) a prep. of wide extent in meaning—

(1) *upon*—(*a*) used of a state of rest, e. g. to lie on a bed, 2 Sa. 4 : 7; on the path, Job 18 : 10; on a country, Am. 7 : 17, עַל אַפְרַיִם on the territory of Ephraim, Isa. 7 : 2. Ps. 15 : 3, 'he slandereth not on his tongue.' Ex. 23 : 13, 'let not (the name of idols) be heard on thy lips.' עַל בַּיִת *on* or *in* a house; Isa. 32 13, 'briers and thorns grow up in all the houses of luxury,' etc.; that is, *upon* their ruins. Isa. 38 : 20, 'we sing with stringed instruments ... on the temple of Jehovah,' this being built upon a lofty site. עַל עָפָר *on the dust*, also *in the grave*, Job 20 : 11; 21 : 26.

Specially—(α) it is used in designating clothing which any one *wears*. Gen. 37 : 23; Job 24 : 9, 'the things which are on the poor (i. e. the garments) do they take in pledge.'—(β) to be heavy *upon* any one, i. e. to be troublesome to him. Isa. 1 : 14, 'they are as a burden upon me,' i. e. they are a trouble to me. Hence—(γ) it denotes duty or obligation, which *rests upon* any one, like a *burden*. 2 Sa. 18 : 11, '(it was) upon me to give (my duty).' Pro. 7 : 14, 'thankofferings (were) upon me,' (I owed them, had vowed them). Gen. 34 : 12, 'lay upon me never so much dowry and gift,' etc. —(δ) נָתַן עַל to live *on*, e. g. bread, Deut. 8 : 3; *by* his sword, Gen. 27 : 40. Used figuratively—(ε) of the *time* when any thing is done. Pro. 25 : 11, עַל אָפְנָיו 'in its own time.'—(ζ) of a *rule* or *standard*, or pattern of any thing. Ps. 110 : 4, 'after the manner of Melchizedek.' Est. 9 : 26. נִקְרָא עַל to be called by any one's name. Often used of the instrument, tune or measure of songs, Ps. 8 : 1; 56 : 1.

(*b*) used of motion *upon* or *over*, either downwards, or upwards; to rain *on* the earth, Job 38 : 26; to fall *on* one's knees, Gen. 41 : 40; to deliver *into* the hands, Isa. 29 : 12; figuratively צִוָּה עַל of commanding, giving orders; בּוֹא עַל to come *upon* any one, Gen. 16 : 5, '(let) my wrong (the wrong done to me) (be) upon thee;' Eze. 13 : 3. Job 30 : 16, 'my soul pours itself upon me,' i. e. being poured out into tears, it wholly covers me with them; Ps. 42 : 5; 142 : 4.—עָלָה עַל הַר to go up into a mountain, Isa. 40 : 9; 1 Ki. 20 : 33; to hang on a tree, Gen. 40 : 19; *to come up upon the heart*, used of thoughts, Jer. 3 : 16. Hence—(α) it denotes something *superadded*, 2 Sa. 4 : 2; ruin upon ruin, Jer. 4 : 20; Gen. 28 : 9, 'he took Mahalath ... unto his wives,' besides his other wives. Where any thing is subjoined which might be a hindrance, it is—(β) *notwithstanding*, and when followed by an inf. *although*, Job 10 : 7, 'although thou knowest.'

(*2*) *above, over*. Job 29 : 3, 'when his light shined over my head.' Gen. 19 : 23, 'the sun was risen over the earth.' Specially—(*a*) it is used of rule *over* men, as מֶלֶךְ עַל; אֲשֶׁר עַל הַבַּיִת who is over (ruler of) the palace.—(*b*) it is put after verbs of *covering, protecting*; even though the covering or vail be not *above* the thing, but *around*, or *before* it. Ex. 27 : 21, 'the curtain which was above,' i. e. before 'the testimony.' 1 Sa. 25 : 16, 'they were a wall above us,' i. e. before us; they protected us. After verbs which convey the idea of protecting, or interceding, it may be rendered by *for*; as to fight *for* any one, Jud. 9 : 17; to make atonement *for* any one.—(*c*) it has the signification of *surpassing, going beyond*. Ps. 89 : 8, 'terrible above all that are round about him.' Job 23 : 2, 'my hand (i. e. the hand of God punishing me) is heavier than my groaning.' Gen. 48 : 22, 'I give to thee one portion of land above thy brethren,' (i. e. greater than to thy brethren).—(*d*) it is often *besides, over and above*. Ps. 16 : 2; and of time, *beyond*; Lev. 15 : 25, 'if the flux continue beyond the time of her uncleanness.'—(*e*) it is used of *the cause, on account of* which any thing is done. Ps. 44 : 23, 'for thy sake we are killed.' Hence עַל זֶה Lam. 5 : 17; עַל זֹאת Jer. 4 : 28, on this account; עַל מָה on what account? i. e. wherefore? עַל אֲשֶׁר *because thou sayest*, Jer. 2 : 35.—(*f*) of the object of discourse (Num. 8 : 22); of swearing (Lev. 5 : 22); of confession (Ps. 32 : 5); of prophecy (Isa. 1 : 1); of strife (Gen. 26 : 21). —(*g*) of the price *for* which any thing is done; Job 13 : 14, 'at what price?' prop. 'on account of what?'

(*3*) *at, by, near*; especially—(*a*) when a thing impends over another, e. g. *at a fountain*, Gen. 16 : 7; by the water, Num. 24 : 6; Ex. 14 : 2; by the camels (while they were lying down), Gen. 24 : 30; in judgment, pr. at the judicial board, Isa. 28 : 6. —(*b*) or when one inclines oneself, or leans upon any thing. Isa. 60 : 14, 'they shall bow down at the soles of thy feet.' Job 31 : 10. Hence—(*c*) *at, on*, the side or hand, e. g. at his right hand, Zech. 3 : 1; by the hedge, Job 30 : 4; near the city, Job 29 : 7; עַל אַחֲרֵי at the hinder part, behind, Eze. 41 : 15; used of people or soldiers attending on a commander or king, Ex. 18 : 13; Jud. 3 : 19; also עַל יַד Ex. 14 :

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3; עַל רֹאשָׁם Isa. 35:10; and Job 26:9, 'he spreads out around him his clouds.'—(*d*) *with.* Ex. 35:22, 'men with women;' with sacrifices, Ps. 50:5; to the sound of the psaltery, Ps. 92:4; with the light (of the sun), Isa. 18:4; it is applied—(*e*) to holding, possessing. Ps. 7:11, 'my shield (is) with God,' i. e. God holds it.—(*f*) it is also prefixed to abstract substantives, and thus serves for adverbs, as עַל שֶׁקֶר with falsehood, i. e. falsely, in a lying manner, Lev. 5:22; עַל יֶתֶר liberally, Ps. 31:24; Jer. 6:14.

(4) *unto* or *towards* any place. Thus עַל־פָּנָיו to his face, Job 21:31; to his own place, Ex. 18:23; into his inwards, i. e. into him, 1 Ki. 17:21. Hence to stretch out the hand *to*, or *towards* any thing (Isa. 11:8), to fall away, to write *to* any one, 2 Ch. 30:1; to bow oneself before any one, Lev. 26:1; and so after a verb of going, of sending, of telling, of love. 2 Sa. 14:1, 'the heart of the king (inclined) to Absalom,' i. e. he loved him. Specially it is—(*a*) in a hostile sense, *against, upon.* Jud. 16:12, 'the Philistines (are) upon thee,' i. e. they rise against thee; Eze. 5:8; to besiege a city; to take counsel *against* any one, etc. —(*b*) in a good sense; *towards,* e. g. עָשָׂה חֶסֶד עַל 1 Sa. 20:8.—(*c*) by writers of the silver age, it is not unfrequently put for אֶל. Est. 3:9, 'if it seem good to the king,' i. e. pleases him; and so also Job 33:23; 'if there be to him,' if he have. Job 22:2, 'if he be profitable to himself.'

(B) conj. for עַל אֲשֶׁר—(1) *although.* Job 16:17, 'although there be no violence in my hands;' Isa. 53:9.

(2) *because that, because,* Gen. 31:20; more fully עַל אֲשֶׁר Deut. 29:24; עַל כִּי Ps. 139:14.

It is compounded with other particles—(A) כְּעַל pr. *as according to,* Isa. 59:18; 63:7.

(B) מֵעַל—(1) pr. *from upon, from above,* e. g. Gen. 24:64, 'she alighted from off the camel.' Gen. 48:17; 40:19. קָרָא מֵעַל סֵפֶר to read of that which is written *upon* the book, Jer. 36:11. Jud. 16:20, 'Jehovah departed from above him,' (the Spirit of God having rested upon him). Specially—(*a*) it is used of those who *lay aside* a garment, Gen. 38:14, 19; a shoe, Josh. 5:15; who draw off a ring, Gen. 41:42; Job 30:30, 'my skin has become black (and falls) off from me.' Jud. 16:19, 'strength departed from off him.' —(*b*) of those who remove something troubling. Ex. 10:28, 'depart from me,' to whom thou art troublesome. 2 Sa. 19:10.

(2) *from at, from by, from near* any thing. Gen. 17:22, 'and Jehovah went up from by Abraham.' Hence after verbs of passing by, Gen. 18:3; removing, Job 19:13; turning oneself away, Isa. 7:17.

(3) מִמַּעַל *above,* Neh. 12:37; *upon* any thing, Gen. 1:7; *over* any thing, Jon. 4:6; *near, by,* 2 Ch. 26:19. Also, without לְ *above,* Neh. 3:28. Ecc. 5:7, 'for one high (powerful), who is above the high, watcheth him;' i. e. there is above the most powerful, one more powerful, who takes care of him. Est. 3:1; *near, by,* Jer. 36:21.

עַל

Ch. with suff. עֲלוֹהִי, עֲלַיָּא, i. q. Heb. (1) *upon,* Dan. 2:10, 29; 3:12.

(2) i. q. Hebr. No. 2; specially in the signification of surpassing, Dan. 3:19; figuratively, *for, on account of,* used of cause; עַל דְּנָה therefore, Ezr. 4:15.

(3) often i. q. אֶל *to,* after verbs of entering, Dan. 2:24; returning, Dan. 4:31; sending, Ezr. 4:11; i. q. לְ Dan. 6:19, 'sleep fled to him' (i. e. his sleep); hence טָב עַל Ezr. 5:17, and שְׁפַר עַל Dan. 4:24, to seem good to some one, i. e. to please him.

עֹל

more rarely עוֹל, with suff. עֻלּוֹ m. *a yoke,* Num. 19:2; figuratively of servitude, 1 Sa. 6:7; of calamity, Lam. 3:27. From עָלַל No. II., 2.

עֻלָּא

Ch. followed by מִן *over,* Dan. 6:3.

עֻלָּא

'yoke,' *Ulla,* 1 Ch. 7:39.

עָלַב

an unused root, i. q. Arab. to be strong. Hence מַלְבּוֹן (see אָב).

עָלַג

an unused root, i. q. לָגַג to stammer.

עִלֵּג

adj. *stammering,* Isa. 32:4.

עָלָה

fut. יַעֲלֶה.—(1) TO GO UP. Const. followed by עַל Isa. 14:14; אֶל Ex. 24:13; לְ Isa. 22:1; בְּ Ps. 24:3; by an acc. Gen. 49:4, 'because thou wentest up thy father's couch;' Num. 13:17; Jud. 9:48. It is very often used of those who go from a lower region towards a higher; Gen. 13:1; 1 Ki. 12:27; Ezr. 2:1; also of those who go up to the sanctuary, Ex. 34:24; to the city (built on mountains), 1 Sa. 9:11; into the desert (which seems, like the sea, to rise), Job 6:18; to a prince

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or judges (commonly residing in citadels), Num. 16 : 12.

Inanimate things go up, as smoke, Gen. 19 : 28 (and even any thing burned, Jud. 20 : 40;) vapour, Gen. 2 : 6; the morning, 19 : 15; anger (often compared to smoke), Ps. 18 : 9; also, a way, Jud. 20 : 31; a tract of rising ground, Josh. 16 : 1; a lot which comes up, Lev. 16 : 9, 10; a plant which sprouts, Gen. 40 : 10; whence the part. Job 36 : 33 (a plant) sprouting forth; with an acc. of the thing, which goes up in great plenty; Pro. 24 : 31, 'behold! it all (the field) went up thorns,' i. q. becomes thorns, Isa. 34 : 13.

(2) metaph. *to increase, to become strong* (as a battle), 1 Ki. 22 : 35; wealth, Deut. 28 : 43; followed by עַל, *to overcome*, Pro. 31 : 29.

(3) a garment is said to go up, Lev. 19 : 19; a razor, Jud. 16 : 17; a bandage; also things which are *taken up*, carried away, Job 5 : 26; which come up into an account, 1 Ch. 27 : 24.

Niphal—(1) *to be made to go up*, i. e. to be brought up, Ezr. 1 : 11.

(2) *to be made to depart, to be driven away*, Jer. 37 : 11; Num. 16 : 24.

(3) *to be elevated, exalted* (used of God), Ps. 47 : 10; 97 : 9.

Hiphil הֶעֱלָה (rarely הֵעֱלָה Hab. 1 : 15)—(1) *to cause to go up*, e. g. on a roof, Josh. 2 : 6; out of a pit, Gen. 37 : 28; *to lead up, to take up*, 1 Sa. 2 : 19; *put* lamps on the candlestick, Ex. 25 : 37; once followed by לְ Eze. 26 : 3. Specially *to put* a sacrifice on the altar, *to offer*, Isa. 57 : 6; to offer a burnt offering, Lev. 14 : 20.

(2) *to take up*, Ps. 102 : 25.

(3) *to bring up* into an account, 1 Ki. 9 : 21.

(4) *to spread over, to overlay with*. 1 Ki. 10 : 17, 'and he overlaid one shield with three minæ of gold.'

Hophal הוּעֲלָה (for הָעֳלָה) *to be led up*, Nah. 2 : 8; *to be offered* (as a sacrifice), Jud. 6 : 28; *to be brought* into an account, 2 Ch. 20 : 34.

Hithpael, *to lift up oneself*, Jer. 51 : 3.

עָלָה

const. עֳלַת, with suff. עָלָתוֹ; plur. const. עֳלֵי; m. *a leaf*, Gen. 3 : 7; collect. leaves, Ps. 1 : 3; from עָלָה.

עִלָּה

Ch. *pretext, cause*, Dan. 6 : 5, 6. Arab. id. Root עָלַל.

עֹלָה

more rarely עוֹלָה f.—(1) *what is laid on the altar, what is offered on the altar*, root עָלָה; specially *a burnt offering*, Gen. 22 : 3; Lev. 1 : 4.

(2) *ascent, steps*, Eze. 40 : 26.

Sometimes עֹלָה is contracted from עוֹלָה.

עֲלָה

emphat. עֲלָתָא Ch. *a burnt offering*, pl. עֲלָתִן Ezr. 6 : 9.

עַלְוָה

f.—(1) *iniquity*, Hos. 10 : 9, i. q. עַוְלָה which is found in many copies.

(2) *Alvah, Aliah*, Gen. 36 : 40; 1 Ch. 1 : 51 קרי, where כתיב has עַלְיָה.

עֲלוּמִים

denom. from עֶלֶם, m. pl. *youth, juvenile age*, Ps. 89 : 46; poet. used of juvenile strength. Job 20 : 11, '(although) his bones are full of juvenile strength.' Used of the youthful period of a people, Isa. 54 : 4.

עַלְוָן

i. q. Arab. علياء thick, heavy, *Alvan*, Gen. 36 : 23, written עַלְיָן 1 Ch. 1 : 40.

עֲלוּקָה

f. Pro. 30 : 15, *a leech*, from Arab. علق to adhere.

עָלַז

TO EXULT, TO REJOICE, 2 Sa. 1 : 20; Ps. 149 : 5. Also applied to inanimate things, Ps. 96 : 12; sometimes used of insolent, haughty men, Ps. 94 : 3.

עֲלָז

m. *exulting, rejoicing*, Isa. 5 : 14.

עֲלַם

an unused root; Arab. علم to be thick, dense.

עֲלָטָה

f. *thick darkness*, Gen. 15 : 17; Eze. 12 : 6, 7, 12.

עֲלִי

'going up,' perhaps 'height;' from עָלָה, *Eli*.

עֲלִי

m. *a pestle*, Pro. 27 : 22; from עָלָה to be lifted up.

עֲלִי

adj. only in f. עֲלִית *higher, upper*, Josh. 15 : 19; Jud. 1 : 15; from עָלָה.

עִלַּי

Ch. *most high, supreme*. אֱלָהָא עִלָּאָה Dan. 3 : 26; 5 : 18; and simply עִלָּאָה Dan. 4 : 14; 7 : 25; the most high God. In כתיב always עִלָּא.

עֲלִיָּה see עֲלִיָּה

עֲלִיָּה

f.—(1) *an upper chamber, a loft*, Jud. 3 : 23; 1 Ki. 17 : 19; 2 Ki. 4 : 10. Poet. used of heaven, Ps. 104 : 3.

(2) *a ladder, ascent by steps*, to the temple, 2 Ch. 9 : 4.

עֶלְיוֹן

m. עֶלְיוֹנָה f. adj.—(1) *high, higher*,

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Gen. 40 : 17. 2 Ki. 18 : 17, 'the higher pool,' i. e. situated in a higher place. Used once of something set in an elevated place, and made an example. 1 Ki. 9 : 8, Vulg. *et domus hæc erit in exemplum.*

(2) *Supreme, Most High*, used of God, as אֵל עֶלְיוֹן Gen. 14 : 18; יְהוָֹה עֶלְיוֹן Ps. 7 : 18; אֱלֹהִים עֶלְיוֹן Ps. 57 : 3; and simply עֶלְיוֹן Ps. 9 : 3; 21 : 8.

עֶלְיוֹן

Ch. id., only in plur. (majest.) עֶלְיוֹנִין used of the supreme God, Dan. 7 : 22, 25.

עַלִּיז

m. *exulting, joyful*, Isa. 24 : 8; sometimes in a bad sense, *exulting insolently*, Isa. 22 : 2; Zeph. 2 : 15; 3 : 11.

עֲלִיל

m., Ps. 12 : 7; *workshop*, from עָלַל.

עֲלִילָה

(from עָלַל), Ps. 14 : 1; 66 : 5; plur. עֲלִילוֹת f. *a deed, work*—(1) of God, Ps. 9 : 12; 77 : 13.

(2) of men, especially in a bad sense, Deut. 22 : 14. Zeph. 3 : 7, 'they perverted all their doings,' they acted perversely.

עֲלִילִיָּה

f. *a deed* (of God), Jer. 32 : 19.

עַלְיָן see עַלְוָן

עֲלִיצוּת

f. (from עָלַץ), *exultation, rejoicing*, Hab. 3 : 14.

עִלִּית

f. Ch. *the higher part of a house*, Dan. 6 : 11.

I. עָלַל

i. q. Arab. pr. TO DRINK AGAIN, after a former draught. But this primary notion is variously applied, for instance, to a second blow; to an after milking; to a gleaning. In Hebrew it is—

(1) *to glean, to make a gleaning.*

(2) *to quench thirst*; more often *to gratify one's desire* in *vexing* any one petulantly, hence *to be petulant.*

(3) *to perform* (a work), *to accomplish*, hence *to do a deed.*

Poel—(1) *to glean*, Lev. 19 : 10; Deut. 24 : 21. Figuratively applied to a people, Jer. 6 : 9.

(2) *to be petulant.* Part. a petulant (boy), Isa. 3 : 12.

(3) *to vex, to illtreat* any one. Lam. 1 : 22; 2 : 20, 'whom hast thou thus vexed?' Lam. 3 : 51, 'my eye vexes me,' i. e. pains me (from weeping). Pass. Lam. 1 : 12, 'like unto my sorrow which has been brought upon me.' Job 16 : 15, 'I have illtreated my head in the dust.'

Hithpael—(1) pr. *to satisfy thirst*, used of lust, Jud. 19 : 25; *to satisfy the mind* in vexing any one, and making sport of him, 1 Sa. 31 : 4.

(2) *to put forth all one's power, to expend* it in destroying, Ex. 10 : 2.

Hithpoel, *to complete, to do* a deed, Ps. 141 : 4.

II. עָלַל

an unused root.—(1) *to put in, to thrust in*, and intrans. *to enter*, like the Ch.

(2) *to bind on, to bind fast*, whence עֹל.

עֲלַל

Ch.—(1) *to enter* (Syr. id.) Specially, to the private audience of a king, Dan. 2 : 16, 24. Pret. עַל; fem. עַלַּת; כתיב עַלְלַת 5 : 10. Part. plur. עַלִּין 4 : 4; 5 : 8 כתיב, עָלְלִין.

(2) *to set*, whence מֵעָל.

Aphel, to bring in any one, pret. הַנְעֵל (נ inserted) Dan. 2 : 25; 6 : 19; imp. הָעֵל 2 : 24; inf. הָעָלָה 5 : 7; and הַנְעָלָה 4 : 3.

Hophal הֻעַל *to be introduced*, 5 : 13, 15.

עֹלֵלוֹת

const. עֹלְלוֹת plur. fem. *gleanings*, Jer. 49 : 9; Obad. 1 : 5; from עָלַל.

I. עָלַם

TO HIDE, TO CONCEAL. In Kal only part. pass. עֲלֻמִים hidden (sins), Ps. 90 : 8.

Niphal נֶעְלַם *to be hidden, to lie hid*, Nah. 3 : 11; Lev. 5 : 2; 4 : 13; Num. 5 : 13. Part. secret men, crafty, Ps. 26 : 4.

Hiphil—(1) *to hide*, 2 Ki. 4 : 27. Specially—(*a*) to hide the eyes, i. e. to turn them away, implying neglect, Eze. 22 : 26; and refusing aid, Isa. 1 : 15; sometimes connivance, Lev. 20 : 4; 1 Sa. 12 : 3 (followed by בְּ). Without עֵינַיִם Ps. 10 : 1.—(*b*) to hide the ear, not to choose to hear, Lam. 3 : 56.

(2) *to hide, to cover over* with words, i. e. to chide, to rebuke, Job 42 : 3.

Hithpael, *to hide oneself*, Job 6 : 16, used of rivers, 'in which the snow hideth itself,' i. e. the snow water in the spring; *to turn oneself away* from any thing, to withdraw from it; Deut. 22 : 1; Ps. 55 : 2, 'hide not thyself from my supplication.'

II. עָלַם or עָלֵם

an unused root, Arab. עֹלֵם pubes fuit et coëundi cupidus.

עָלַם

emph. עָלְמָא Ch. m. i. q. Heb. עוֹלָם *remote time* (eternity), used of time future, Dan. 3 : 33; and of the past, Ezr. 4 : 15; whence, Dan. 2 : 20, 'from eternity and unto eternity.'

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עֶלֶם

m. *a youth, a young man* of the age of puberty, 1 Sa. 17:56; 20:22; from עָלַם.

עַלְמָה

f. of the preceding, *a girl* of marriageable age, Gen. 24:43; Ex. 2:8; Isa. 7:14, LXX. παρθένος. עַל עֲלָמוֹת in the manner of virgins, Ps. 46:1.

עַלְמוֹן

'hidden,' *Almon.*—(1) Josh. 21:18, called in 1 Ch. 6:45 עַלֶּמֶת.—(2) Num. 33:46.

עַלְמוּת

a word of uncertain authority.—(1) Ps. 9:1, seems to be the same as עַל עֲלָמוֹת Ps. 46:1, with the virgin voice.

(2) Ps. 48:15, where the context requires it to be understood i. q. עוֹלָם *eternity, for ever.* Many copies have עַל־מוּת *unto death.*

עֵלְמַי

Ch. gentile noun, from עֵילָם *an Elamite*, pl. Ezr. 4:9.

עָלֶמֶת

'covering,' *Alemeth*, 1 Ch. 7:8; 8:36.

עַלֶּמֶת see עַלְמוֹן

עָלַס

TO REJOICE, TO BE MERRY, Job 20:18.

Niphal, Job 39:13, 'the wing of the ostriches exults;' i. e. moves itself briskly.

Hithpael, *to rejoice*, Pro. 7:18.

עָלַע

a root of very doubtful authority, regarded as the same as לוּעַ to swallow down, to suck in; fut. Piel יְעַלְּעוּ *they will suck in*, Job 39:30. But I suspect the true reading may be לַעְלְעוּ (or לָעְלְעוּ) *they sip up eagerly.* pret. Pilel.

עֲלַע

Ch. f. i. q. Heb. צֵלָע *a rib*, pl. עִלְעִין Dan. 7:5.

עָלַף

not used in Kal; pr. TO COVER, TO WRAP UP.

Pual—(1) *to be covered*, Cant. 5:14.

(2) *to languish, to faint* (pr. to be covered with darkness), Isa. 51:20.

Hithpael—(1) *to vail oneself*, Gen. 38:14.

(2) *to faint, to languish* with heat, Jon. 4:8; with thirst, Am. 8:13.

עֻלְפֶּה

m. (verbal of Pual) *languishing, lamenting*, Eze. 31:15 (prob. for עֻלְּפָה, pret. Pual).

עָלַץ

TO EXULT, TO REJOICE, TO BE JOYFUL, Pro. 11:10; Ps. 5:12; 1 Sa. 2:1. Followed by לְ *to exult over* any one, Ps. 25:2. Used of inanimate things, 1 Ch. 16:32.

עָלַק

a root not used. Arab. to adhere.

עַם

(with conjunctive accents) and עָם (with distinctives, or with the art.) with suff. עַמִּי, comm. (but rarely f. Ex. 5:16; Jud. 18:7), *a people*, root עָמַם; often used of Israel, as being the *people of God*, Ex. 15:13; the holy people, Deut. 7:6; peculiarly belonging to God, Deut. 4:20; but the pl. Isa. 8:9; Deut. 28:10, is used of all peoples. Specially—

(1) of *single races* or tribes, Jud. 5:18; pl. often of the tribes of Israel, Gen. 49:10; Deut. 32:8; of the *race* or *family, the kindred, relatives* of any one, Lev. 21:1; to be gathered *to one's people*, i. q. *to one's fathers* (see אָסַף). Poet. any peculiar race of men, as the afflicted people, Ps. 18:28.

(2) *the citizens, the common people*, 1 Ki. 12:16; soldiers, Jud. 5:2; hence, *the companions*, or *servants* of a leader or lord. Cant. 6:12, 'the chariot of the companions of the prince' (ִי being, I consider, paragogic, and a mark of the const. state). Also of a private master, 1 Ki. 19:21.

(3) when an individual speaks, my people is the people to which I belong; Ruth 1:16; my countrymen, Gen. 23:11. With the art. it is used—

(4) also of *the whole human race*, Isa. 40:7; and to this may also be referred, Job 12:2, 'surely ye are the whole human race, and with you wisdom will die.'

(5) poet. a *troop, herd* of animals, Pro. 30:25; Ps. 74:14.

Plur. עַמִּים const. עַמֵּי (more rarely in the Aramæan manner עֲמָמִים const. עַמְמֵי Neh. 9:22, 24; Jud. 5:14); *peoples, nations;* also *the tribes* of Israel; *the kindred, relatives* of any one.

עַם

Ch. id. Plur. עַמְמִין, emph. עַמְמַיָּא Dan. 3:4; 5:19; 6:26; 7:14.

עִם

prop. *conjunction, communion;* from עָמַם; always used as a particle.

(A) adv. *together, moreover, at the same time.* 1 Sa. 17:42, 'he was ruddy, and at the same time of a handsome countenance,' 1 Sa. 16:12.

(B) prep. with suff. עִמִּי (see עִמָּד); עִמְּךָ, עִמָּךְ, עִמּוֹ.

(1) *with;* prop. used of fellowship and companionship. Gen. 13:1; 18:16. Hence—(*a*) used of aid.

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Gen. 21 : 22, 'God is with thee,' i. e. aids thee; hence after verbs of aiding, 1 Ch. 12 : 21.

(*b*) of fellowship in action, as to share *with* any one, Pro. 29 : 24; to inherit *with* any one, Gen. 21 : 10; to make a covenant, to converse *with* any one; to lie *with* any one, Gen. 19 : 32.

(*c*) *with* for *against*, as to fight, to wage war *with* any one; to struggle, strive with; also Ps. 55 : 19, 'for they come with many (they have many allies in battle) against me.' Ps. 94 : 16, 'who will aid me (in fighting) with the wicked?'

(*d*) to do *with* any one, to treat him (well or ill), Josh. 2 : 12; Ps. 119 : 65; הֵיטִיב עִם to do good to any one, Gen. 32 : 10; נָצָה עִם to act friendly *with* any one, Ps. 50 : 18.—From the notion of association springs that of—

(*e*) a common lot. Gen. 18 : 23, 'wilt thou destroy the righteous with the wicked?' i. e. like the wicked. Ecc. 2 : 16, 'the wise man dies with the fool,' equally with the fool.

(*f*) it is used of any similitude; Job 40 : 15, 'behold the hippopotamus which I have created equally with thee;' Ps. 120 : 4, '(the tongue is false) ... like coals of broom,' i. e. it pierces and burns like coals. Ps. 143 : 7.

(*g*) of equality as to time; Ps. 72 : 5, 'they shall fear thee with the sun,' i. e. as long as the sun shall be.

(2) *at*, *by*, *near*, used of nearness and vicinity, Gen. 25 : 11; 35 : 4; 1 Sa. 2 : 21. Hence, to dwell *by* (or *with*) any one, i. e. in his house or family, Gen. 27 : 44; in the same people, Gen. 23 : 4; to serve *by* (or *with*) one, Gen. 29 : 25, 30. *By any one*, specially is used—(*a*) for, *in* any one's *house*, Gen. 24 : 25, 'there is plenty of straw and fodder by (or with) us,' i. e. in our house.—(*b*) *in* any one's *body*, Job 6 : 4, 'the darts of the Almighty (are) עִמָּדִי.'—(*c*) *in* any one's *mind*, Job 27 : 11; 9 : 35, 'not so (am) I with myself,' i. e. my mind is not such within me, sc. that I should fear; hence used of counsel, Job 10 : 13, 'I know that such things have been in thy mind,' that thou purposest such things; of that which we know, are acquainted with, Ps. 50 : 11; used of the opinion of any one, Job 9 : 2; 25 : 4. The Hebrews express this more fully, עִם לִבִּי, עִם לִבָּבִי.—(*d*) *by* (or *with*) men is often used for *amongst* them, *in* their *midst*, Isa. 38 : 11, 'amongst the inhabitants of the world;' 2 Sa. 13 : 23.—(*e*) metaph. it is *notwithstanding*, *in spite of*. עִם זֶה in spite of this, nevertheless, Neh. 5 : 18.

עִמָּם used of those that go *from* any person or thing *by*, *with*, or *near* whom they were. Specially—(*a*) *from the vicinity* of any one, Gen. 13 : 14; 26 : 16; Deut. 15 : 12; from the altar, Ex. 21 : 14.—(*b*) *from* any one's *house*, Ex. 8 : 8; 9 : 33.—(*c*) *out of the power of* any one (*from* any one), 2 Sa. 3 : 15; Ex. 22 : 13; 2 Sa. 24 : 21; often used of God, as the author and cause. Ps. 121 : 2; Isa. 8 : 18, '(we) are signs and wonders in Israel from Jehovah,' so appointed and destined by him for this.—(*d*) *from the mind* of any one. 1 Sa. 16 : 14, 'the Spirit went away from the mind of Saul.' Job 34 : 33, 'doth (God) retribute according to thy mind?' used of purpose, Gen. 41 : 32.—(*e*) from among, Ruth 4 : 10.

עָם

Ch. i. q. Heb. *with*, *by*, *near*, used of fellowship, Dan. 2 : 18; 6 : 22; 7 : 13, 'a (form) like the Son of man came with the clouds of heaven.' Used of time, Dan. 7 : 2; with all generations, i. e. so long as generations of men shall be, Dan. 3 : 33; 4 : 31.

I. עָמַד

(1) TO STAND. Used of men, Gen. 24 : 30; and of inanimate things, Deut. 31 : 15.—(*a*) followed by לִפְנֵי *to stand before* a king, i. e. *to serve*, *to minister* to him, Gen. 41 : 46; Dan. 1 : 5; to minister to Jehovah, used of prophets, 1 Ki. 17 : 1; priests, Deut. 10 : 8.—(*b*) followed by עַל—(*α*) *to be set over* any one, Num. 7 : 2.—(*β*) *to confide* in any thing, Eze. 33 : 26.—(*γ*) *to stand by* any one, *to defend* him, Dan. 12 : 1.

(2) *to stand*, for *to stand firm*, *to remain*, *to endure*. Ps. 33 : 11, 'the decree of Jehovah standeth (for ever);' Ps. 102 : 27; to stand firm in battle; Eze. 13 : 5. Followed by לִפְנֵי to stand firm *before* any one, *to resist him*, Ps. 76 : 8; Nah. 1 : 6; by בְּפְנֵי Josh. 21 : 42; נֶגֶד Ecc. 4 : 12; כֵּן Dan. 11 : 8; simply, Dan. 11 : 15, 25; followed by בְּ *to persist*, *to persevere*, in any thing, Isa. 47 : 12. Once followed by an acc. Eze. 17 : 14, 'to keep the covenant (and) to stand to it.' Hence *to remain* in the same place, Ex. 9 : 28; or state, Lev. 13 : 5; Jer. 32 : 14; specially *to remain amongst the living*, Ex. 21 : 21.

(3) *to stand still*, *to stop*. 1 Sa. 20 : 38, 'make haste, do not stop;' used of the sun standing still in his course, Josh. 10 : 13; of the sea becoming tranquil, Jon. 1 : 15; *to desist* from any thing, *to leave off*, Gen. 29 : 35, 'she ceased from bearing children.'

(4) *to stand up*, *arise*, Dan. 12 : 1, 13; often used of a new prince,

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Dan. 8:23; of war springing up, 1 Ch. 20:4; *to rise up* against any one, Dan. 8:25.

(5) pass. *to be constituted, set, appointed.* Ezr. 10:14, 'let our rulers be appointed.'

Hiphil—(1) *to cause to stand, to set,* Ps. 31:9; Lev. 14:11; *to constitute, to decree,* 2 Ch. 30:5; *to destine* (to promise) to any one, 33:8; *to impose* (a law) on any one, Neh. 10:33; also *to constitute,* to set in an office or function, 1 Ki. 12:32.

(2) to cause to stand firm, or endure, i. e. *to establish,* to preserve, 1 Ki. 15:4; *to confirm,* 2 Ch. 35:2; Dan. 11:14, 'to confirm the vision,' i. e. by the event.

(3) *to stand still,* 2 Ch. 18:34.

(4) *to raise, to set up,* as statues, 2 Ch. 33:19; a house, Ezr. 2:68; also, *to arouse, to stir up,* Neh. 6:7.

Hophal, *to be set, placed,* Lev. 16:10; *to remain,* 1 Ki. 22:35.

II. עָמַד

of uncertain authority; Eze. 29:7 (וְהַעֲמַדְתָּ clearly for וְהִמְעַדְתָּ), 'and thou hast made all their loins to shake;' comp. Ps. 69:24.

עִמָּד

prep. i. q. עִם, only with the suffix of the first pers. עִמָּדִי *with me,* Gen. 21:23; 31:5; *by me,* Gen. 29:19, 27; see other examples under עִם. This word belongs to an unused root עמד = ענד to tie, to bind together.

עֹמֶד

m.—(1) *a place where one stands, a platform,* 2 Ch. 34:31.

(2) *a place,* Dan. 8:17, 18.

עֶמְדָּה

f. *a place* where any one *stops, lodging,* Mic. 1:11.

עָמָה

an unused root, having the signification of association and fellowship, i. q. עָמַם No. 1.

עֻמָּה

f.—(1) prop. subst. *conjunction, communion* (from עָמַם), only in const. state עֻמַּת (once Ecc. 5:15); elsewhere לְעֻמַּת; with suff. לְעֻמָּתִי, once לְעֻמּוֹת Eze. 45:7; prep.—(*a*) *at, by, near,* Ex. 25:27.—(*b*) *against,* Eze. 3:8.—(*c*) *over against,* 1 Ch. 26:16.—(*d*) *equally with, even as,* 1 Ch. 24:31; Ecc. 5:15, כָּל־עֻמַּת altogether in the same way, as. מִלְּעֻמַּת *near,* 1 Ki. 7:20.

(2) *Ummah,* Josh. 19:30.

עַמּוּד

m.—(1) *a column, a pillar,* Jud. 16:25, 26; 1 Ki. 7:2, seq. עַמּוּד הֶעָנָן the pillar of cloud, Ex. 33:9, 10; and of fire, Ex. 13:22. Used of the pillars of heaven (very high mountains), Job 26:11; of the earth, ibid. 9:6.

(2) *a platform, scaffold,* 2 Ki. 11:14; 23:3.

עַמּוֹן

(i. q. בֶּן־עַמִּי, as is stated, Gen. 19:38, that is, *son of my relative,* or *kindred,* i. e. born from incest) *Ammon,* the *Ammonites,* 1 Sa. 11:11; Eze. 25:2—5. Gent. n. is עַמּוֹנִי, fem. עַמּוֹנִית, plur. עַמּוֹנִיּוֹת.

עָמוֹס

'burden,' *Amos,* Am. 1:1.

עָמוֹק

'deep,' *Amok,* Neh. 12:7.

עַמִּיאֵל

'one of the family of God,' i. e. servant or worshipper of God, *Ammiel,* Num. 13:12; 1 Ch. 3:5, for which there is, 2 Sa. 11:3, אֱלִיעָם.

עַמִּיהוּד

'one of the people of Judah;' for עַמִּי יְהוּד, *Ammihud.*

עַמִּיזָבָד

'kindred of the bountiful giver,' i. e. of Jehovah, *Ammizabad.*

עַמִּיחוּר

'one of the family,' i. e. relative 'of the nobles,' 2 Sa. 13:37 כתיב.

עַמִּינָדָב

'kindred of the prince,' *Amminadab.*

עֲמִיק

Ch. adj. *deep,* figuratively *hidden,* not to be searched out, Dan. 2:22.

עָמִיר

m. *a bundle of corn, a sheaf,* Am. 2:13; Mic. 4:12; Zech. 12:6; from עָמַר.

עַמִּישַׁדַּי

'servant of the Almighty,' *Ammishaddai.*

עָמִית

(from עָמָה = עָמַם No. 1) m.—(1) *fellowship.* Zech. 13:7, 'the man of my fellowship,' i. e. my fellow, companion.

(2) abstr. for concr., *a neighbour,* Lev. 5:21; 18:20; 19:15.

עָמַל

TO LABOUR, especially with toil and weariness, *to toil,* Pro. 16:26; Jon. 4:10; Ecc. 1:3, 'of all the toil with which he toils.'

עָמָל

m. (once f. Ecc. 10:15)—(1) *heavy, wearisome labour,* Ecc. 1:3; 2:11; used of the mind, Ps. 73:16.

(2) *the produce of labour,* Ps. 105:44; Ecc. 2:19.

(3) *weariness, trouble, vexation,* Gen. 41:51; Job 3:10; 16:2, 'troublesome comforters.' Isa. 53:

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11, 'of the sorrow (or anguish) of his soul.' It is rendered by some, *sin, wickedness*, in Num. 23 : 21; Isa. 10 : 1.

(4) *Amal*, 1 Ch. 7 : 35.

עָמֵל

m. verbal adj.—(1) *labouring*, especially *with weariness and exhaustion*, Ecc. 2 : 22; 4 : 8; 9 : 9; hence *an artizan*, Jud. 5 : 26.

(2) *sorrowful, wretched*, Job 3 : 20; 20 : 22.

עֲמָלֵק

(1) *Amalek*, the Amalekites, Gen. 14 : 7; Num. 24 : 20. Gent. noun עֲמָלֵקִי.

(2) a grandson of Esau, Gen. 36 : 16.

עָמַם

(1) prop. TO GATHER TOGETHER, TO COLLECT, TO JOIN TOGETHER.

(2) *to shut, to close*, hence *to hide, to conceal*. Used figuratively, for *to surpass*, Eze. 31 : 8; and intrans. *to be hidden*. Eze. 28 : 3, 'no secret is hid from thee.'

Hophal, הָעְתַּם *to become dim* (used of the brightness of gold), Lam. 4 : 1.

עַמְמִים and עַמְמִין see עַם

עִמָּנוּאֵל

'God with us,' *Immanuel*, Isa. 7 : 15; 8 : 8.

עָמַס

(once עָמְסוּ Neh. 4 : 11) TO TAKE UP, TO LIFT, e. g. a stone, Zech. 12 : 3; *to carry, to bear*, Isa. 46 : 3; specially *to lift up* a load and *put* it *on* a beast. Const. absol., Isa. 46 : 1. Gen. 44 : 13, 'each one lifted up (his load) on his ass.' Figuratively, Ps. 68 : 20, 'if they lay (a burden) upon us.'

Hiphil, *to lay* (a burden) *upon any one*, 1 Ki. 12 : 11; 2 Ch. 10 : 11.

עַמָּסְיָה

'whom Jehovah carries in his bosom,' *Amasiah*.

עַמְעָד

'eternal people,' *Amad*.

עָמַק

TO BE DEEP, metaph. *to be unsearchable*, Ps. 92 : 6.

Hiphil, *to make deep, to deepen*, followed by a finite verb; Isa. 7 : 11, 'deepen, ask,' i. e. ask that a miracle may be performed from the deep; by a gerund, Jer. 49 : 8, 30, 'make deep your habitations,' dwell in the depths of the earth. Isa. 29 : 15, 'those who hide deeply.' Things are also called *deep* which extend to a great length before the eye. Isa. 30 : 33, 'he hath made the burning pile long and broad;' and metaph. 'they have gone far aside,' Isa. 31 : 6.

עָמֹק

adj. *deep*, only pl. const. עִמְקֵי שָׂפָה (men) deep of lip, i. e. using a barbarous or foreign language, Isa. 33 : 19; Eze. 3 : 5.

עָמֹק

f. עֲמֻקָּה adj.—(1) *deep*, Lev. 13 : 3.

(2) metaph. *what cannot* be *sought out*, Ps. 64 : 7; Ecc. 7 : 24.

עֵמֶק

with suff. עִמְקוֹ *a valley*, a low tract of land of wide extent, Ps. 65 : 14; Job 39 : 21; plur. 1 Ch. 12 : 15, appears used for *the inhabitants* of valleys; but perhaps it should be read בָּלֹ־הָעֲנָקִים 'all the Anakim,' just as in Jer. 47 : 5, I have not any hesitation in reading '(Ascalon) the remains of the Anakim.'

(*a*) עֵמֶק הָאֲלָה 'the valley of the terebinth,' 1 Sa. 17 : 2.

(*b*) עֵמֶק בְּרָכָה 'the valley of blessing,' 2 Ch. 20 : 26.

(*c*) עֵמֶק הַמֶּלֶךְ 'the king's valley,' Gen. 14 : 17.

(*d*) עֵמֶק רְפָאִים 'the valley of Rephaim,' Josh. 15 : 8.

(*e*) עֵמֶק שְׁדִים, see שְׁדִים. But עֵמֶק קְצִיץ Josh. 18 : 21, is the name of a town.

עֹמֶק

m. *depth*, Pro. 25 : 3.

עָמַר

not used in Kal.—(1) TO HEAP UP, TO BIND TOGETHER. From the idea of binding arises—

(2) that of *to subdue, to make a servant*.

(3) *to serve, colere*.

Piel, *to bind* sheaves *together*, Ps. 129 : 7.

Hithpael, pr. *to act as master*; followed by לְ, Deut. 21 : 14; 24 : 7.

עֹמֶר

plur. עֳמָרִים.—(1) *a sheaf*, Lev. 23 : 10, seq.; Job 24 : 10.

(2) *a measure* of dry things, containing the tenth part of an Ephah, Ex. 16 : 22, 32, 36.

עֶמֶר

Ch. *wool*, i. q. Heb. צֶמֶר Dan. 7 : 9.

עֲמֹרָה

Gomorrha (perhaps 'culture,' 'habitation'), Gen. 10 : 19; 13 : 10.

עֲמָרִי

i. q. עָמְרִיָּה prob. 'servant of Jehovah,' *Omri*.

עַמְרָם

'kindred of the Most High,' i. e. of God, *Amram*; patron. עַמְרָמִי.

עָמַשׂ

TO CARRY, TO BEAR, Neh. 4 : 11.

עֲמָשָׂא

'burden,' *Amasa*, 2 Sa. 17 : 25.

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עָמָשַׁי
'burdensome,' *Amasai*.

עֲמַשְׁסַי
Amashai, Neh. 11 : 13; I suspect that this is an incorrect reading, sprung from the two forms עמשי and עמסי.

עָנַב
an unused root; Ch. *to bind together, to fasten together*.

עֲנָב
perhaps 'a place abounding in grapes,' *Anab*, Josh. 11 : 21, and עֲנָב Josh. 15 : 50.

עֲנָב
pl. עֲנָבִים, const. עִנְבֵי, Lev. 25 : 5, m. *a cluster of grapes*, Gen. 40 : 10, 11; Deut. 32 : 32, etc.

עָנַג
TO LIVE SOFTLY AND DELICATELY, not used in Kal.

Pual, part. fem. *to be soft* and *delicate*, Jer. 6 : 2.

Hithpael—(1) i. q. Pual, Deut. 28 : 56.

(2) *to delight oneself, to be glad* in any thing, Job 22 : 26; Isa. 66 : 11.

(3) in a bad sense, *to deride* any one, Isa. 57 : 4.

עֶנֶג
f. עֶנְגָּה adj. *delicate, soft*, Deut. 28 : 54, 56; Isa. 47 : 1.

עֹנֶג
m. *delights, delicate life*, Isa. 13 : 22.

עָנַד
TO BIND, Job 31 : 36; Pro. 6 : 21.

I. עָנָה
(1) prop. TO SING, Ex. 15 : 21; to praise with song, 1 Sa. 21 : 12; 29 : 5; Ps. 147 : 7; hence *to cry out*, used of soldiers, Ex. 32 : 18; Jer. 51 : 14; of jackals, Isa. 13 : 22. It is applied to any one who *pronounces* any thing *solemnly and with a loud voice*.—(*a*) used of God uttering an oracle, 1 Sa. 9 : 17, 'Jehovah declared to him' (Samuel); Gen. 41 : 16, 'God announces welfare to Pharaoh.'—(*b*) of a judge giving sentence, Ex. 23 : 2.—(*c*) of a witness giving evidence; hence *to testify*, Deut. 19 : 16; followed by בְּ of him *for* whom, Gen. 30 : 33; 1 Sa. 12 : 3, or *against* whom, Num. 35 : 30; Deut. 19 : 18, testimony is given. Ex. 20 : 16.

(2) *to lift up the voice, to begin to speak*, Job 3 : 2, 'and Job began to speak, and said;' Zech. 1 : 10. Followed by an acc. *to speak to* any one, Zech. 1 : 11.

(3) *to answer, to reply*. Const.—(*a*) with an acc. of pers. Job 1 : 7.—(*b*) with an acc. of the thing, Pro. 18 : 23. Job 33 : 13, 'he does not answer as to any of his things,' i. e. he renders no account.—(*c*) with two acc. 1 Sa. 20 : 10; Mic. 6 : 5. *To answer* to any one is used—(*aa*) of those who *contradict* a master, who excuse themselves, Job 9 : 14, 15, 32; or who refute some one, Job 32 : 12.—(*bb*) of those who *hear* and *answer* a petitioner; often used of God, 1 Sa. 14 : 39; Ps. 3 : 5; 22 : 22 (a pregnant construction), 'answer (and deliver) me from the horns of the Remim.'—(*cc*) with an acc. of pers. and בְּ of the thing, *to answer any one in any thing*, i. e. *to be bountiful to him, to bestow* the thing, Ps. 65 : 6; and with an acc. of the thing, Ecc. 10 : 19, 'money answers with all things' (imparts all).

(4) *to signify, to imply* any thing. Hence עֵנֶה בְּמִשְׁנֵהוּ.

Niphal—(1) *to be answered*, i. e. *to be refuted*, Job 11 : 2; *to be heard and answered*, Job 19 : 7; Pro. 21 : 13.

(2) *to answer*, Eze. 14 : 4, 7.

Piel, *to sing*, Ex. 32 : 18; Ps. 88 : 1; Isa. 27 : 2.

Hiphil, *to answer*, followed by an acc. and בְּ of the thing; to hear and answer any one, *to bestow the thing upon him*, Ecc. 5 : 19.

II. עָנָה
(1) TO BESTOW LABOUR UPON ANY THING, TO EXERCISE ONESELF IN ANY THING, Ecc. 1 : 13; 3 : 10. Specially, as it appears, *to till the ground, to bring the earth into cultivation*.

(2) *to be afflicted, depressed, oppressed*, Ps. 116 : 10; Zech. 10 : 2. Isa. 31 : 4, 'and (who) will not be depressed at their multitude,' he will not lose his courage. Isa. 25 : 5, 'the song of the tyrants shall be brought low.'

Niphal—(1) *to be afflicted*, Ps. 119 : 107. Isa. 53 : 7, 'and he was afflicted.'

(2) reflect. *to submit oneself to any one*, Ex. 10 : 3 (where for לְהִתְעַנּוֹת there is לֵעָנוֹת).

Piel—(1) *to oppress, to depress, to afflict*, Gen. 16 : 6; Ex. 22 : 21. Ps. 102 : 24, '(Jehovah) depressed (consumed) my strength in the way.' Ps. 88 : 8, 'thou hast oppressed (i. e. inundated) (me) with all thy waves.'

(2) *compressit feminam*, generally by force, Gen. 34 : 2; Jud. 19 : 24.

(3) to afflict the soul, i. e. *to fast*, Lev. 16 : 31; 23 : 27; Num. 29 : 7.

Pual, *to be oppressed*, or *afflicted*, Ps. 119 : 71; Isa. 53 : 4. Inf. his oppression or sorrow, Ps. 132 : 1.

Hiphil, i. q. Pi. No. 1, 1 Ki. 8 : 35; 2 Ch. 6 : 26.

Hithpael—(1) *to submit oneself*, Gen. 16 : 9; especially to God, Dan. 10 : 12.

(2) i. q. Kal, *to be afflicted*, 1 Ki. 2 : 26.

I. עֲנָא, עֲנָה
Ch.—(1) *to begin to speak*, Dan. 2 : 20, 47; 3 : 9; 4 : 16.

(2) *to answer*, Dan. 2 : 7; 3 : 14; 5 : 7.

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II. עָנָה

Ch. *to be afflicted.* Part. plur. the afflicted, Dan. 4 : 24.

עֲנָה

'answering,' *Anah*, Gen. 36 : 2, 20.

עָנִי

plur. עֲנִיִּים; const. עִנֵּי (from עָנָה)—(1) *afflicted, miserable*, Ps. 9 : 13; 10 : 12; commonly with the added notion of a lowly, pious, and modest mind.

(2) *meek, gentle*, Num. 12 : 3 (כתיב).

עָנוּב

'bound together,' (from עָנַב), *Anub.*

עֲנָוָה

prop. f. of עָנָו.—(1) *a lowly mind, modesty*, Pro. 15 : 33; Zeph. 2 : 3.

(2) when applied to God, *gentleness, clemency*, Ps. 18 : 36.

עַנְוָה

f. i. q. the preceding No. 2; Ps. 45 : 5.

עָנוֹק

i. q. עֲנָק No. 2, Josh. 21 : 11.

עֲנוּת

fem. *affliction.* Ps. 22 : 25, 'the affliction of the afflicted.'

עָנַז see עָזַז

עָנִי

f. עָנִיָּה plur. עֲנִיִּים adj.—(1) *afflicted, wretched, poor*, often with the added idea of piety, Ex. 22 : 24; Deut. 24 : 12; Ps. 10 : 2.

(2) *meek, mild*, Zec. 9 : 9.

Plur. is often in קרי, where כתיב has עֲנָיִים.

עָנִי

in pause עֳנִי, with suff. עָנְיִי *affliction, misery*, Gen. 16 : 11; בְּנֵי עָנְיִי the wretched, Pro. 31 : 5; Deut. 16 : 3.

עָנִי

for מְעֻנֶּה 'depressed,' *Unni.*

עֲנָיָה

'whom Jehovah has answered,' *Anaiah.*

עֲנָיוֹ

Num. 12 : 3 קרי, for עָנָו.

עֲנִים

contr. for עֲיָנִים 'fountains,' *Anim.*

עִנְיָן

m. *business, employment* (comp. עָנָה No. II.)—(1) Ecc. 2 : 26; 1 : 13, 'evil business,' of little profit.

(2) *a thing, affair.* Ecc. 4 : 8, 'an evil thing.' Ecc. 5 : 2, 'much of an affair,' multiplicity of business; 5 : 13, 'by (some) adverse thing,' an evil occurrence. 2 : 23, 'vexation is his affair,' his lot.

עָנַךְ

an unused root. Arab. to be deep and difficult to cross, used of sand.

עָנָם

'two fountains,' *Anem*, 1 Ch. 6 : 58; for which there is in Josh. 19 : 21; 21 : 29 עֵין גַּנִּים.

עֲנָמִים

Gen. 10 : 13, *Anamim*, an Egyptian people.

עַנַמֶּלֶךְ

Anammelech, 2 Ki. 17 : 31. The word appears to be blended of Arab. צנם an image, a statue, or ענם cattle, and מֶלֶךְ.

עָנַן

not used in Kal, prop. TO COVER.

Piel, denom. *to gather clouds*, Gen. 9 : 14.

Poel (Lev. 19 : 26), part. מְעוֹנֵן, once f. עֹנֶנֶת (for מְעוֹנֶנֶת, although also it may be Kal), *to act covertly*; hence *to use hidden arts*, i. e. *magic, to practise sorcery*, Deut. 18 : 10; 2 Ki. 21 : 6; Isa. 2 : 6; Mic. 5 : 11.

עָנָן

constr. state עֲנַן m.—(1) *a cloud* (as covering the heaven). A very large army is compared to *a cloud*, Eze. 30 : 18; 38 : 9; *a morning cloud* is used as an image of something transient, Hos. 6 : 4.

(2) *Anan*, Neh. 10 : 27.

עֲנָן

Ch. *a cloud*, pl. const. st. עֲנָנֵי Dan. 7 : 13.

עֲנָנָה

f. collect. *clouds*, Job 3 : 5.

עֲנָנִי

apoc. for עֲנָנְיָה, *Anani*, 1 Ch. 3 : 24.

עֲנַנְיָה

'whom' or 'what Jehovah covers,' i. e. guards, *Ananiah.*

עָנַף

an unused root, which perhaps belonged to the idea of *covering.* Hence—

עָנָף

a branch, Eze. 17 : 8, 23.

עֳנָף

id., with suff. עַנְפָּם, Eze. 36 : 8.

עַנָף

Ch. id., Dan. 4 : 18.

עָנֹף

m. *full of branches*, Eze. 36 : 8.

עָנַק

TO ADORN WITH A NECK-CHAIN OR COLLAR. Once used figuratively, Ps. 73 : 6, 'pride surrounds them like a neck-chain;' a stiff neck being used poetically as the seat of pride.

Hiphil, prob. *to lay on the neck* (to be carried), Deut. 15 : 14, used of a slave set at liberty : 'thou shalt lay upon him of thy flock,' etc. Others apply to the word the signification of *giving*, so that it would

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properly be *to adorn with a collar;* hence *with gifts.*

עָנָק

m.—(1) *a collar, neck-chain, necklace,* Cant. 4 : 9; pl. ־ִים and ־וֹת Pro. 1 : 9; Jud. 8 : 26.

(2) i. q. Arab. *length of neck* and stature; hence בְּנֵי הָעֲנָק, בְּנֵי עֲנָק; also עֲנָקִים Deut. 2 : 10, and בְּנֵי עֲנָקִים Deut. 9 : 2. *The Anakim* (prop. men with long necks, of high stature).

עָנֵר

i. q. נֵר, *Aner,* Gen. 14 : 13; 1 Ch. 6 : 55.

עָנַשׁ

TO FINE, TO IMPOSE A FINE, TO AMERCE; the primary idea appears to be that of imposing, laying upon; followed by לְ Pro. 17 : 26; by two acc. to amerce any one in a sum of money, Deut. 22 : 19; 2 Ch. 36 : 3 (exacted in war); in wine, Am. 2 : 8. Impers. Pro. 21 : 11, 'when they (the judges) amerce the scoffer.'

Niphal, *to be fined,* Ex. 21 : 22; gener. *to be punished,* Pro. 22 : 3; 27 : 12.

עֹנֶשׁ

m.—(1) *fine, amercement, money exacted* from any one, 2 Ki. 23 : 33.

עֲנַשׁ

m. Ch. *fine, amercement,* Ezr. 7 : 26.

עֲנָת

'answer to prayer,' from עָנָה, *Anath.*

בְּעַן עֲנָת see

עֲנָתוֹת

'answers to prayers,' *Anathoth;* gent. n. עֲנָתֹתִי 2 Sa. 23 : 27.

עֲנָתֹתִיָּה

'prayers answered by Jehovah,' *Antothijah.*

עָסִיס

masc. *must, new wine,* Joel 1 : 5; 4 : 18; Am. 9 : 13; from the root—

עָסַס

TO TREAD DOWN, Mal. 3 : 21.

עָעַר

a fictitious root, whence some derive יְעוֹעֲרֵי Is. 15 : 5; see Analyt. Ind.

עָפָה

an unused root. Arab. עפא to grow luxuriantly.

עֵיפָה see

עֲפִי

m. pl. עֲפָאִים *foliage* of trees, Ps. 104 : 12; from עֵפָה.

עֲפִי

Ch. id., Dan. 4 : 9, 11, 18.

עָפַל

not used in Kal, prop. TO SWELL UP, TO BE TUMID. Arab. to suffer from a tumour or hernia.

Pual, *to be tumid,* metaph. *to be proud, haughty,* Hab. 2 : 4.

Hiphil, *to act tumidly,* i.e. proudly, arrogantly. Num. 14 : 44, 'but they acted arrogantly (i. e. neglecting the monition of God) in going up.'

עֹפֶל

m.—(1) *a hill, an acclivity,* Isa. 32 : 14; Mic. 4 : 8; with the art. הָעֹפֶל *Ophel,* a hill to the east of mount Zion, 2 Ch. 27 : 3.

(2) *a tumour,* plur. עֳפָלִים, Deut. 28 : 27; 1 Sa. 5 : 6, seqq. כתיב, used of tumours on the anus.

עָפַן

an unused root. Arab. and Syr. *to become mouldy,* whence—

עָפְנִי

Ophni, gent. n., Josh. 18 : 24.

עַפְעַפִּים

or rather dual עַפְעָפַיִם only const. עַפְעַפֵּי *eyelids,* so called from their volatile motion, from עוּף. Job 16 : 16; Ps. 132 : 4. Poet. *eyelids of the dawn,* used of the rays of the rising sun, Job 3 : 9; 41 : 10.

עָפַר

not used in Kal, Arab. to be whitish, reddish, like sand, or a gazelle; Arab. עפר to be rough, hairy.

Piel, denom., *to dust, to throw dust at,* 2 Sa. 16 : 13.

עָפָר

m.—(1) *dust, dry earth,* Gen. 2 : 7; Josh. 7 : 6; also used of *clay* or *loam,* Lev. 14 : 42, 45; of *a heap of rubbish,* Hab. 1 : 10; very rarely of *fine dust,* Ps. 18 : 43. עַל עָפָר—(*a*) in the earth, in the world, Job 19 : 25; upon the ground, Isa. 47 : 1;—(*b*) in the grave, Job 20 : 11; to go down to the dust, i. e. into the grave, Ps. 22 : 30; to return to dust, Gen. 3 : 19. Used of multitude, Num. 23 : 10, 'the dust of Jacob;' to eat dust, used of the serpent, Gen. 3 : 14; Lam. 3 : 29, 'to put the mouth in the dust,' i. e. to be silent and wait the aid of God.—Plur. עֲפָרוֹת clods of earth. Pro. 8 : 26, 'the first of the clods of the world.' Job 28 : 6, *lumps of gold* in mines.

עֶפֶר

'calf,' 'young animal,' *Epher.*

עֹפֶר

m. *fawn,* the young of a deer, goat, gazelle, Cant. 2 : 9; 4 : 5; 7 : 4; 8 : 14.

עָפְרָה

'fawn,' *Ophrah,* Josh. 18 : 23; fully Mic. 1 : 10, בֵּית לְעָפְרָה 'the fawn's house.'

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עָפְרוֹן

'of, or belonging to, a calf,' *Ephron.* —(1) 2 Ch. 13 : 19, where there is עֶפְרַיִן קְ 'two calves'.—(2) Josh. 15 : 9.—(3) Gen. 23 : 8.

עָפְרוֹן see עָפְרַיִן

עֹפֶרֶת

fem. *lead*, so called from its whitish colour, Ex. 15 : 10. אֶבֶן הָעֹפֶרֶת leaden weight, Zec. 5 : 8.

עֵץ

plur. עֵצִים, const. עֲצֵי m.—(1) *a tree*, it follows the analogy of עָצָה to be hard, firm. Often collect. *trees.* עֵץ פְּרִי fruitbearing trees, Gen. 1 : 11.

(2) *wood*, specially of a wooden post, stake, gibbet, Gen. 40 : 19; Josh. 10 : 26; used of a wooden idol, Jer. 2 : 27. Pl. *wood*, sticks, logs for fuel, Gen. 22 : 3; Lev. 1 : 7; used of materials for building, Ex. 25 : 10; 1 Ki. 6 : 23.

עָצַב

(1) TO LABOUR, TO FORM, TO FASHION. (The original idea is perhaps that of *cutting*, whether wood or stones).

(2) *to toil with pain, to suffer, to be grieved ;* used also of the mind, and in Kal trans. *to put in pain, to afflict*, 1 Ki. 1 : 6; Isa. 54 : 6.

Niphal, *to be pained*—(*a*) in body, Ecc. 10 : 9.—(*b*) in mind, *to be afflicted, grieved*, 1 Sa. 20 : 3, 34; 2 Sa. 19 : 3.

Piel—(1) *to form*, Job 10 : 8.

(2) *to put to grief, to afflict*, Isa. 63 : 10; Ps. 56 : 6.

Hiphil—(1) *to labour ;* hence probably *to serve* (an idol), *to worship*, Jer. 44 : 19, 'to worship her' (the queen of heaven). Others, *to make her*, i. e. her image.

(2) *to grieve*, i. e. to provoke (God) to anger, Ps. 78 : 40.

Hithpael—(1) *to grieve* (oneself), Gen. 6 : 6.

(2) *to become angry*, Gen. 34 : 7.

עָצֵב

Ch. part. pass. מְעַצֵּב, *grieved, afflicted*, Dan. 6 : 21.

עָצָב

only in plur. עֲצַבִּים, *images of idols*, 1 Sa. 31 : 9; Hos. 4 : 17.

עָצָב

m. *workman, servant.* Plur. with suff. מַעֲצַבֵיהֶם (Dag. f. euphon.), Isa. 58 : 3.

עֶצֶב and עָצֵב

m.—(1) *an earthen vessel*, Jer. 22 : 28.

(2) *heavy* and *toilsome labour*, Pro. 10 : 22. Pl. עֲצָבִים labours, i. e. things done with toil, Pro. 5 : 10, 'bread obtained by toilsome labour,' Ps. 127 : 2.

(3) *pain*, such as of parturient women, Gen. 3 : 16; also *grief of mind, anger*, Pro. 15 : 1, 'a word pronounced with anger,' a bitter, sharp word.

עֹצֶב

m.—(1) *the image of an idol*, Isa. 48 : 5; Ps. 139 : 24, 'worship of idols.'

(2) *sorrow*, 1 Ch. 4 : 9; Isa. 14 : 3.

עַצָּבוֹן

const. עִצְּבוֹן, m.—(1) *hard* and *toilsome labour*, Gen. 3 : 17; 5 : 29.

(2) *pain, trouble*, Gen. 3 : 16, 'thy pain and thy conception;' hendiadys for the pain of thy conception.

עֲצֶבֶת

f. const. עִצְּבַת (as if from עִצְּבָה), pl. const. עִצְּבוֹת.

(1) *an idol*, Ps. 16 : 4.

(2) *pain*—(*a*) of body, Job 9 : 28. —(*b*) of mind, Ps. 147 : 3, 'he binds up their pains,' the wounds of their minds; Pro. 10 : 10; 15 : 13.

עָצַד

an unused root. Arab. to cut with an axe.

עָצָה

(1) TO MAKE FIRM; hence *to shut*, specially the eyes, Pro. 16 : 30.

(2) *to be hard, firm* (of a hard neck, contumacious).

עָצָה

m. Lev. 3 : 9, *the back bone* (according to Onk., Arab. Erp.), or, as is preferred by Bochart, *os coccygis.*

I. עֵצָה

f. of עֵץ collect. *wood*, used of materials (for building), Jer. 6 : 6; of odoriferous woods, Pro. 27 : 9.

II. עֵצָה

const. עֲצַת (from עָצַץ, for עֲצָצָה), f.

(1) *counsel*—(*a*) which any one gives or receives, 2 Sa. 16 : 20; 1 Ki. 1 : 12; Ps. 119 : 24, 'my counsellors.' Used of predictions, Isa. 44 : 26.

(2) *counsel* which any one forms, Isa. 19 : 3; Hos. 10 : 6. עָשָׂה עֵצָה to execute a plan or counsel, Isa. 30 : 1. Especially of God, Job 38 : 2; Isa. 14 : 26; 46 : 11, 'man of my counsel,' to execute my purpose.

(3) *counsel*, as the faculty of forming plans, i. e. *prudence, wisdom*, especially that of God, Isa. 11 : 2; Pro. 8 : 14; Jer. 32 : 19, 'of great wisdom;' 1 Ch. 12 : 19, בְּיָעֲצָה 'having taken counsel.' Plur. Isa. 47 : 13, *counsels*, Deut. 32 : 28; *cares*, Ps. 13 : 3.

עָצוּם

m. (from עָצַם)—(1) *strong, robust, powerful*, used of a people, Gen. 18 : 18; Num. 14 : 12; of kings, Ps. 135 : 10. Plur. *the strong, the mighty*, i. e. heroes, Pro. 18 : 18; once *the powerful members* (of a lion), i. e. claws, teeth; Ps. 10 : 10, 'the wretched fall into his claws;' but

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others understand *the whelps* of the lion.

(2) *numerous*, Joel 1:6; Ps. 35:18.

עֶצְיוֹן גֶּבֶר

'the back bone of a man,' *Ezion-geber.*

עָצַל

not used in Kal. (Arab. to be at leisure, Conj. II., to leave, to neglect. The primary idea appears to be that of laxity and languor).

Niphal, *to be slothful*, Jud. 18:9.

עָצֵל

verbal adj. *slothful*, Pro. 6:6; 13:4.

עַצְלָה and עַצְלוּת

f. Pro. 19:15; 31:27, *slothfulness.* Dual עַצְלָתַיִם *double*, i. e. very great *slothfulness*, Ecc. 10:18.

עָצַם

(1) prop. TO BIND, TO BIND FAST, TO TIE UP; as the eyes, Isa. 33:15 (Arab. IV., to tie up a skin bottle). From the idea of tying it is—

(2) intrans. once Med. E. עָצְמוּ (Ps. 38:20), *to be strong, powerful*, Gen. 26:16; *to become strong*, Ex. 1:7; Dan. 8:8; 11:23.

(3) *to be strong in number, to be numerous*, Ps. 38:20; 40:6, 13.

Piel—(1) i. q. Kal No. 1, Isa. 29:10.

(2) denom. from עֶצֶם *to break* or *to gnaw bones*, Jer. 50:17.

Hiphil, *to make strong*, Ps. 105:24.

עֶצֶם

f.—(1) *bone*; so called from its firmness and strength; Gen. 2:23; Ex. 12:46. Plur. עֲצָמִים Ps. 6:3; 31:11; more often also עֲצָמוֹת Ps. 51:10; Pro. 14:30; 2 Ki. 23:14.

(2) *body*, bodily form, Lam. 4:7.

(3) followed by a genit., it is used instead of the pronoun *itself*, e. g. בְּעֶצֶם הַיּוֹם הַזֶּה in that very day, Gen. 7:13. Ex. 24:10, 'as the heaven itself.' Job 21:23, 'in his uprightness itself.'

(4) *Ezem, Azem*, Josh. 15:29.

עֹצֶם

m.—(1) *strength*, Deut. 8:17; Job 30:21.

(2) *body*, Ps. 139:15.

עָצְמָה

f.—(1) *strength*, Isa. 40:29; 47:9.

(2) *multitude*, Nah. 3:9.

עַצְמוֹן

'robust,' *Azmon*, Num. 34:4, 5.

עַצְמוֹת

f. *strengths, bulwarks*, used figuratively of arguments, Isa. 41:21.

עָצַן

an unused root, prob. of similar power to עָצַם, עָצָה to be hard, firm. Hence—

עֵצָן

2 Sa. 23:8; prob. *a spear*; see עָדִין.

עָצַר

fut. יַעְצֹר and יִעְצֹר—(1) TO SHUT; (the primary idea is that of surrounding, enclosing); e. g. to shut up heaven (so that it may not rain), Deut. 11:17; a woman, (so as not to bear,) Gen. 16:2; also *to shut up* in prison, 2 Ki. 17:4. Followed by מִפְּנֵי 1 Ch. 12:1, 'shut up from the face of Saul,' so that he might not see the face of Saul, or, 'shut up at home for fear of Saul.'

(2) *to hold back, to detain* any one any where, 1 Ki. 18:44; 2 Ki. 14:26; Job 12:15, 'he will withhold the waters.' Job 4:2, 'to restrain words.' עָצַר כֹּחַ *to restrain strength, to be strong*, Dan. 10:8; 2 Ch. 13:20; followed by ל *to have ability* to do any thing, *to be able*, 1 Ch. 29:14; without כֹּחַ 2 Ch. 20:37.

(3) *to restrain by rule, to rule*, 1 Sa. 9:17.

Niphal—(1) *to be shut up* (used of heaven), 1 Ki. 8:35; 2 Ch. 6:26.

(2) *to be restrained, hindered*, Num. 17:13; 2 Sa. 24:21; Ps. 106:30.

(3) *to be gathered together* (from the idea of restraining, compelling), especially to a festival. 1 Sa. 21:8, 'gathered before Jehovah.'

עָצָר

m. *dominion, rule*, Jud. 18:7, '(no one) holding rule,' none of the great ones, rulers of the people.

עֹצֶר

m.—(1) *shutting up, restraint.* Pro. 30:16, 'the shutting up of (the) womb,' for a barren woman.

(2) *oppression, vexation*, Ps. 107:39; Isa. 53:8.

עֲצֶרֶת and עַצָּרֶת

fem. *an assembly*, Jer. 9:1; especially for the keeping of festivals, Joel 1:14; Isa. 1:13; specially on the seventh day of the passover, and the eighth of the feast of tabernacles, Lev. 23:36.

עָקַב

(1) i. q. Arab. TO BE BEHIND, TO COME FROM BEHIND. (So it is commonly taken; but it is worth while to inquire, whether the primary idea be not that of *being elevated*, like a mound, arched vault, heap).

(2) denom. from עָקֵב *to take hold of* any one's *heel.* Hos. 12:4, 'in the womb he took his brother by the heel.' Especially to throw any one down, *to trip one up.* Hence—

(3) *to supplant, to circumvent, to defraud*, Gen. 27:36; Jer. 9:3.

Piel, *to hold back, to retard*, Job 37:4.

עֲקֵב

plur. const. עִקְבֵי (in some printed copies עִקְּבֵי) m.

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(1) *the heel*—(*a*) of men, Gen. 3 : 15; Jer. 13 : 22.—(*b*) of horses, *the hoof*, Gen. 49 : 17.
(2) metaph. *the extreme rear* of an army, Josh. 8 : 13; Gen. 49 : 19.
(3) plur. עִקְּבוֹת *prints* (of the heel or foot), Ps. 77 : 20; 89 : 52.
(4) verbal adj. *a lier in wait*, Ps. 49 : 6.

עָקֹב

m.—(1) *a hill, acclivity*, Isa. 40 : 4; said to be so called from its retarding those who go up.
(2) adj. *fraudulent, deceitful*, Jer. 17 : 9.
(3) adj. denom. from עֲקֵב No. 3. Hos. 6 : 8, 'trodden (trampled) in blood,' i. e. full of bloody footprints.

עֵקֶב

m.—(1) *the end, the latter part of any thing*; also as an adv. *unto the end, continually*, Ps. 119 : 33.
(2) *wages, reward*, as if the end of labour; Ps. 19 : 12; Pro. 22 : 4. And so עַל־עֵקֶב Ps. 40 : 16; and עֵקֶב Isa. 5 : 23, in reward of, i. e. *on account of*; and as a conj. *because that, because*, Num. 14 : 24; fully עֵקֶב אֲשֶׁר Gen. 26 : 5, and עֵקֶב כִּי Am. 4 : 12.

עֲקֻבָּה

(for עֲקֻבָנָה) f. *fraud, wiles*, 2 Ki. 10 : 19.

עָקַד

Arab. TO BIND, Gen. 22 : 9. Hence—

עָקֹד

pl. עֲקֻדִּים, adj. *striated, banded*, pr. marked with stripes, Gen. 30 : 35; 31 : 8.

עָקָה

an unused root, see כִּיעָקָה.

עֲקָה

f. *oppression*, Ps. 55 : 4, from עוּק.

עָקוּב

'insidious,' *Akkul*, 1 Ch. 3 : 24; 9 : 17.

עָקַל

not used in Kal; TO TWIST, TO WREST, TO PERVERT.
Pual, part. *perverted*, Hab. 1 : 4. Hence—

עֲקַלְקַל

adj. *tortuous, crooked*. Jud. 5 : 6, 'crooked ways,' i. e. devious, and unfrequented; and without the subst. Ps. 125 : 5, id.

עֲקַלָּתוֹן

adj. *tortuous*, an epith. of the serpent, Isa. 27 : 1.

עָקַם

an unused root; perhaps i. q. Aram. עָקַם *to twist, to wrest*; whence—

עָקָן

Akan, Gen. 36 : 27, for which there is יַעֲקָן Num. 33 : 31.

עָקַר

(1) TO ROOT OUT, TO PLUCK UP (a plant), Ecc. 3 : 2. (Syr. and Ch. id.) Hence—
(2) i. q. Arab. *to be barren*, prop. to have the testicles extirpated.
Niphal, *to be overthrown* (as a city), Zeph. 2 : 4.
Piel, *to hamstring* or *hough* a horse, Josh. 11 : 6; 2 Sa. 8 : 4; a bull, Gen. 49 : 6.

עָקַר

Ch. *to root up*. Ithpeal, pass., Dan. 7 : 8.

עָקָר

m. עֲקָרָה, עֲקָרֶת f. *barren*, used both of the male and female, Gen. 11 : 30; Deut. 7 : 14.

עֵקֶר

m.—(1) prop. *a root*; hence *a shoot*, metaph. a man of a foreign race, Lev. 25 : 47.
(2) *Eker*, 1 Ch. 2 : 27.

עִקָּר

const. עִקַּר m. Ch. *stock, trunk*, Dan. 4 : 12, 20.

עַקְרָב

pl. עַקְרַבִּים m.—(1) *a scorpion*, Eze. 2 : 6. (Arab. id.) It appears to be blended from עָקַר, Arab. to wound, and עָקֵב the heel.
(2) a kind of *scourge*, furnished with sharp points, 1 Ki. 12 : 11; 2 Ch. 10 : 11.

עֶקְרוֹן

'eradication,' *Ekron*. Gent. noun, עֶקְרֹנִי.

עָקַשׁ

TO TWIST, TO PERVERT. Metaph. *to pervert* any one, in a forensic sense, is to pervert or wrest his cause, Job 9 : 20.
Piel, *to pervert*, Mic. 3 : 9. *To pervert one's ways* is to act perversely, Isa. 59 : 8.
Niphal, pass. *to be perverse*. Part. Pro. 28 : 18, 'whose ways are perverse.'

עִקֵּשׁ

adj. m.—(1) *perverse*; a perverse heart, Ps. 101 : 4; a man perverse of mind, Pro. 11 : 20; perverse in lips, i. e. of fraudulent speech, Pro. 19 : 1. Absol. *deceitful, false*, Deut. 32 : 5.
(2) *Ikkesh*, 2 Sa. 23 : 26.

עִקְּשׁוּת

f. with פֶּה *perverseness* of mouth, i. e. fraudulent, deceitful speech, Pro. 4 : 24; 6 : 12.

עַר

m.—(1) i. q. עִיר *a city* (pl. עָרִים). Num. 21 : 15, and fully עָרְמוֹאָב, Num. 21 : 28, pr. n. of the metropolis of Moab.
(2) *an enemy*, see עִיר No. 2, 1 Sa. 28 : 16. Plur. Ps. 9 : 7; 139 : 20.

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עָר

Ch. i. q. Heb. No. 2, Dan. 4:16.

עֵר

'watcher,' *Er*, Gen. 38:3.

I. עָרַב

(1) pr. TO MIX, like the Ch. and Syr., also *to weave*.

(2) *to exchange* articles of traffic, hence *to traffic*, to barter, Eze. 27:9, 27.

(3) *to become surety* for any one, (pr. *to interchange* with him, to succeed in his place).—(*a*) to be surety for the life of another, Gen. 43:9. Job 17:3, 'be surety for me with thee,' i. e. in the cause which I have with thee. Isa. 38:14, 'be surety for me (O Lord),' i. e. take me under thy protection.—(*b*) to be surety, to be liable for another's debt, Pro. 11:15; 6:1; 17:18.

(4) *to pledge, to give in pledge*. Neh. 5:3. Metaph. to pledge one's life, i. e. to expose it to most imminent danger, Jer. 30:21. But this may also be rendered, to be surety for his life.

(5) Med. E and fut. A, intrans. *to be sweet, pleasant* (perhaps well mixed), e. g. sleep, Pro. 3:24, sacrifices, gifts, Jer. 6:20; Ps. 104:34. Eze. 16:37, 'whom thou hast pleased.'

(6) from the notion of sweetness is perhaps derived the signification of *sucking*.

Hithpael—(1) *to mingle oneself*, in any thing, Pro. 14:10.

(2) *to intermingle* with any one *in fellowship*, specially to be familiar with, Ps. 106:35; Pro. 20:19; 24:21; to enter into marriage, Ezr. 9:2; into combat, Isa. 36:8; 2 Ki. 18:23.

II. עָרַב

TO SET, as the sun (Syr. and Æth. id.) Hence, *to draw towards evening*, Jud. 19:9. Metaph. Isa. 24:11, 'all joy has set.'

Hiphil, *to do at evening*. Inf. doing (so) at evening; adv. *at evening*, 1 Sa. 17:16.

III. עָרַב

i. q. חָרַב Æth. (transp.) *to be arid, sterile, dry*.

IV. עָרַב

i. q. Arab. to be whitish, whitening.

עֲרַב

Ch. *to mix, to mingle*. Pael, Dan. 2:43. Ithpael, pass. ibid.

עָרֵב

sweet, pleasant, Pro. 20:17; Cant. 2:14.

עָרֹב

m. a species of fly, gad-fly; so called from sucking (blood); Ex. 8:17, seqq.; Ps. 78:45; 105:31.

עֲרָב and עֲרָבָה

f., 2 Ch. 9:14; Isa. 21:13; Jer. 25:24; Eze. 27:21; *Arabia*, so called from its aridity and sterility. Gent. noun is עֲרָבִי Isa. 13:20; also עַרְבִי Neh. 2:19; plur. עֲרָבִים *Arabians*, 2 Ch. 21:16; and עַרְבִיאִים 2 Ch. 17:11; the name is used to designate a tract of no very large extent, to the east and south of Palestine, as far as the Red Sea.

עֵרֶב

(I.) *woof*, Lev. 13:48—59.

(II.) coll. *strangers, aliens*; comp. Arab. عَرَبَ to wander, Ex. 12:38; Neh. 13:3. With the art. הָעֵרֶב.

עֶרֶב

(I.)—(1) *evening* (m. and fem., 1 Sa. 20:5); בָּעֶרֶב Gen. 19:1; לְעֵת עֶרֶב Gen. 8:11; עֶרֶב (acc.) Ex. 16:6; לָעֶרֶב Ps. 59:7, *at evening*. Plur. Jer. 5:6. Dual, the two evenings; only בֵּין הָעַרְבַּיִם between the two evenings, Ex. 16:12; i. e. according to the opinion of the Karaites and Samaritans (which is favoured by the words of Deut. 16:6), the time between sunset and deep twilight. The Pharisees and Rabbinists considered the time when the sun began to descend to be called the first evening; and the second evening to be the real sunset.

(2) *foreigners, strangers*; 1 Ki. 10:15, 'foreign kings;' also *auxiliary forces*, Jer. 25:20; Eze. 30:5.

(II.) only in pl. עֲרָבִים m. *willow*, so called from its whitish leaves, Isa. 44:4; Job 40:22; Ps. 137:2 (*weeping willow*). Isa. 15:7, 'the brook of willows.'

עֹרֵב

pl. עֹרְבִים m.—(1) *a raven*, thus called from its black colour. Gen. 8:7; Isa. 34:11. It comprehends kindred species, specially *the crows*, see Lev. 11:15; Deut. 14:14.

(2) *Oreb*, Jud. 7:25.

עֲרָבָה

f. *an arid, sterile region, a desert*, Job 24:5; Isa. 33:9; Jer. 50:12. With the art., that low region, Deut. 1:1, in which are the Dead Sea (hence called *the sea of the desert*, 2 Ki. 14:25), and Kedron, the stream of the desert, Am. 6:14; עַרְבוֹת יְרֵחוֹ the plains of Jericho, Josh. 5:10.

(2) a town in the tribe of Benjamin; see גְּבִים.

עֵרָבָה

fem.—(1) *surety, security*, Pro. 17:18.

(2) *a pledge*. 1 Sa. 17:18, 'and bring a pledge from them.'

עַרְבוֹן

m. *a pledge*, Gen. 38:17, 18, 20.

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עַרְבִי, עַרְבִי
an Arabian, see עֲרַב.

עַרְבָתִי
Arbathite, gent. n. of עַרְבָה, 2 Sa. 23 : 31.

עָרַג
(1) TO ASCEND, i. q. Arab.
(2) *to desire* any thing. (Arab. Conj. II. to be bent, or intent upon any thing). Ps. 42 : 2; Joel 1 : 20. The opinion of the Hebrew writers is that the word properly expresses the cry of the deer.

עָרַד
an unused root; Arab. Conj. II. *to flee*; Syr. Ethp. *to be untamed*.

עֲרָד
Arad, Num. 21 : 1; 1 Ch. 8 : 15.

עֲרָד
m. Ch. *wild ass*, Dan. 5 : 21.

עָרָה
TO BE NAKED; not used in Kal. The primary idea appears to be that of *plucking out* plants, hairs, etc.
Piel עֵרָה, fut. conv. וְהֵעֵר—(1) *to make naked, to uncover*, e. g. pudenda, Isa. 3 : 17, a shield (on which there had been a covering), Isa. 22 : 6; Zeph. 2 : 14, 'he uncovers the cedar work,' makes the walls naked by removing the cedar wainscoting.
(2) to lay naked (the foundation of a house), i. e. *to overthrow* a house, Ps. 137 : 7. Inf., Hab. 3 : 13.
(3) *to empty* a vessel, *to pour it out*, Gen. 24 : 20; 2 Ch. 24 : 11. Ps. 141 : 8, 'pour not out my soul,' i. e. my blood.
Hiphil—(1) *to make naked, to uncover*, e. g. pudenda, Lev. 20 : 18, 19.
(2) *to pour out*. Isa. 53 : 12, 'he hath poured out his soul unto death,' he delivered himself to death.
Niphal, *to be poured out*, Isa. 32 : 15.
Hithpael—(1) *to make oneself naked, to uncover oneself*, Lam. 4 : 21.
(2) *to pour oneself out, to spread oneself* (used of a tree), Ps. 37 : 35.

עָרָה
plur. עָרוֹת f., Isa. 19 : 7; *a naked* or *bare place*; i. e. destitute of trees.

עֲרוּגָה
f. Cant. 5 : 13; Eze. 17 : 7; *areola, bed* of a garden or vineyard, raised up in the middle (from עָרַג). Others understand it to be *a ladder, trellis*, for training plants against.

עָרוֹד
m. *the wild ass*, Job 39 : 5. Root עָרַד.

עֲרָוָה
f. (from עָרָה)—(1) *nakedness*, Hos. 2 : 11; metaph. *the nakedness of the land*; i. e. a part unfortified, Gen. 42 : 9.
(2) *pudenda*; especially *when naked*, Gen. 9 : 22; 1 Sa. 20 : 30; 'the nakedness of one's father;' i. e. of one's father's wife, Lev. 20 : 11.
(3) *shame, filthiness*. עֶרְוַת דָּבָר any thing unclean, Deut. 23 : 15, (any defect in a woman) Deut. 24 : 1; also *ignominy, dishonour*. Isa. 20 : 4, 'the dishonour of Egypt.'

עַרְוָה
Ch., *emptying*; hence *loss* (of the king), Ezr. 4 : 14.

עָרֹם, עָרוֹם
plur. עֲרֻמִּים, f. עֲרֻמָּה, adj. *naked*, Job 1 : 21; also used for—(*a*) *ragged, badly clad*, Job 22 : 6; Isa. 58 : 7.—(*b*) of one only clad in his tunic, 1 Sa. 19 : 24; Isa. 20 : 2. Root עָרַם.

עָרוּם
m.—(1) *crafty*, Gen. 3 : 1; Job 5 : 12.
(2) in a good sense, *prudent, cautious*, Pro. 12 : 16; from עָרַם.

עִירִם see עָרוֹם

עָרְעָר and עַרְעָר
(from עָרַר).
(1) prob. i. q. עָנִי prop. *naked*; hence *needy*, outcast, Jer. 48 : 6.
(2) *Aroer*,—(*a*) Deut. 2 : 36; another form is עַרְעוֹר Jud. 11 : 26.—(*b*) Josh. 13 : 25.—(*c*) 1 Sa. 30 : 28. Gent. n. עַרְעֵרִי 1 Ch. 11 : 44.

עָרוּץ
in other copies עָרִיץ something *horrid, horror* (from עָרַץ). Job 30 : 6, 'in the horror of the valleys,' i. e. in the horrid valleys.

עָרִי
for עֹרְיָה 'guarding,' i. e. 'worshipping Jehovah,' *Eri*, Gen. 46 : 16. (Patron. id., Num. 26 : 16.)

עֲרִיָּה
f. *nakedness, want*. Eze. 16 : 7, 'and thou (wast) naked and want,' i. e. in want. Hab. 3 : 9, 'shall be made naked with nakedness.'

עֲרִיסָה
only in plur. עֲרִיסוֹת—; Num. 15 : 20, 21; Neh. 10 : 38; Eze. 44 : 30; *coarse meal*. Root עָרַס.

עֲרִיפִים
masc. pl. *clouds, heaven* (from עָרַף), Isa. 5 : 30; Syr. and Vulg. *caligo*.

עָרִיץ
for עָרִיץ adj. and subst. pr. *terrifying, causing fear*; hence—(1) *very powerful*, used of God, Jer. 20 : 11; of nations, Isa. 25 : 3.
(2) in a bad sense, *violent, fierce*, Ps. 37 : 35. Eze. 28 : 7, 'violent nations.'

עֲרִירִי
plur. עֲרִירִים adj. *solitary, desolate*,

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hence *void of offspring*, Gen. 15:2; Lev. 20:20; from עֲרַר.

עָרַךְ

fut. יַעֲרֹךְ TO ARRANGE IN ORDER, or IN A ROW, TO PUT IN ORDER, e.g. to arrange wood upon an altar, Gen. 22:9; Lev. 1:7; loaves upon the holy table, 24:8; also *to lay out, to set in order*, a table for a meal, Pro. 9:2; an altar, Num. 23:4, the holy candlestick, Ex. 27:21; arms for a battle, Jer. 46:3. Specially it is used—(*a*) to put the battle in array, Jud. 20:20; 1 Sa. 17:2; Gen. 14:8. Part. 1 Ch. 12:33, 35; and Joel 2:5, set in array for battle. Without כִּלְחָמָה id., Jud. 20:30; 2 Sa. 10:9. Part. עָרוּךְ set in array (for battle), Jer. 6:23. Job 6:4, 'they set (the battle) in array against me.'—(*b*) to arrange words, to utter them against any one, Job 32:14; also without מִלִּים, Job 37:19, 'we cannot set in order by reason of darkness,' i.e. ignorance; to direct words to any one, Isa. 44:7; and ellipt. Ps. 5:4, 'in the morning I will direct (my words) to thee.'—(*c*) *to set in order a cause* in a court of justice, Job 13:18.

(2) *to place together, to compare.* Isa. 40:18, 'what likeness will ye compare unto him?' Ps. 89:7; 40:6, 'there is nothing to be compared with thee.' Job 28:17, 19 (עָרְכָהּ for עָרָהּ).

(3) *to estimate* (i.e. with money); especially *to value.* Job 36:19, 'will he value (i.e. regard) thy riches?'

Hiphil, *to estimate*, Lev. 27:8; 2 Ki. 23:35.

עֵרֶךְ

m. with suff. עֶרְכִּי—(1) *row, pile*, of the shewbread, Ex. 40:23.

(2) *preparation, a putting in order*, specially of clothes, arms. Jud. 17:10, 'an equipment of garments,' i.e. everything belonging to clothing. Used of the *armature* (as if garment) of the crocodile, Job 41:4.

(3) *estimation, assessment, taxation.* Lev. 5:15; 27:12, 'according to thy estimation,' *the priest's.* Verse 2, 'according to thy (the priest's) estimation men (are offered) to God;' hence *the price* at which any thing is estimated, Job 28:13. Ps. 55:14, 'thou a man, whom I reckon equal with myself.'

עָרַל

(1) TO BE UNCIRCUMCISED.

(2) denom. from עָרְלָה, *to regard as uncircumcised*, i.e. *profane, impure*, Lev. 19:23.

Niphal, *to be seen to be uncircumcised*, Hab. 2:16.

עָרֵל

m. const. עָרֵל Eze. 44:9, and עֲרַל Ex. 6:12, adj. *uncircumcised*, Gen. 17:14; often used opprobriously of the Gentiles, 1 Sa. 17:26. Metaph. used of lips, i.e. slow of speech, stammering. Ex. 6:12, 30. Similarly Jer. 6:10, 'their ear is closed with a foreskin;' Lev. 26:41; Eze. 44:9.

עָרְלָה

f.—(1) *foreskin.* 1 Sa. 18:25. 2 Sa. 3:14, בְּשַׂר הָעֲרְלָה membrum præputiatum, Gen. 17:11. Metaph. the foreskin of the heart, Deut. 10:16.

(2) *foreskin of a tree*, i.e. the fruit of the first three years, Lev. 19:23. Pl. עֲרָלוֹת pr. n. (hill) of foreskins, Josh. 5:3.

I. עָרַם

(1) TO BE NAKED, TO UNCOVER. Arab. to be impudent, spiteful.

(2) *to be crafty.* 1 Sa. 23:22.

Hiphil—(1) *to make crafty*, Ps. 83:4, 'they make their counsel crafty,' they take crafty counsels.

(2) *to act craftily*, 1 Sa. 23:22, and, in a good sense, *to act prudently*, Pro. 15:5.

II. עָרַם

not used in Kal, TO BE HIGH. (Syr. Pa. to heap up.)

Niphal, *to be heaped up*, Ex. 15:8.

עָרוֹם see עָרֹם

עָרֹם

m. *craftiness*, Job 5:13, from עָרַם.

עָרְמָה

f. id.—(1) *craftiness, guile*, Ex. 21:14.

(2) *prudence*, Pro. 1:4; 8:5.

עֲרֵמָה

f. pl. עֲרֵמוֹת—, once עֲרֵמִים Jer. 50:26, *a heap*, e.g. of ruins, Neh. 3:34; of corn, Cant. 7:3; of sheaves, Ruth 3:7; from עָרַם.

עַרְמוֹן

m. *a plane tree* (so called from its height), Gen. 30:37; Eze. 31:8.

עַרְנִי

as if *Vigilantius*, i. q. עִיר, *Eran*, Num. 26:36. Patron. עַרְנִי.

עָרַס

an unused root, *to break to pieces, to pound.*

עַרְעוֹר see עַרְעָר

עַרְעָר

adj. prop. *naked*; hence *poor, helpless*, from עָרַר, Ps. 102:18; Jer. 17:6.

עָרְעָר and עַרְעֵרִי see עָרוֹעֵר

I. עָרַף

TO DROP DOWN, Deut. 33:28; metaph. used of speech, Deut. 32:2.

II. עָרַף

(1) originally, as I suppose, TO PLUCK, TO SEIZE, TO PULL.

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(2) denom. from עֹרֶף *to break the neck* of an animal, Ex. 13 : 13; Deut. 21 : 4. Figuratively, *to overthrow, to destroy* altars, Hos. 10 : 2.

עֹרֶף

m. *the neck* of an animal, Lev. 5 : 8 (Arab. mane, so called from its being pulled), of a man, Job 16 : 12.—(*a*) נָתַן עֹרֶף to give the neck, i. e. to turn back, 2 Ch. 29 : 6; פָּנָה עֹרֶף אֶל to turn oneself away from any one, Jer. 2 : 27.—(*b*) פָּנָה עֹרֶף Josh. 7 : 12, *to turn the back*, i. e. to flee. Ex. 23 : 27, 'I have made for thee the back of all thy enemies,' I have put them to flight.—(*c*) קְשֵׁה עֹרֶף hard of neck, i. e. obstinate.

עֹרְפָּה

'mane,' 'forelock,' *Orpah*.

עַרְפֶּל

m. *darkness of clouds, thick clouds*, Ex. 20 : 21; 1 Ki. 8 : 12. Blended apparently from עֲרָפִל a cloud, and אָפֵל to be dark.

עָרַץ

(1) TO TERRIFY, TO CAUSE TERROR or TREMBLING. Ps. 10 : 18; Job 13 : 25. Isa. 47 : 12, 'perhaps thou wilt terrify,' sc. thy enemies, wilt put them in fear.

(2) intrans. *to tremble, to fear*, Deut. 1 : 29; 7 : 21; Job 31 : 34.

Niphal, part. *terrible, dreadful*, Ps. 89 : 8.

Hiphil—(1) *to put in fear*, Isa. 8 : 13.

(2) *to fear*, Isa. 8 : 12; 29 : 23.

עָרַק

TO GNAW. Job 30 : 3. Vulg. *rodebant in solitudine*; comp. Arab., Syr. Job 30 : 17, 'those that gnaw me (i. e. pains) are not quiet.'

עַרְקִי

gent. n., *an Arkite*, inhabitant of Arca, a town of Phœnicia, Gen. 10 : 17.

עָרַר

(1) TO MAKE ONESELF NAKED, TO BE NAKED. In Kal once imp., with ה parag. *make thyself naked*, Isa. 32 : 11.

(2) *to be helpless, void of aid.*

Poel עוֹרֵר *to make naked* or *bare*, sc. the foundation of a house; i. e. *to overthrow it from the foundation*, Isa. 23 : 13.

Pilpel עֵרְעַר and Hithpalpel הִתְעַרְעַר Jer. 51 : 58, *to be made naked*; i. e. *utterly* overthrown.

עָרַשׁ

an unused root; Arab. عرش to erect a house or tent. Hence—

עֶרֶשׂ

f. (Cant. 1 : 16), plur. עֲרָשׂוֹת *a bed, couch*, prop. covered with a hanging curtain, Deut. 3 : 11; Ps. 6 : 7.

עָרַשׁ

an unused root. See יְעַרְשָׁהּ.

עָשַׂב

a root not used as a verb. Arab. عشب II. IV., to produce herbs and provender.

עֵשֶׂב

with suff. עִשְׂבָּם plur. const. עִשְׂבוֹת Pro. 27 : 25; *green herb*, full grown and in seed; *herbs* for the food of man, Gen. 1 : 11; Ex. 10 : 12; Ps. 104 : 14.

עֲשַׂב

emphat. עִשְׂבָּא Ch. id., Dan. 4 : 22, 29, 30.

I. עָשָׂה

fut. יַעֲשֶׂה apoc. יַעַשׂ, וַיַּעַשׂ—(1) prop. TO LABOUR, TO WORK ABOUT ANY THING, Ex. 5 : 9; Neh. 4 : 15; *to work upon* any thing: Ex. 31 : 4, 'to work in gold and silver.'

(2) *to make, to produce by labour.* Specially—(*a*) i. q. *to manufacture, to fabricate*, Gen. 8 : 6; 13 : 4; Ex. 5 : 16; Deut. 4 : 16. עֹשֵׂי מְלָאכָה doers of work, i. e. workmen, 2 Ki. 12 : 12. —(*b*) used of God, i. q. *to produce, to create*, as heaven, earth, Gen. 1 : 7, 16. Hence עֹשֶׂה subst. *creator*, with suff. עֹשֵׂהוּ, Job 35 : 10; עֹשָׂיו, 4 : 17; to work miracles, Ps. 78 : 4.—(*c*) *to make* any thing, i. e. *to produce* it *from oneself*; e. g. *to make milk* (used of a cow), Isa. 7 : 22; *to make fat*, said of a man growing fat, Job 15 : 27; *to make fruit*, Gen. 1 : 11, 12; branches, Job 14 : 9; grain, Gen. 41 : 47.—Those are said *to make* any thing—(*d*) who acquire it by labour, as riches, Gen. 31 : 1; slaves, 12 : 5. Isa. 19 : 10, 'those who make wages,' i. e. hired servants. It is—(*e*) *to prepare, to make ready*, as food; Gen. 18 : 7; 21 : 8; also to train and comb the beard, 2 Sa. 19 : 25; to cut and adorn the nails, Deut. 21 : 12; used of God as pre-arranging future events, Isa. 37 : 26.—(*f*) *to make* or *prepare* a victim to be offered to God, hence *to offer*. Ex. 29 : 36, 'thou shalt offer a bullock for sin.' Hos. 2 : 10, 'gold (which) they offered to Baal;' 2 Ch. 24 : 7. Without the accusative, Ex. 10 : 25. 2 Ki. 17 : 32, 'and they sacrificed for them.'—(*g*) *to make*, i. e. *to keep* a festival day, Ex. 12 : 48; also *to pass, spend* time, Ecc. 6 : 12. Hence without the word denoting time; for *to abide, to stay*. Ruth 2 : 19, 'where hast thou made?' i. e. stayed; 1 Ki. 20 : 40; עָשָׂה טוֹב to spend life well, Ecc. 3 : 12.—(*h*) *to appoint* any one to an office, 1 Ki. 12 : 31. 1 Sa. 12 : 6, 'Jehovah who constituted Moses.' Jer. 37 : 15.—(*i*) *to wage war with*, Gen. 14 : 2; and to grant peace to any one, Isa. 27 : 5. —(*k*) *to do the laws*, or, will of God,

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Lev. 20:22; also *to do* (to practise) right, justice, Gen. 18:19; virtue, Num. 24:18; kindness, Gen. 24:12; injustice, Isa. 53:9; iniquity, Gen. 34:7. Sometimes—(*l*) it is emphat. *to effect, to complete, to execute* any thing; hence to execute counsel, Isa. 30:1; to perform vows, Jud. 11:39. Dan. 8:24, 'and he will prosper and effect (what is proposed)'. Ecc. 2:2, 'what doth it effect?' i. e. profit?—(*m*) *to make, to do* is so used, that it has to be defined from the context. Gen. 6:22, 'and Noah did all that God had commanded him.' Ps. 115:3, 'he doth whatever he will.' Isa. 46:4, 'I have done (i. e. I have borne) and I will bear.' It is sometimes pleonastic. Gen. 31:26, 'why hast thou done (this) and deceived me?' Gen. 41:34, 'let Pharaoh do this (let him follow my counsel) and appoint,' etc.

When the material is indicated, two accusatives are generally used, Ex. 30:25, 'and thou shalt make them (sc. the spices, out of those spices) an holy anointing oil;' Ex. 38:3, 'he made all the vessels of brass;' with ל, Isa. 44:17, 'of the remainder he makes an idol;' Gen. 12:2, 'I will make thee a great people;' Ex. 27:3.

Followed by ל of pers. it is *to do any thing* with or to *any one*, whether good, Ex. 13:8; or evil, Gen. 27:45; but absol. in a bad sense, for to injure, Gen. 22:12. Here belongs the phrase, 'so let God do to me, and so let him add, if,' etc. 1 Sa. 3:17. More rarely with two acc. Jer. 33:9; and followed by בְּ of pers. Job 35:6.

Niphal נַעֲשָׂה *to be made*, Lev. 7:24. Used impers. it is not done, it is not customary, Gen. 29:26; it ought not to be done, Gen. 34:7. Isa. 26:18, 'the land is not made deliverances,' is not delivered. Ex. 2:4, 'that he might know what would be done to him,' i. e. what would happen. Neh. 5:18; 2 Ki. 23:23; Lev. 18:30.

Piel, *to work*, or to press immodestly the breasts of a woman, Eze. 23:3, 8, and in Kal verse 21.

Pual, *to be made* (created), Ps. 139:15.

II. עָשָׂה

an unused root, *to be covered with hairs, hairy.* Arab. عثا hairiness.

עֲשָׂהאֵל

'whom God created,' i.e. constituted, appointed, *Asahel.*

עֵשָׂו

'hairy,' 'rough,' Gen. 25:25, *Esau.* Jer. 49:8, 10; Obad. 6, used of the *Esauites*, i. e. the Edomites.

עֲשׂוֹר

m. *a ten, a decade*—(*a*) *of days*, Gen. 24:55; also used of the tenth day (of the month), Ex. 12:3; Lev. 16:29.—(*b*) of strings, chords; hence *a decachord*, Ps. 92:4; the decachord nablium, Ps. 33:2; 144:9.

עֲשָׂיאֵל

'created by God,' *Asiel.*

עֲשָׂיָה

'whom Jehovah created,' i. e. constituted, *Asahiah, Asaiah.*

עֲשִׂירִי

ordinal adj. (from עֶשֶׂר), *tenth*, Gen. 8:5. Fem. עֲשִׂירָה Isa. 6:13, and עֲשִׂירִת *a tenth* sc. part, Ex. 16:36.

עָשַׂק

not used in Kal; Ch. עֲסַק TO HAVE TO DO with any thing, TO STRIVE with it.

Hithpael, *to strive*, Gen. 26:20; hence—

עֲשָׂק

'strife,' *Esek*, ibid.

עֶשֶׂר

f. and עֲשָׂרָה, עֶשְׂרֵת m. TEN; always with a pl. noun, Ex. 27:12 (in 1 Sa. 17:17 there is an ellipsis of גְּדֵרוֹת). Used for a round number, Gen. 31:7; Job 19:3. Plur. עֲשָׂרוֹת tens, decades, Ex. 18:21.

עָשָׂר

m. and עֶשְׂרֵה f. id., only used in numbers compounded with ten, as אַחַד עָשָׂר m. eleven; שִׁשָּׁה עָשָׂר sixteen, m.; also eleventh, sixteenth; fem. אַחַת עֶשְׂרֵה eleven; שֵׁשׁ עֶשְׂרֵה sixteen, also eleventh, sixteenth.

Pl. עֶשְׂרִים (from עֲשָׂרָה)—(1) *twenty*, of both genders, with a sing. and pl. noun, Gen. 31:38; Lev. 27:5.

(2) *twentieth*, Num. 10:11; 1 Ki. 15:9.

עַשַּׂר

Ch. f. and עַשְׂרָה m. *ten*, Dan. 7:7, 20, 24. Pl. עֶשְׂרִין *twenty*, Dan. 6:2.

עָשַׂר

(denom. from עֶשֶׂר) *to decimate*, i.e. *to take the tenth part of* produce, to tithe, 1 Sa. 8:15, 17.

Piel, *to give the tenth part.* Neh. 10:38, 'and the tenth of our land (we give) to the Levites, for these Levites (on the other hand) have to pay tithes.' Deut. 14:22; Gen. 28:22.

Hiphil, *to give tithes*, Deut. 26:12; Neh. 10:39.

עָשָׂר see עֲשָׂרָה

עָשָׂר see עֲשָׂרָה

עִשָּׂרוֹן

pl. עִשָּׂרוֹנִים m. *a tenth part*, a measure

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of dry things, Lev. 14:10; according to the LXX. Num. 15:4, the tenth part of an ephah.

I. עָשׁ

m. *a moth*, Job 4:19; 13:28; 27:18. Root עָשַׁשׁ.

II. עָשׁ

a northern constellation, *Ursa Major*, which we, in common with the Greeks and Romans, call *the wain*. Job 9:9. It appears to be the same as עַיִשׁ f. Job 38:32, where *her sons* are the three stars in the tail of the bear. עָשׁ does not *properly* signify a bear, but by aphæresis it stands for נָעָשׁ, Arab. *a bier* (from נעשׁ to bear), which is the name of this constellation in Arabic. They also call the three stars in the tail daughters of the bier.

עָשׁוֹק

m. *an oppressor*, Jer. 22:3.

עֲשׁוּקִים

m. pl. *oppressions, injuries*, Ecc. 4:1; Am. 3:9; Job 35:9; from עָשַׁק.

עָשׁוֹת

m. adj. *fabricated, wrought*, Eze. 27:19; from עָשַׂת.

עַשְׁוָת

Ashvath, pr. n. m. 1 Ch. 7:33.

עָשִׁיר

m. (from עָשַׁר) *rich*, Pro. 10:15.—(*a*) in a good sense, *honourable, noble*, Ecc. 10:6;—(*b*) in a bad sense, *haughty, impious*, inasmuch as riches are the fountain of pride, Isa. 53:9.

עָשַׁן

fut. יֶעְשַׁן TO SMOKE. Ex. 19:18. Metaph. used of the anger of God, Deut. 29:19; Ps. 74:1.

עָשֵׁן

m. adj. *smoking*, Ex. 20:18.

עָשָׁן

m. const. עְשַׁן also עָשְׁנָ (as if from עָשַׁן).—(1) *smoke*, Gen. 15:17; Job 41:12. Poet. used of the anger of God, Ps. 18:9, 'smoke went up in his nostrils,' an image taken from horses or lions, Isa. 65:5. Used of a cloud of dust, Isa. 14:31.

(2) *Ashan*, see כּוֹר עָשָׁן.

עָשַׁק

(1) TO OPPRESS, TO ACT TOWARDS, or TREAT ANY ONE UNJUSTLY or VIOLENTLY, e. g. the needy, helpless, Pro. 14:31; Ecc. 4:1; subjects, 1 Sa. 12:3, 4; the vanquished, Isa. 52:4. Metaph. Pro. 28:17, 'a man oppressed with life blood' (which he has shed), i. e. bowed down under this guilt.

(2) *to defraud* any one, *to extort* from him by fraud and violence, Lev. 19:13; Mal. 3:5, 'who extort the wages of the hireling.'—Nos. 1 and 2 are found together in Mic. 2:2, 'they oppress a man and wrest away his house,' i. e. act both with fraud and violence.

(3) *to be proud, insolent*, metaph. of a river overflowing its banks, Job 40:23.

Pual, part. (virgin) *violated* forcibly, metaph. of a captured city, Isa. 23:12.

עֹשֶׁק

'oppression,' *Eshek*, 1 Ch. 8:39.

עֹשֶׁק

m.—(1) *violence, injury*, Isa. 59:13; especially *oppression* of the poor, Ecc. 5:7; Eze. 22:7.

(2) *something taken away by force*, or *fraud*, Lev. 5:23; *unjust gain*, Ecc. 7:7.

(3) *anguish*, Isa. 54:14.

עֲשֻׁקָה

fem. *oppression*, which any one suffers; hence *anguish, distress*. Isa. 38:14 (read *ŏshkal-li*, notwithstanding the Metheg), 'I am in anguish.'

עָשַׁר

fut. יַעְשִׁר prop. to be straight, hence TO PROSPER, TO BE HAPPY, specially TO BE RICH, Job 15:29; Hos. 12:9.

Piel, *to build up*, pr. *to erect*. 1 Ki. 22:49 כתיב, 'Jehoshaphat built ships;' עָשָׂה קרי and so 2 Ch. 20:36, 37.

Hiphil—(1) *to enrich*, Gen. 14:23; 1 Sa. 2:7. Metaph. Ps. 65:10, 'thou greatly enrichest it' (the earth).

(2) *to become rich* (prop. to make riches), Ps. 49:17; Dan. 11:2.

Hithpael, *to feign oneself rich*, Pro. 13:7.

עֹשֶׁר

m. *riches*, 1 Sa. 17:25; 1 Ki. 3:11.

עָשַׁשׁ

TO FALL AWAY—(*a*) used of clothes falling to pieces from use, and from being moth-eaten.—(*b*) used of the face, lean through sickness or care, Ps. 6:8; 31:10.

עָשַׁת

(1) TO SHINE. Jer. 5:28, 'they are fat (and) shine;' as the skin shines with fatness.

(2) to make shining, *to fabricate, to form*.

(3) it is applied to the mind which forms any thing in thought.

Hithpael, *to recall to mind*, Jon. 1:6.

עֲשִׁית, עֲשִׁת

Ch. *to think, to purpose*, Dan. 6:4.

עֶשֶׁת

f.—(1) something *fabricated, workmanship*, Cant. 5:14; from עָשַׂת.

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(2) *thought, opinion.* Plur. Job 12:5, 'as to the opinions of him who is in prosperity.'

(3) of the same word plur. const. apparently is עַשְׁתֵּי, which when joined with the numeral ten denotes *eleven,* also *eleventh,* Deut. 1:3; Jer. 39:2; Eze. 26:1. Simonis thus explains this, '*more thoughts than ten,* i. e. a number to be conceived in *thought,* or in the *mind,* while the preceding numbers have been counted on the fingers.'

עֲשְׁתֹנוֹת

f. pl. *thoughts, counsels,* Ps. 146:4.

עַשְׁתֹּרֶת

f. *Ashtoreth, Astarte,* a female idol, 2 Ki. 23:13; 1 Ki. 11:5, 33; 1 Sa. 31:10; Jud. 2:13.

I have no doubt that the name itself is the same as the Syr. ܐܣܬܪܘܬ, אסתרא, and pr. n. אֶסְתֵּר *star;* specially the planet Venus, *the goddess of love* and fortune, for this latter reason called also עַשְׁתָּרְתָּי and מָנִי, which see.

Plur. עַשְׁתָּרוֹת—(1) *Astartes,* i. e. statues of Astarte, Jud. 2:13; 1 Sa. 7:3.

(2) עַשְׁתְּרוֹת צֹאן Deut. 7:13; 28:4; 18:51, the loves of the flocks, i. e. *the increase, progeny of the flock.*

(3) a city of Bashan, Deut. 1:4; Josh. 13:12; more fully called עַשְׁתָּרוֹת קַרְנַיִם 'the horned Astartes,' *Ashtaroth-karnaim,* Gen. 14:5. Gent. noun עַשְׁתְּרָתִי 1 Ch. 11:44.

עַת

followed by Makk. עֵת with suff. עִתִּי, pl. עִתִּים and עִתּוֹת (contr. from עִדָּנָה, from עֵד, root עָדָה), fem. (Josh. 11:6; Jer. 51:33; but masc. Cant. 2:12) *time.* Specially—(*a*) *a fit,* or *proper time, an opportunity.* Ecc. 10:17, 'O happy land, whose princes take food at the proper time.' לֹא עֵת before the (proper) time, prematurely, Job 22:16. With suff. בְּעִתּוֹ in its time, Pro. 15:23; Isa. 60:22.—(*b*) *a certain time,* as having a limit. Ecc. 3:1, 17, 'to every thing there is a time,' it lasts but for a time.—(*c*) *a longer time,* acc. עֵת long, Hos. 13:13.—(*d*) *a happy time,* happiness, Ps. 81:16. More often in a bad sense—(*e*) *an unhappy time,* calamity. Isa. 13:22; Jer. 27:7; Eze. 30:3.

With prefixes—(*a*) בָּעֵת (for בַּהֲעֵת), i. e. *at this time, now,* Jud. 13:23; Job 39:18. בְּעֵת מִנְחַת עֶרֶב at the time of the evening sacrifice, Dan. 9:21; בָּעֵת מָחָר to-morrow at this time (of the day), Ex. 9:18; 1 Sa. 9:16.

(*b*) בְּכָל־עֵת at every time, every season, Ps. 10:5; בָּעֵת הַהִוא at this time, Deut. 1:9.

(*c*) לְעֵת עֶרֶב at the time of evening, at evening, Gen. 8:11; also in acc. עֵת *at (this) time,* i. e. *now,* Eze. 27:34.

Plur. עִתִּים and עִתּוֹת—(*a*) *times.* Est. 1:13, and 1 Ch. 12:32, 'those who know the times,' astrologers.—(*b*) *the vicissitudes of things, events,* Ps. 31:16; Job 24:1.—(*c*) Neh. 9:28, עִתִּים רַבּוֹת many times, repeatedly.

עֵת קָצִין

'time of the judge,' *Ittah-kazin,* with ה local, Josh. 19:13.

עַתָּה see עַתָּה

עָתַד

Arab. TO BE READY, PROMPT; not used in Kal.

Piel, *to make ready,* Pro. 24:27.

Hithpael, *to be ready, destined to be* any thing; Job 15:28.

עָתָה

an unused root; whence עַתָּה.

עַתָּה

adv. (from עֵת time, with ה paragog.), in pause עָתָה (Milel) Gen. 32:5; prop. *in a time;* hence—

(1) *at this time, now, already;* Josh. 14:11; Hos. 2:9; Isa. 48:7. מֵעַתָּה וְעַד עוֹלָם from this time and until eternity, Isa. 9:6. עַד־עַתָּה until now, until this day, Gen. 32:5. עַתָּה זֶה now at this very time. Sometimes the idea of time is lost, and—(*a*) it is used as a word of incitement, *come on,* Gen. 31:13; 1 Ki. 1:18; Isa. 36:5, 'in whom now wilt thou confide?' verse 10, 'but have I now come up without Jehovah?'—(*b*) it describes a present state, *thus, things being so,* Gen. 26:29; whence וְעַתָּה *and so,* Gen. 11:6; *but now,* Neh. 5:5.

(2) *in a short time, presently,* Job 6:3; 7:21.

עַתּוּד

m. *he-goat* (perhaps ready and prompt for fighting), Gen. 31:10, 12. Used of the leader of a flock, Jer. 51:40; metaph. Isa. 14:9.

עָתוּד

i. q. עָתִיד Isa. 10:13 קרי; Est. 8:13 כתיב.

עַתַּי

perhaps i. q. עִתִּי 'opportune,' *Attai.*

עִתִּי

(from עֵת) *opportune, at hand,* Lev. 16:21.

עָתִיד

m. adj.—(1) *prompt, ready, prepared,* Est. 3:14; 8:13; Job 15:24.

(2) *exercised, skilful,* Job 3:8.

Plur. עֲתִידוֹת—(*a*) *the things which are ready for* any one; i. e. impending, destined, Deut. 32:35.—(*b*) *things which* one has *acquired,* i. e. *wealth,* Isa. 10:13.

עֲתִיד

Ch., *ready, prepared,* Dan. 3:15.

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עֲתַיָה

perhaps i. q. עֲשָׂיָה, *Athaiah*, Neh. 11 : 4.

עָתִיק

m. adj. *shining* (pr. genteel), used of clothes, Isa. 23 : 18. See עָתַק.

עַתִּיק

adj.—(1) *taken away*, from the mother's breast, as if *manumitted*, Isa. 28 : 9. See עָתַק.

(2) *ancient*, 1 Ch. 4 : 22; see the oot No. 2.

עַתִּיק

Ch. *old, ancient*, Dan. 7 : 9, 13, 22.

עָתַךְ

an unused root, Arab. to turn aside to lodge.

עָתָךְ

'lodging-place,' *Athach*, 1 Sa. 30 : 30.

עָתַל

an unused root, Arab. to handle violently.

עָתְלַי

(for עֲתַלְיָה) *Athlai*, Ezr. 10 : 28.

עֲתַלְיָה

'whom Jehovah has afflicted,' *Athaliah*; in some places עֲתַלְיָהוּ.

עָתַם

a root once used, comp. Arab. עתם, a great and almost suffocating heat.

Niphal, Isa. 9 : 18, 'the earth is consumed,' or 'burned up.'

עָתַן

(kindred to עָתַל) an unused root. (Arab. עתן a lion.) Hence—

עָתְנִי

for עָתְנִיָה 'lion of Jehovah,' *Othni*.

עָתְנִיאֵל

'lion of God,' *Othniel*, Josh. 15 : 17.

עָתַק

fut. יַעְתִּק.—(1) TO BE REMOVED, TRANSFERRED (Arab. to hasten, IV. to propel quickly). Job 14 : 18; 18 : 4.

(2) *to be stricken with age, to become old*, Job 21 : 7; Ps. 6 : 8, 'my countenance becomes old.'

(3) *to be manumitted, set free*, applied in a bad sense to licence and impudence.

(4) in a good sense, freedom being applied to the external appearance worthy of an honourable and noble man.

Hiphil—(1) *to remove away, to take away*, Job 9 : 5: specially a tent, *to break up a camp*, Gen. 12 : 8; 26 : 22.

(2) *to transfer, to transcribe* from one book to another; hence i. q. to collect. Pro. 25 : 1.

(3) *to take away*. Job 32 : 15, 'they took words away from them;' impers. for, words were taken away from them, they could say nothing.

עָתָק

m. adj. *bold, impudent*. דִּבֶּר עָתָק to speak licentiously, i. e. impudently, wickedly, Ps. 31 : 19; 1 Sa. 2 : 3.

עָתָק

m. adj. *shining, handsome* (prop. genteel, noble, see the root No. 4). Pro. 8 : 18.

I. עָתַר

fut. יַעְתֵּר.—(1) TO BURN INCENSE to a god.

(2) *to pray as a suppliant, to supplicate, to intreat*, Gen. 25 : 21; Ex. 8 : 26; Job 33 : 26.

Niphal, *to let oneself be supplicated* by any one, *to hear and answer*, Gen. 25 : 21, 'and Jehovah heard and answered him;' 2 Sa. 21 : 14. Inf. absol. 1 Ch. 5 : 20.

Hiphil, i. q. Kal, Ex. 8 : 25; 10 : 17. Followed by לְ and בְּעַד *to be intreated for* any one, Ex. 8 : 5, 24.

II. עָתַר

i. q. Ch. TO BE ABUNDANT; not used in Kal.

Niphal id. Pro. 27 : 6, 'abundant (i. e. many, frequent) are the kisses of an enemy.'

Hiphil, *to multiply, to accumulate*, Eze. 35 : 13, 'you have multiplied against me words,' sc. impudent, impious words.

עָתָר

m.—(1) *incense, odoriferous smoke*, Eze. 8 : 11. Others render it a multitude.

(2) *a worshipper* of God, Zeph. 3 : 10.

עָתָר

'plenty,' 'abundance,' *Ether*.

עַתֶּרֶת

f. *riches, abundance*, Jer. 33 : 6.

פ

פֵּא the seventeenth letter of the Hebrew alphabet, used as a numeral for *eighty*. The name of this letter probably signified *a mouth*, i. q. פֶּה. It is interchanged principally with the other labials, ב and מ.

פֹּא

i. q. פֹּה, adv. *here*, Job 38 : 11.

פָּאָה

a root not used in Kal, which had, I have no doubt, the signification, TO BLOW.

Hiphil, Deut. 32 : 26, 'I will blow them away,' i. e. scatter them as with the wind.

פְּאָה

const. פְּאַת f.—(1) *a quarter of the heaven* (prop. wind, so called from its blowing). פְּאַת יָם the west quarter,

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Josh. 18:14; פְּאַת צָפוֹן the north quarter, Ex. 26:18, 20. Hence—

(2) *side, region,* Jer. 48:45, 'region of Moab.' Dual const. 'both sides of Moab,' Num. 24:17.

(3) *a corner,* as of a field, Lev. 19:9; of a bed, Am. 3:12. פְּאַת הַזָּקָן the corner or extremity of the beard, *the hairs upon the cheeks and before the ears, whiskers,* as the Jewish doctors rightly explain, Lev. 19:27; 21:5.

פְּאֵם

an unused root.—(1) to have the mouth full, *to swallow down.* Arab. to have the mouth full of food.

(2) Arab. פּוּם to be fat.

I. פָּאַר

not used in Kal, TO BE BEAUTIFUL, ORNAMENTED, prop. apparently used of the rosiness and heat of the face, compare Arab. Med. Waw, to boil up; hence *to be proud.*

Piel פֵּאֵר—(1) *to adorn,* e.g. the sanctuary, Isa. 60:7, 13; the people of God, Isa. 55:5; to bestow aid upon the poor, Ps. 149:4.

(2) denom. from פֵּאָרָה *to examine the boughs,* in order to glean them, Deut. 24:20.

Hithpael—(1) *to be adorned, honoured,* as a people by Jehovah, Isa. 60:21; 61:3; *to glorify oneself,* as God in bestowing favours on his people, Isa. 44:23; 49:3.

(2) *to boast,* followed by עַל *against* any one, Jud. 7:2; Isa. 10:15.

II. פָּאַר

TO DIG, TO BORE, especially in the earth. Arab. to dig down and hide under the earth. Hence פֵּארָה.

Hithpael—*to explain, to declare oneself,* Ex. 8:5, 'declare to me when,' etc.

פְּאֵר

masc. *an ornament, a tiara, a turban,* Eze. 24:17; of priests, Ex. 39:28; of a bridegroom, Isa. 61:10; of women, Isa. 3:20.

פְּאֵרָה and פְּאֹרָה

for פְּאֵרָה פְּאֹרָה Eze. 17:6; Isa. 10:33; fem. *foliage* (prop. glory) of a tree. Plural with suffix פְּאֹרֹתָיו for פְּאֵרֹתָיו Eze. 31:8.

פְּאֹרוּר

for פְּאֵרוּר, from פְּאֵר m. *warmth,* hence *ruddy glow, brightness of face,* Joel 2:6, 'all faces withdraw brightness,' i.e. grow pale with terror, Nah. 2:11.

פַּארָן

prob. a region abounding in foliage, from the root, No. I., or abounding in caverns, see the root No. II., *Paran,* Gen. 21:21; Hab. 3:3.

פֶּג

pl. פַּגִּים *unripe figs,* which hang on the tree through the winter, Cant. 2:13. From—

פָּגַג

Arab. Conj. VII. TO BE CRUDE, IMMATURE. The primary idea appears to be that of *cold.*

פִּגּוּל

masc. something *fœtid, unclean, abominable;* used of food, Lev. 7:18; Ezr. 4:14; plur. unclean meats, Isa. 65:4.

פָּגַל

an unused root; Talmud. Piel, to render fœtid. Hithpael, to be made fœtid.

פָּגַע

(1) TO STRIKE UPON, or against any person or thing; hence—(*a*) *to rush* on any one with hostile violence, 1 Sa. 22:17; hence *to kill, to slay,* Jud. 8:21; 2 Sa. 1:15. Once followed by an acc. and בְּ; Ex. 5:3, 'lest he fall upon us with the pestilence.'—(*b*) in a good sense *to assail* any one with petitions, *to urge* him; Ruth 1:16; Gen. 23:8.—(*c*) *to light upon* any one, *to meet* with him, Gen. 28:11; Ex. 23:4.—(*d*) *to reach* to any one, Josh. 16:7; 19:11.

(2) *to strike* a covenant with any one, *to make peace* with him, followed by אֶת. Isa. 64:4, 'thou makest peace with him who rejoiceth to work righteousness,' i.e. thou art in league with the man who loves justice, and thou delightest in him. Without אֶת Isa. 47:3, 'I will take vengeance and will not make peace with any man,' I will grant peace to none till all are destroyed.

Hiphil—(1) *to cause any thing to fall upon any one.* Isa. 53:6, 'he caused to fall upon him the iniquity of us all.'

(2) *to cause to supplicate.* Jer. 15:11, 'I will make the enemy to make supplication to thee.'

(3) intrans.—(*a*) *to invade.* Part. *assailant, enemy,* Job 36:32.—(*b*) *to assail* any one with prayers, Jer. 36:25; Isa. 53:12; absol. Isa. 59:16.

פֶּגַע

m. what happens to any one, *incident, event, chance,* Ecc. 9:11; 1 Ki. 5:18.

פַּגְעִיאֵל

'fortune of God,' *Pagiel,* Num. 1:13.

פָּגַר

not used in Kal. Piel, TO BE EXHAUSTED, VOID OF STRENGTH, 1 Sa. 30:10, 21.

פֶּגֶר

plur. const. פִּגְרֵי m., *a carcase, dead body,* whether of man or of beasts, Gen. 15:11; 1 Sa. 17:46. Once

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with פִּיהֶם Isa. 37 : 36. Metaph. Lev. 26 : 30, *carcases*, i. e. *ruins of your idols.*

פָּנַשׁ

(1) TO RUSH upon any one, TO ATTACK, Ex. 4 : 24; Hos. 13 : 8.

(2) *to meet with* any one, Gen. 32 : 18; Pro. 17 : 12.

Niphal, recipr. *to meet* one with another, Ps. 85 : 11; Pro. 22 : 2.

Piel, *to light* upon any thing, Job 5 : 14.

פָּדַר

an unused and uncertain root.—(1) prop. *to cut, to cut up, to separate*; Arab. V. X., to be alone, separated.

(2) specially *to plow*; Syr. פרנא a yoke of oxen, plough; פידנא field, plain.

פָּדָה

TO LOOSE (prop. by cutting); hence (1) *to redeem* by paying a price, Ex. 13 : 13; 34 : 20; 'the firstborn of an ass thou shalt redeem with a sheep.'

(2) *to let go*, as a priest (a firstling), Num. 18 : 15, 16, 17.

(3) *to set free*, e. g. from servitude, Deut. 7 : 8; *to preserve, to deliver* life from danger, Ps. 34 : 23; 2 Sa. 4 : 9; Job 5 : 20.

Niphal, pass. of No. 1, Lev. 19 : 20; of No. 3, Isa. 1 : 27.

Hiphil הִפְדָּה, causat. of Kal. No. 1; Ex. 21 : 8.

Hophal, pass. inf. absol. Lev. 19 : 20.

פְּדַהְאֵל

'whom God preserved,' *Pedahel.*

פְּדָהצוּר

'whom the rock (i. e. God) preserved,' *Pedahzur.*

פְּדוּי

only in plur. *price of redemption*, Num. 3 : 46; 18 : 16. Elsewhere פְּדוּיִם part. pass. plur. are *the preserved (redeemed)*, Isa. 35 : 10; 51 : 11.

פְּדוֹן

'liberation,' *Padon*, Ezr. 2 : 44.

פְּדוּת

f.—(1) *division, distinction* (from the primary sense of cutting). Ex. 8 : 19.

(2) *liberation, redemption*, Ps. 111 : 9; 130 : 7; Isa. 50 : 2.

פְּדָיָה

'whom Jehovah preserved,' *Pedaiah.*

פְּדָיָהוּ

id., pr. n. m. 1 Ch. 27 : 20.

פִּדְיוֹם and פִּדְיֹן

m. Num. 3 : 49; Ex. 21 : 30; Ps. 49 : 9, *price of redemption.*

פֶּדֶן

an uncertain root, from which perhaps פַּדָּן, see פָּדַר.

פַּדָּן

m. *a field, plain* (comp. Hos. 12 : 13) from פָּדַר No. 2. Hence פַּדַּן אֲרָם the plain, or plain region of Syria, *Padan-Aram*, i. e. Mesopotamia, Gen. 31 : 18; simply פַּדָּן Gen. 48 : 7. With ה local, Gen. 28 : 2, 5, 6.

פָּדַע

i. q. פָּדָה TO LIBERATE, SET FREE, Job 33 : 24, 'set him free.' But five MSS. read פרעהו with the same sense.

פָּדַר

an unused root, which seems to have had the sense of *nourishing, fattening.* Comp. Arab. فدر to fatten cattle.

פֶּדֶר

m. with suff. פִּדְרוֹ *fat*, Lev. 1 : 8, 12; 8 : 20.

פֶּה

const. פִּי, with suff. פִּי (my mouth), פִּיךָ, פִּיו, pl. פִּים 1 Sa. 13 : 21, and פִּיּוֹת Pro. 5 : 4.

(1) *the mouth*, from פָּאָה. It is used of animals (the beak of a bird, Gen. 8 : 11); of men, Ex. 4 : 11. *To speak mouth to mouth*, without any one between, Num. 12 : 8; with one mouth, with one voice, Josh. 9 : 2. Job 19 : 16, 'with (all) my mouth,' i. e. with the loudest voice that I can. Meton. for *an orator, spokesman, messenger*, Ex. 4 : 16; *commandment*, Ecc. 8 : 2, 'keep the commandment of the king.' Gen. 25 : 28, 'venison (was) in his mouth,' i. e. he liked its taste.

(2) *the mouth, opening* of a bag, Gen. 42 : 27; of a well, Gen. 29 : 2; entrance of a city, Pro. 8 : 3; of Hades, Ps. 141 : 7.

(3) *an edge*, especially the edge of a sword. Plur. the edge (of instruments of iron), 1 Sa. 13 : 21; Pro. 5 : 4.

(4) *edge, border*, as of a garment, Ps. 133 : 2; of the sea, Pro. 8 : 29. פִּיפָה לָפָה 2 Ki. 10 : 21; from one edge to the other.

(5) *part, portion* (prop. as much food as any one can take in his mouth), Deut. 21 : 17, 'two parts,' i. e. double; 2 Ki. 2 : 9; also *two* (third) *parts*, Zec. 13 : 8.

With prepositions it mostly becomes a particle—(1) כְּפִי—(*a*) *according to the commandment of*, 1 Ch. 12 : 23.—(*b*) *according to the rate of, at the rate of*, or *proportion, according to*, Lev. 25 : 52, 'according to his years;' Num. 6 : 21.—(*c*) *like as, like*, Job 33 : 6, 'I, even as thou (am created) by God.'—(*d*) כְּפִי אֲשֶׁר conj. *according as, even as*, Mal. 2 : 9; and without אֲשֶׁר *so that*, Zech. 2 : 4.

(2) לְפִי—(*a*) *at the rate of, accord-*

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ing to, Ex. 12:4; Gen. 47:12, 'according to the number of the family;' Hos. 10:12, 'sow ye according to justice, and ye shall reap according to mercy.'—(*b*) followed by an inf. *when*, Num. 9:17; Jer. 29:10.

(3) עַל פִּי according to the commandment, order of any one, Gen. 45:21; by the authority of any one, Deut. 17:6; hence *at the rate of, according to*, Am. 6:5. עַל־פִּי הַדְּבָרִים according to the thing itself, i. e. according to the truth of the matter, Gen. 43:7.

פֹּה

prob. contr. from פֶּהוּ, בְּהוּ *in this*, or *that*, sc. place; adv. of place.

(1) *here, in this place*, Gen. 19:12. More rarely—

(2) *hither*, 1 Sa. 16:11. מִפֹּה and מִפֹּה hence, Eze. 40:21. מִפֹּה ... מִשָּׁם *hence ... thence*, Eze. 40:10.

פּוּאָה

perhaps Arab. פוהה 'mouth,' *Puah*, 1 Ch. 7:1, for which there is Gen. 46:13; Num. 26:23 פֻּוָּה.

פּוּג

TO BE COLD, to be void of vital warmth. Syr. and Arab. id. The primary idea is that of rigidity. Gen. 45:26, 'but his heart was cold,' was not warmed or moved with joy. Figuratively applied to indolence or torpor, Ps. 77:3; Hab. 1:4, 'the law is torpid.'

Niphal, *to be torpid*, Ps. 38:9.

פּוּגָה

f. *rest, cessation*, Lam. 2:18.

פּוּד see פִּיד

פּוּחַ

TO BREATHE, TO BLOW. Cant. 2:17, 'until the day breathe,' i.e. until the heat departs, until evening; Cant. 4:6.

Hiphil—(1) followed by an acc. *to blow through*, Cant. 4:16.

(2) followed by בְּ *to blow* (a fire) Eze. 21:36; by an acc., Pro. 29:8, 'blow upon a city,' i. e. excite sedition.

(3) figuratively, *to blow out, to utter*, as lies, Pro. 6:19; 14:5; in a good sense, *to utter* (the truth), 12:17.

(4) *to pant, to hasten*, Hab. 2:3.

(5) *to rail against* any one, Ps. 10:5; 12:6, 'whom they reproached,' i. e. the oppressed.

פּוּט

an unused root, Syr. Aph. *to contemn*, to afflict.

פּוּט

Put, Phut, Libya, Gen. 10:6; Jer. 46:9.

פּוּטִיאֵל

'afflicted by God,' *Putiel*, Ex. 6:25.

פּוֹטִי פֶרַע

Potiphera. LXX. Πετεφρῆ, Πετεφρῆ, Egypt. *Ptapre*, i. e. who belongs to the sun.

פּוֹטִיפַר

abbreviated form for פּוֹטִי פֶרַע, *Potiphar*.

פּוּךְ

an unused root, which had, perhaps, the sense of *moving to and fro, wavering*.

פּוּךְ

prop. *sea-weed*, from its waving hither and thither, from which a pigment was prepared; hence the *pigment* itself; also the *dye* with which women tinged their eyelashes, prepared from *stibium*, or antimony, 2 Ki. 9:30; Jer. 4 30. Isa. 54:11, 'I will lay thy stones with stibium,' i. e. I will use stibium as cement in building thy walls. 1 Ch. 29:2, 'stones of pigment' I should understand to be a kind of marble, used for covering and as it were *painting* the walls.

פּוֹל

m. *a bean*, 2 Sa. 17:28; Eze. 4:9. I should place the primary idea in its rolling and in roundness of form. Syr. אתתפל to roll oneself; comp. פֶּלֶל.

פּוּל

Pul.—(1) an African nation and country, Isa. 66:19.

(2) a king of Assyria, 2 Ki. 15:19. This name either signifies elephant, Arab. فيل, or else lord, king, i. q. Sanscr. *pâla*.

פֶּם and פֻּם

emphat. state פֻּמָּא, Ch. masc.—(1) *the mouth*, Dan. 7:5.

(2) *door, entrance*, aperture, Dan. 6:18. It appears to be contracted from פֻּאִים, from פֻּאַם.

פּוּן

perh. i. q. Arab. افل, אפל.

(1) TO SET (as the sun), to be darkened.

(2) *to be perplexed, distracted*; once found, Ps. 88:16.

פּוֹנָה

'turning itself,' a gate of Jerusalem, 2 Ch. 25:23; which is called, 2 Ki. 14:13, שַׁעַר הַפִּנָּה 'the gate of the corner.'

פּוּנִי

Punites, patron. of פּוּן. Num. 26:23.

פּוּנֹן

perhaps 'darkness,' 'obscurity,' from פּוּן, *Punon*, Num. 33:42.

פּוּעָה

i. q. Arab. فوه 'mouth;' according to Simonis, for יְשׁוּעָה 'splendid,' *Puah*.

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פּוּץ

(1) TO BREAK OR DASH IN PIECES. See Pilel.

(2) *to disperse.* Part. pass. dispersed. Zeph. 3:10, 'the daughter (i.e. the congregation) of my dispersed.' Sometimes intrans. *to disperse themselves, to be dispersed,* used of a flock, Eze. 34:5; of a people, Gen. 11:4.

(3) *to overflow,* spoken of fountains, Pro. 5:16; metaph. מִטּוֹב to abound with prosperity, Zec. 1:17.

Niphal, *to be dispersed,* used of a flock, Jer. 10:21; of people, Gen. 10:18; an army, 2 Ki. 25:5.

Pilel, *to break in pieces* (as a rock with a hammer), Jer. 23:29.

Pilpel id. (a person dashed against the ground or a rock), Job 16:12.

Hiphil—(1) trans., *to scatter,* as seed, Isa. 28:25; *to send abroad,* as lightning, arrows, Ps. 18:15; to scatter peoples, Deut. 4:27. Part. the disperser, desolator, Nah. 2:2. Sometimes, i.q. *to agitate, harass* any one, Job 18:11.

(2) *to pour out;* metaph. anger, Job 40:11.

(3) intrans. *to spread oneself abroad,* e.g. the east wind over the earth, Job 38:24; a people, Ex. 5:12.

Hithpalel, *to be broken in pieces, to be scattered into dust* (used of the mountains), Hab. 3:6.

An instance of the form Tiphel is found in the common reading, Jer. 25:34, 'I will scatter you;' where, however, other copies read תְּפוֹצוֹתֵיכֶם (your dispersions).

I. פּוּק

TO MOVE TO AND FRO, Isa. 28:7. Comp. פּוּךְ.

Hiphil, id., Jer. 10:4, 'and it moveth not.' So it is commonly taken. But perhaps it ought rather to be 'he causes it not to move.'

I. פּוּק

TO GO OUT, i.q. Ch. נְפַק.

Hiphil—(1) *to give out, to furnish,* Ps. 144:13; Isa. 58:10.

(2) to cause to come forth, i.e. to get or *obtain from* any one, Pro. 3:13.

(3) *to bring to an end, to let succeed,* Ps. 140:9.

פּוּקָה

f. *an obstacle* in the way, which causes any one to stumble, *a stumbling-block,* 1 Sa. 25:31.

פּוּר

i.q. פָּרַר TO BREAK. Hence—

Hiphil הֵפִיר twice (Ps. 33:10; Eze. 17:19) i.q. הֵפֵר.

פּוּר

m. *a lot,* Est. 3:7. It answers to the Persic *pâreh,* i.e. a part, a portion, and *behreh,* part, lot. Pl. lots, Est. 9:24, יְמֵי הַפּוּרִים, and פּוּרִים, 'the feast of Purim,' or of lots.

פּוּרָה

fem. *a wine-press,* Isa. 63:3; Hag. 2:16; from פּוּר.

פּוֹרָתָא

Poratha, Est. 9:8; perhaps Persic *pureh,* ornament.

I. פּוּשׁ and פִּישׁ

Arab. פאשׁ Med. Ye, TO BE PROUD, then used of a horseman leaping proudly and fiercely, Hab. 1:8; used of sportive and wanton calves, Mal. 3:20; Jer. 50:11.

II. פּוּשׁ

not used in Kal. Ch. to disperse oneself, to multiply.

Niphal, *to be dispersed, diffused.* Nah. 3:18.

פּוּת see פֹּת

פּוּתִי

Puhites, patron. n., 1 Ch. 2:53.

פָּז

(from פָּזַז No. 1), prop. adj. *purified, pure,* an epithet of gold, Cant. 5:11; hence *purified, pure gold,* Ps. 21:4; Lam. 4:2. It is distinguished from common gold, Ps. 19:11; Pro. 8:19.

I. פָּזַז

not used in Kal, to separate, to distinguish; specially, to separate and purify metals from dross, by means of fire.

Hophal part. זָהָב מוּפָז 1 Ki. 10:18, *pure gold.*

II. פָּזַז

TO LEAP, TO BOUND, TO BE LIGHT, AGILE. Arab. to spring up and flee as a gazelle. Gen. 49:24, 'agile are the arms of his hands;' or 'agile is the strength of his hands.' Others, comparing Syr. פזיזא hard, difficult, render *are strong.*

Piel, 2 Sa. 6:16, '(nimbly) leaping and dancing.'

פָּזַר

TO DISPERSE, part. pass. Jer. 50:17.

Piel, *to disperse,* e.g. a people, Ps. 89:11; any one's bones, Ps. 53:6. Jer. 3:13, 'thou hast scattered thy ways,' i.e. hast wandered about.

(2) *to bestow largely, to be liberal,* Ps. 112:9; Pro. 11:24.

Niphal, Ps. 141:7; and—

Pual, Est. 3:8, pass. *to be dispersed.*

I. פַּח

m. pl. פַּחִים const. פַּחֵי Pro. 22:5; Ex. 39:3; from פָּחַח.

(1) *a net, a snare,* Job 18:9; especially of a fowler, Am. 3:5; Pro. 7:23; so called from its being spread out. *To lay snares,* i.e. to plot, to

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devise against any one, Ps. 119: 110; 140: 6; 141: 9. Metaph. *that by which any one falls*, i. e. *is led to destruction*. Josh. 23: 13; hence *destruction, ruin*, Isa. 24: 17.

(2) פַּחִים *thin plates*, Ex. 39: 3; Num. 17: 3.

(3) Ps. 11: 6 פַּחִים *snares*, lightning, bending itself like a snare (a noose) or serpent. Olshausen conjectured this to be פַּחָם *hot coals*, i. e. lightnings.

II. פַּח

with suff. פָּחָם Neh. 5: 14, i. q. פַּחָה, the governor of a province.

פָּחַד

fut. יִפְחַד.—(1) TO TREMBLE—(*a*) for fear, to fear, Deut. 28: 66; Ps. 27: 1; Isa. 19: 16. פָּחַד פָּחַד to fear a fear, Job 3: 25. Used in a pregnant sense, Jer. 36: 16, to turn with fear to one another.—(*b*) with joy, Isa. 60: 5; Jer. 33: 9.

(2) *to be in trepidation*, i. q. *to hasten*, Hosea 3: 5.

Piel, intensitively, *to fear continually, to be timid*, Isa. 51: 13; *to take care of oneself, to be cautious*, Pro. 28: 14.

Hiphil, *to cause to fear, to terrify*, Job 4: 14.

פַּחַד

m. with suff. פַּחְדִּי.

(1) *fear, terror*, Ex. 15: 16. Followed by a genitive of the cause, e. g. פַּחַד הַיְּהוּדִים fear caused by the Jews, Est. 8: 17; Isa. 2: 10; Ps. 36: 2. Meton. used of the object of fear and reverence, Gen. 31: 42; used of Jehovah, pl. Job 15: 21.

(2) i. q. Arab. *thigh*; pl. Job 40: 17.

פַּחְדָּה

f. *terror*, Jer. 2: 19.

פָּחָה

(for פַּחָה with dag. forte implied), m. const. פַּחַת, with suff. פַּחֲתֵךְ, pl. פַּחוֹת 1 Ki. 10: 15; const. state פַּחֲוֹת (from absol. פַּחָוֹת) Neh. 2: 7, 9; m. *the governor of a province*, 2 Ki. 18: 24; Eze. 23: 6; Est. 8: 9; specially of Judæa, Hag. 1: 1; Neh. 5: 14; 1 Ki. 10: 15; of Syria, 1 Ki. 20: 24. This word appears to be of foreign origin; Benfey compares Sanscr. *paksha*, companion, friend.

פַּחָה

constr. פַּחַת, pl. emphat. פַּחֲתָא, Ch. id. Ezr. 5: 3; Dan. 3: 2; 6: 8.

פָּחַז

TO LEAP, TO BOUND (like the Ch.), prop. used of boiling water.

(1) *to be lascivious, wanton, light*, Jud. 9: 4.

(2) *to be proud, to be vainglorious*. Part. used of false prophets, Zeph. 3: 4.

פַּחַז

m. pr. *lasciviousness, wantonness*, Gen. 49: 4, 'lasciviousness (was to thee) as (boiling) water,' with reference to the incest of Reuben.

פַּחֲזוּת

f. *pride, boasting*, Jer. 23: 32.

פָּחַח

prob. TO SPREAD OUT; also, to be made thin (like the Syr. Ethpa.)

Hiphil הִפְחַח (denom. from פַּח), *to catch in a net, to snare*, Isa. 42: 22, '(one) snares (i. e. binds) them all in holes, i. e. prisons.

פַּחִים see פַּח

פָּחַם

an unused root, Ch. and Arab. *to be black*; whence—

פֶּחָם

m. *a coal*, Pro. 26: 21; also, hot *coals*, Isa. 44: 12.

פָּחַר

an unused root. Syr. Ethpa. to form.

פָּחָר

m. Ch. *a potter*, Dan. 2: 41. (Syr. פחרא id.)

פָּחַת

an unused root, Syr. Pa. to dig, to excavate.

פַּחַת

m. (2 Sa. 18: 17), pl. פָּחָתִים f. (2 Sa. 17: 9), *a pit*; often used as a figure of destruction, Ps. 7: 16; Isa. 24: 17, 'fear, and the pit, and the snare are upon thee.'

פַּחַת־מוֹאָב

'governor of Moab,' *Pahath Moab*.

פַּחֲתֹת

fem. from פַּחַת, as if *a lower place, a depression* (in leprous garments), Lev. 13: 55.

פִּטְדָה

f. a species of *gem*, Ex. 28: 17; Eze. 28: 13, according to several of the old interpreters, *the topaz*, a pale yellowish gem. The origin of this word was sought by Bohlen in the Sanscrit, *pita, pale*.

פָּטִיר

i. q. פָּטוּר verbal pass. of פָּטַר 1 Ch. 9: 33 כתיב.

פַּטִּישׁ

m. *a hammer*, Isa. 41: 7. Metaph. Babylon, Jer. 50: 23, 'the hammer (i. e. the devastator) of the whole earth.' Root פָּטַשׁ.

פַּטִּישׁ

m. Ch. Dan. 3: 21 (פְּטַשׁ קרי); i. q. Syr. פטשא, *a tunic, under garment*. From פָּטַשׁ No. 2.

פָּטַר

fut. A (signif. 3)—(1) TO SPLIT, TO

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CLEAVE (Arab. id.; and intrans. to break through, as a tooth.) Part. pass. 1 Ki. 6:18, *bursting of flowers*, i.e. flowers expanded which have already budded forth.

(2) transit. *to cause to burst forth*, as water, Pro. 17:14. Hence—

(3) trop. *to let go free* (like the Ch.), 2 Ch. 23:8. 1 Ch. 9:33, פְּטוּרִים 'let go,' i.e. exempt from duty. Intrans. *to slip away, to depart* out of the way, 1 Sa. 19:10.

Hiphil, *to cleave* the lip, i.e. to open the mouth wide, as in scorn, Ps. 22:8.

פֶּטֶר

m. *fissure*; concr. *that which cleaves, first breaks forth*; hence פֶּטֶר רֶחֶם firstborn, Ex. 13:2; also without רֶחֶם Ex. 13:12.

פִּטְרָה

f. id. Num. 8:16.

פָּטַשׁ

(1) TO BREAK, TO STRIKE WITH A HAMMER. Hence—

(2) *to spread out*. Hence Ch. פְּטִישׁ.

פַּטִּישׁ see פָּטַשׁ

פִּי

st. const. of the noun פֶּה *a mouth*.

פִּי־בֶסֶת

Eze. 30:17 (in some copies in one word, which is the better reading), *Pi-beseth*, a town in Lower Egypt; Gr. Βουβαστός; so called from an Egyptian goddess, *Poubasti*, which denotes a cat, according to Steph. Byz.

פִּיד

a root not used as a verb. Arab. فاد Med. Waw and Ye to die. Sanscr. *pîd*, to sadden, to vex, to afflict. Hence—

פִּיד

m. *calamity*, Job 30:24; Pro. 24:22. Job 12:5, 'to calamity (i.e. to an unfortunate person) is contempt;' but see לְפִיד.

פֵּיָה

fem. *mouth*, i.e. edge of a sword, Jud. 3:16. Comp. פֶּה No. 3.

פִּי־הַחִירוֹת

if Hebrew, i.q. 'the mouth of caverns,' but it is doubtless Egyptian, namely, *piachi-roti*, a place adorned with green grass, *Pi-hahiroth*; Num. 33:7; without פִּי verse 8.

פִּיחַ

m. *dust*, or *cinders, ashes* (so called from being blown about, root פּוּחַ), Ex. 9:8, 10.

פִּיכֹל

'the mouth of all,' i.e. ruling all, *Phicol*.

פִּילֶגֶשׁ see פִּלֶגֶשׁ

פִּימָה

fem. *fat*, Job 15:27, from פֶּאֱמָה.

פִּינְחָס

'mouth of brass,' comp. of פִּי and נְחָשׁ i.q. נְחֹשֶׁת, *Phinehas*.

פִּינֹן

prob. i.q. פּוּנֹן, *Pinon*, Gen. 36:41.

פִּיפִיּוֹת

plur. f. *two edges*. חֶרֶב פִּיפִיּוֹת a sword, δίστομος, Ps. 149:6; Isa. 41:15, used of a threshing wain, 'with two (or many) edges.'

פִּיק

m. *moving to and fro*; from פּוּק Nah. 2:11.

פִּישׁוֹן

'water poured forth,' 'overflowing,' *Pishon*, Gen. 2:11.

פִּיתוֹן

Pithon, 1 Ch. 8:35. Its etymology is not apparent.

פַּךְ

m. *a flask, a bottle*, 1 Sa. 10:1.

פָּכָה

not used in Kal, having the sense of DROPPING DOWN; cogn. to נָבָה.

Piel, *to drop down* (as water), Eze. 47:2.

פָּכַר

an unused root. Syr. to tie, to bind; Pael, to entangle, to hinder. Hence—

פַּכֶּרֶת הַצְּבָיִים

'snaring gazelles,' catching them in a net; or, according to Simonis, 'retarding (i.e. getting a-head of) the gazelles,' *Pochereth of Zebaim*, Ezr. 2:57.

פָּלָא

not used in Kal.—(1) pr. TO SEPARATE, TO DISTINGUISH.

(2) *to make singular, distinguished*.

Niphal—(1) *to be distinguished*; hence *to be great, extraordinary*; used of remarkable love, 2 Sa. 1:26. Dan. 11:36, 'he will speak great things,' i.e. impious words, against God.

(2) *to be arduous, to be difficult* to be done. 2 Sa. 13:2; followed by מִן to be *too* hard, Gen. 18:14. Also to be hard to be understood, Pro. 30:18; hard to judge, Deut. 17:8.

(3) *to be wonderful*, Ps. 118:23; 139:14. Pl. f. as a substantive נִפְלָאוֹת *things done wonderfully, miracles* of God, Ps. 9:2; Ex. 34:10. It also takes adjectives, Ps. 136:4. Adv. *wonderfully*, Job 37:5.

Piel, *to separate, to consecrate*, only in the phrase, to pay a vow to Jehovah, Lev. 22:21.

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Hiphil הִפְלִיא, twice הִפְלָא, Deut. 28: 59; Isa. 28: 29.

(1) i. q. Piel, *to consecrate* something vowed, Lev. 27: 2. Num. 6: 2, 'if he consecrate (any thing) to vow a vow.'

(2) *to make distinguished, extraordinary*, e. g. grace, Ps. 31: 22; Deut. 28: 59. Inf. adv. *in a distinguished manner*, 2 Ch. 2: 8.

(3) *to make wonderful*, e. g. counsel, Isa. 28: 29; *to act wonderfully*, Isa. 29: 14. Jud. 13: 19. Inf. לְהַפְלִיא adv. wonderfully, Joel 2: 26.

Hithpael, *to shew oneself distinguished* (strong), *to exert one's strength*, Job 10: 16.

פֶּלֶא

suff. פִּלְאִי m.—(1) *something wonderful, admirable, a miracle* of God, Ex. 15: 11; Ps. 77: 12. Plural פְּלָאִים adv. wonderfully, Lam. 1: 9; מְפְלָאוֹת wonderful things, Dan. 12: 6.

(2) concr. *admirable, distinguished* (used of Messiah), Isa. 9: 5.

פְּלָאִי

adj. wonderful, Jud. 13: 18 כתיב. In פְּלִי קרי, which is contracted from the former. The fem. of the first given form is פְּלָאִיָּה (פְּלֵאָה) Ps. 139: 6 כתיב where פְּלִיאָה קרי is the fem. of the form פֶּלֶא.

פְּלַלְיָה

'whom Jehovah has made distinguished,' *Pelaiah*.

פָּלַג

not used in Kal. Aram. and Arab. TO CLEAVE, TO DIVIDE.

Niphal, *to be divided*, Gen. 10: 25.

Piel, *to divide*, as a channel, Job 38: 25. Metaph. Ps. 55: 10, 'divide their tongue,' cause them to fall out amongst themselves.

פָּלַג

Ch. id. Part. pass. Dan. 2: 41.

פֶּלֶג

m.—(1) *a stream, a river*. It is said properly to signify *a channel, watercourse*, so called from the idea of *dividing*, Job 38: 25. I suspect, however, the root פלג also to have had the meaning of *flowing, fluctuating, bubbling up*. Ps. 65: 10, 'the river (or collect. the rivers) of God,' i. e. watering the land with the blessing of God. Plur. Isa. 30: 25; const. Ps. 1: 3; used of tears, Lam. 3: 48.

(2) *Peleg*, 'division, part.'

פְּלַג

Ch. *half*, Dan. 7: 25.

פַּלְגָּה or פַּלְגָה

only in pl. פַּלְגוֹת *rivers, streams*, Jud. 5: 15; Job 20: 17.

פְּלֻגָּה

f. *a division, class* (of the priests), 2 Ch. 35: 5.

פַּלְגָּא or פַּלְגָא

Ch. id. Ezr. 6: 18.

פִּילֶגֶשׁ and פִּלֶגֶשׁ

with suff. פִּלַגְשׁוֹ, pl. פִּלַגְשִׁים and פִּלְגָשִׁים.

(1) f. *a concubine* (Ch. פִּלְגְּתָא, פִּלַגְתָּא id. With this accord πάλλαξ, *pellex*). The etymology is obscure, Gen. 22: 24; more fully אִשָּׁה פִּלַגֶשׁ Jud. 19: 1.

(2) *a paramour*, Eze. 23: 20.

פָּלַד

an unused root. Arab. to cut. Hence—

פַּלְדָּה

f. *iron*. Pl. פַּלְדוֹת things made of iron, perhaps scythes for war chariots, Nah. 2: 4, 'the chariots (shine) with fire of irons,' the chariots shine with steel, or scythes.

פִּלְדָּשׁ

Pildash, Gen. 22: 22 (the etymology is obscure).

פָּלָה

not used in Kal, TO SEPARATE, TO DISTINGUISH.

Niphal, *to be separated, distinguished*, Ex. 33: 16; also *to become distinguished, admirable*, Ps. 139: 14.

Hiphil—(1) *to separate, to distinguish*, Ex. 8: 18; *make a distinction*, Ex. 9: 4; 11: 7.

(2) *to distinguish*, i. e. *to make distinguished* or *illustrious*, Ps. 4: 4; 17: 7.

פְּלוֹא

'distinguished,' *Pallu*. Patron. פַּלּוּאִי.

פָּלַח

TO CLEAVE, specially TO FURROW the ground, Ps. 141: 7.

Piel—(1) *to cleave, pierce*, e. g. as a dart the liver, Pro. 7: 23; *to cut up*, e. g. gourds, 2 Ki. 4: 39.

(2) *to cause* (young ones) *to cleave* the womb *and break forth*, i. e. *to bring forth*, Job 39: 3.

פֶּלַח

Ch. *to labour*; hence *to serve*; specially, to worship God, Dan. 3: 12; 7: 14.

פֶּלַח

f., Job 41: 16.—(1) *a part cut off, a slice* of an apple, or fig, Cant. 4: 3; 1 Sa. 30: 12.

(2) *a mill-stone*, so called from the even and cut away part. פֶּלַח רָכָב the rider-stone, the upper mill-stone, Jud. 9: 53; Job 41: 16.

פִּלְחָא

'a slice,' *Pileha*, Neh. 10: 25.

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פֻּלְחָן
Ch. m. *worship, service* of God, Ezr. 7 : 19.

פָּלַט
prop. TO BE SMOOTH, SLEEK. Hence *to slip away, to escape*, Eze. 7 : 16; also *to cause to escape*.
Piel—(1) intens. *to slip away altogether*, Job 23 : 7.
(2) *to cause to escape*—(*a*) from danger, i. e. *to deliver*, Ps. 18 : 3, 49; 71 : 4.—(*b*) the young from the womb, i. e. *to bear*, Job 21 : 10.
Hiphil, *to deliver* from danger, Mic. 6 : 14; *to set in safety*, Isa. 5 : 29.

פָּלֵט
adj. *escaped by flight*, once in plur. פְּלֵטִים Jer. 44 : 14; 50 : 28.

פַּלֵּט
inf. Piel, used as a noun, *liberation, deliverance*, Ps. 32 : 7.

פֶּלֶט
'liberation,' *Pelet*, 1 Ch. 2 : 47.

פְּלֵיטָה see פְּלֵטָה

פַּלְטִי
for פַּלְטִיָּה 'deliverance of Jehovah,' *Palti*, 1 Sa. 25 : 44; more fully פַּלְטִיאֵל 2 Sa. 3 : 15.

פִּלְטַי
shortened from פַּלְטִיָּה, *Piltai*.

פַּלְטִיָּה
'whom Jehovah delivered,' *Pelatiah*.

פַּלְטִיָּהוּ
id., pr. n. m. Eze. 11 : 1, 3.

פְּלָאִי, פְּלָיָא see פְּלָיָה

פְּלָיָה
i. q. פְּלָאיָה 'whom Jehovah made distinguished,' *Pelaiah*.

פָּלִיט
verbal adj. *escaped by flight*, Gen. 14 : 13; Josh. 8 : 22; also in plur. const. and with suff. פְּלִיטֵי, פְּלִיטָיו Jer. 44 : 28; Eze. 6 : 8. In the absol. state is used the form—

פְּלִיט
only in pl. פְּלִטִים Num. 21 : 29; Isa. 66 : 19.

פְּלֵיטָה
f. and defectively פְּלֵטָה *escape, deliverance*, Joel 3 : 5; Obad. 17; hence *what has escaped*, Ex. 10 : 5; specially from a slaughter in war, 2 Sa. 15 : 14.

פָּלִיל
(from פָּלַל) m. *a judge*, only in pl. פְּלִלִים Ex. 21 : 22. Job 31 : 11, 'a crime (which is a crime of) the judges,' i. e. to be punished by the judges.

פְּלִילָה
f. *right, judgment*, put for justice, Isa. 16 : 3.

פְּלִילִי
adj. prop. *judicial*, Job 31 : 28. Fem. פְּלִילִיָּה *a judicial* seat, *judgment* seat, Isa. 28 : 7.

פֶּלֶךְ
an unused root, which seems to have had the meaning of *roundness, globosity*, from the idea of *rolling*. Arab. II. to be round and plump, used of the breasts.

פֶּלֶךְ
m. with suff. פִּלְכּוֹ m.—(1) *a circle, circuit, environs*. Neh. 3 : 9, 'the region around Jerusalem;' 14, 15.
(2) *the whirl* of a woman's spindle; *the spindle* itself, Pro. 31 : 19.
(3) *a round staff, crutch*, 2 Sa. 3 : 29.

פָּלַל
not used in Kal. In Pi. and in the derived nouns it has the meaning of JUDGING, which is supposed to be derived from that of cutting, deciding. I prefer to regard the primary power to be that of rolling, revolving, *to level* with a roller, whence to lay even (a cause), to arbitrate.
Piel—(1) *to judge*, 1 Sa. 2 : 25; also, *to execute judgment* in punishing, Ps. 106 : 30; *to adjudge* to any one, Eze. 16 : 52.
(2) *to think, to suppose*, Gen. 48 : 11.
Hithpael—(1) *to intercede for* any one (prop. to interpose as mediator); Deut. 9 : 20; Job 42 : 8; Num. 11 : 2.
(2) generally *to supplicate, to pray*, especially God, Ps. 5 : 3; Dan. 9 : 4; Neh. 1 : 4; 1 Sa. 2 : 1; once *to supplicate to*, Isa. 45 : 14. That which is prayed for, is put with אֶל, 1 Sa. 1 : 27.

פָּלָל
'judge,' *Palal*, Neh. 3 : 25.

פְּלַלְיָה
'whom Jehovah judged,' i. e. whose cause he protected, *Pelaliah*.

פַּלְמֹנִי
see the following word.

פְּלֹנִי
(1) *such a one;* one whom I point out, but do not name; from פֶּה to distinguish; always with אַלְמֹנִי (pr. one who is nameless). Used of persons, Ruth 4 : 1, 'sit down here; ho! such a one;' of things, 1 Sa. 21 : 3, 'to such a certain place;' 2 Ki. 6 : 8. From these two words is compounded פַּלְמֹנִי Dan. 8 : 13.
(2) *Pelonite*, gent. n., from a place otherwise unknown, פָּלוֹן 1 Ch. 11 : 27, 36.

פָּלַס
not used in Kal.

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Piel—(1) TO MAKE LEVEL, EVEN, i. e. *to prepare* a way, Isa. 26 : 7. Ps. 78 : 50, 'he prepared a way for his anger,' i. e. he let his anger loose. The primary power appears to be that of *rolling*.

(2) *to weigh* (by holding the balance level), *to weigh out*, metaph. Ps. 58 : 3; also, *to weigh*, to consider accurately, Pro. 5 : 21.

פֶּלֶס

m. *a balance*, Pro. 16 : 11; Isa. 40 : 12; it appears properly to denote *a steelyard*.

פָּלַץ

not used in Kal; prob. of a similar meaning to פָּרַץ to break.

Hithpael, TO TRAMPLE (pr. to be broken), used of the pillars of the earth, Job 9 : 6.

פַּלָּצוּת

f. *horror, trembling*, Job 21 : 6; Ps. 55 : 6.

פָּלַשׂ

i. q. פָּלַס; whence מִפְלָשׂ.

I. פָּלַשׁ

an unused root; prop. *to roll, to revolve*.

Hithpael, *to roll oneself*, i. e. *to wallow* in ashes, Jer. 6 : 26; in dust, Mic. 1 : 10. Absol. Jer. 25 : 34.

II. פָּלַשׁ

prob. i. q. Æthiop. פלס to wander, to emigrate.

פְּלֶשֶׁת

f. *Philistæa* (prop. 'the land of wanderers,' 'strangers;' LXX. Ἀλλόφυλοι).

פְּלִשְׁתִּי

gent. n. *a Philistine*, 1 Sa. 17 : 16; pl. פְּלִשְׁתִּים Gen. 26 : 1; and פְּלִשְׁתִּיִּים Am. 9 : 7.

פָּלַת

an unused root. Arab. to escape, to flee.

פֶּלֶת

'swiftness,' *Peleth*, Num. 16 : 1.

פְּלֵתִי

m. *a public courier*; with the art. collect. *public couriers*, 2 Sa. 8 : 18; 15 : 18.

I. פֵּן

m. i. q. fem. פִּנָּה *a corner*, Pro. 7 : 8. Plur. פִּנִּים Zec. 14 : 10. Root פָּנַן.

II. פֵּן

pr. subst. *removing, taking away* (from פָּנָה), always in constr. פֶּן it becomes a conj. of removing, prohibiting, hindering, *lest*. It is used —(1) where an action precedes, by which something is prohibited. Gen. 11 : 4, 'let us build for ourselves a city ... lest we be scattered abroad.' Gen. 19 : 15, 'rise up ... lest thou perish.' Hence after verbs of fearing, Gen. 31 : 31; of taking heed, 24 : 6; and also of swearing, Jud. 15 : 12.

(2) it stands at the beginning of a sentence, where—(*a*) it implies *prohibition* and *dissuasion*. Job 32 : 13, 'say not,' i. e. take heed 'lest ye say.' Isa. 36 : 18, '(take heed) lest Hezekiah deceive you.'—(*b*) it implies *fear, dread*. Gen. 3 : 22, 'and now (for fear) lest he put forth his hand.' Gen. 44 : 34, '(I fear) lest I shall behold the evil,' etc. 2 Ki. 2 : 16, '(I fear) lest the spirit of Jehovah have taken him up.' Pro. 5 : 6, '(she takes heed) lest she walk in the way of life;' i. e. she does not walk in the way of life.

פָּנַג

a root of uncertain signification, to which I should attribute the sense of COOKING, baking, as the Persic *backen*.

פַּנַּג

Eze. 27 : 17, a kind of *sweet pastry*, or *cake*.

פָּנָה

fut. יִפְנֶה, יֵפֶן, אֵפֶן, נַפֶן *to turn*; in one phrase, to turn the back. Elsewhere, TO TURN ONESELF.

(1) in order to go any where. Ex. 7 : 23; 10 : 6; Deut. 9 : 15; sometimes with a dat. pleon., 1 : 40; hence—(*a*) *to turn to*, or *towards* any place, 1 Sa. 13 : 17, 18; 14 : 47; Isa. 53 : 6, 'whithersoever he turned himself;' with ה parag., 1 Ki. 17 : 3; to turn oneself to any one, especially to God, Isa. 45 : 22; angels, Job 5 : 1; idols, Lev. 19 : 4; Deut. 31 : 18; soothsayers, Lev. 20 : 6. פָּנָה אַחֲרֵי פ׳ to turn oneself to follow any one's part, Eze. 29 : 16.—(*b*) *to turn oneself away* from any one, Deut. 29 : 17. Absol., Deut. 30 : 17, 'if thy heart turns itself (i. e. away from God) and thou dost not obey.'—(*c*) figuratively applied to time.—(α) *to turn itself*, to pass away. Jer. 6 : 4, 'the day declines.' Ps. 90 : 9, 'our days decline.'—(β) *to turn itself*, in coming, approaching, לִפְנוֹת הַבֹּקֶר when the morning draws on, at morning, Ex. 14 : 27; at evening, Gen. 24 : 63.

(2) *to turn oneself* to look at any thing, Ecc. 2 : 12, 'I turned myself to behold wisdom;' Ex. 2 : 12, 'and he turned himself (with his eyes directed) hither and thither, and saw.' Hence *to behold, to turn the eyes* to any thing, Ex. 16 : 10; Job 6 : 28; behind oneself, Jud. 20 : 40; upwards, Isa. 8 : 21. Metaph. פָּנָה אֶל *to regard* a person or thing, Deut. 9 : 27; especially used of God hearing and answering men, Ps. 25 : 16; 69 : 17; 102 : 18; Num. 16 : 15; of

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a king, 2 Sa. 9 : 8.—Used of inanimate things, *to look* towards any direction, Eze. 8 : 3, 'the gate that looks towards the north;' of a boundary, Josh. 15 : 2, 7.

Piel, prop. to cause to depart; hence—(1) *to remove, to take out of the way*, Zeph. 3 : 15.

(2) *to clear* from confusion, from things in the way, *to put* a house *in order*, Gen. 24 : 31; *to clear* a way, i. e. to prepare it, Isa. 40 : 3. Absol. Ps. 80 : 10, 'thou preparedst (way, or room) before it.'

Hiphil, fut. convers. וַיַּפֶן.—(1) trans. *to turn*, Jud. 15 : 4, especially the neck, the back; used of one going away, fleeing, 1 Sa. 10 : 9.

(2) intrans. *to turn the back, to flee*, Jer. 46 : 21; also, *to turn oneself back*, to stop in flight, 46 : 5; *to turn oneself* to any one, 47 : 3.

Hophal, *to turn the back*, Jer. 49 : 8; *to look in* any direction, Eze. 9 : 2.

פָּנֶה

not used in sing., pl. פָּנִים const. פְּנֵי m. (but f. Eze. 21 : 21).

(1) *the face* (prop. the part *turned towards* any one, see Eze. 21 : 3, from פָּנָה,) Gen. 38 : 15; Ex. 3 : 6. Const. with a pl. verb and adj. Job 38 : 30; Dan. 1 : 10; in the fem. Eze. 21 : 21; sing. Lam. 4 : 16. Also used for the pl., Eze. 1 : 6; לֶחֶם הַפָּנִים bread of the face, and שֻׁלְחַן הַפָּנִים the table on which these loaves were set, Num. 4 : 7.

Specially are to be noticed—(*a*) פָּנִים אֶל פָּנִים Gen. 32 : 31, and בְּפָנִים Deut. 5 : 4, used of the face.

(*b*) *to say* and *do* any thing עַל פְּנֵי מ׳ to any one's face, i. e. freely, frankly, and even often impudently and insolently, Job 1 : 11, 'he will curse thee to thy face;' Isa. 65 : 3, 'who provoke me to my face,' i. e. in contempt and scorn of me. Job 2 : 5; Deut. 7 : 10, '(God) will recompense to him to his face' (to an enemy), i. e. firmly and without delay. עָנָה בְּפָנָיו to answer in his face, i. e. to refute him firmly, freely, openly; Job 16 : 8, 'my leanness answers in my face,' i. e. testifies strongly against me.

(*c*) שׂוּם פָּנִים אֶל to direct one's face or looks towards any one, Eze. 6 : 2; עַל 1 Ki. 2 : 15.

(*d*) שׂוּם פָּנִים *to turn one's face* in any direction, i. e. *to direct one's course* thither, to go, Gen. 31 : 21; *to intend, to propose to oneself* to do any thing; Jer. 42 : 15, 17; 2 Ki. 12 : 18. The same is נָתַן פָּנָיו לְ Dan. 9 : 3; 2 Ch. 32 : 2, 'and (set) his face upon war.' פָּנִים is used of *an angry countenance*, Ps. 21 : 10; 34 : 17; of a sad countenance, 1 Sa. 1 : 18.

(*e*) שׂוּם פָּנִים בְּ to look on any one with an angry countenance, Lev. 20 : 5; Jer. 21 : 10.

(*f*) נָתַן פָּנִים בְּ to pour out one's anger against any one, Lev. 20 : 3; Eze. 14 : 8.

(2) *person, personal presence, presence*. Ex. 33 : 14, 'my person shall go,' i. e. I myself, I in person will go.—Sometimes without any emphasis *my person* is *I*. Ps. 42 : 12; 43 : 5; the persons of the afflicted; i. e. the afflicted, Isa. 3 : 15.

(3) *the face, the surface*, e. g. of the earth, Gen. 2 : 6; of a field, Isa. 28 : 25; of the water, Job 38 : 30. Less clear is, Job 41 : 5, 'who shall uncover the face of his garment' (the crocodile's), i. e. his garment itself, that is, his surface or upper part. So Isa. 25 : 7.—(*a*) *the external appearance*, state, condition, of a thing. Pro. 27 : 23, 'look well to the condition of thy flock.'—(*b*) *way* and *manner*, as in the Rabbinic.

(4) *the forepart, front* of a thing. Jer. 1 : 13, 'and the front thereof (of the pot) looked towards the north;' used of an army, Joel 2 : 20. Adv. פָּנִים in front, Eze. 2 : 10; לְפָנִים *forwards*, Jer. 7 : 24; used of time, *before, of old*; Deut. 2 : 10; מִלְּפָנִים anciently, Isa. 41 : 26; מִפָּנִים in front, 2 Sa. 10 : 9.—*The front part* of a sword is its *edge*. Eze. 21 : 21, 'whither is thy edge (that of a sword) directed?' Also פָּנִים is used for the wall of a house opposite the door, whence פִּנָּה.

With prepositions it becomes a particle :—

(A) אֶל פְּנֵי—(1)—(*a*) *into the presence of* any one, 2 Ch. 19 : 2; *before*, Lev. 9 : 5.—(*b*) *in the presence of*, Ex. 23 : 17.

(2) *upon the surface of* a thing, Lev. 14 : 53.—See No. 1, *b*.

(B) אֵת־פְּנֵי pr. by the face, i. e. *in the presence of* any one, *before* any one, Est. 1 : 10; Gen. 19 : 13; before Jehovah in the sanctuary, Ex. 34 : 23; before the city, Gen. 33 : 18; the vail, Lev. 4 : 6; *into the presence* of any one, 1 Sa. 22 : 4.—מֵאֵת פְּנֵי *from before* any one, Gen. 27 : 30; from the front, 2 Ki. 16 : 14.

(C) בִּפְנֵי *before, in front* of, Eze. 42 : 12; before any one, to resist him, Deut. 7 : 24; Josh. 10 : 8.

(D) לִפְנֵי with suff. לְפָנַי, לְפָנֶיךָ.—(1) *in the presence of* any one, under his eyes, Num. 8 : 22, 'the Levites went in to minister... before Aaron and his sons;' i. e. under their oversight; *in the presence of* the sun, i. e. so long as the sun shall illuminate the earth, Ps. 72 : 17; (but Job 8 : 16 לִפְנֵי שָׁמֶשׁ is while the sun is shining). Often figuratively, *with* any one, in his judgment, Dan. 1 : 9; 1 Ki. 8 : 50; 2 Ki. 5 : 1. Specially is to be noticed לִפְנֵי יְהוָה—(*a*) prop.

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in the presence of Jehovah, under his eyes, Gen. 27:7; before the holy tabernacle, Ex. 34:34; Isa. 23:18. —(*b*) figuratively, *in the judgment of Jehovah*, Josh. 6:26; *with the approbation of Jehovah*, Ex. 28:38; (see דְּחִתְהַלֵּךְ). Ps. 19:15, 'let the meditation of my heart be pleasing to thee.' The things in which Jehovah *is pleased* are decreed by him. Hence, Gen. 6:13, 'an end of the whole earth is decreed by me.'—(*aa*) to stand *before* the king, waiting his commands; i. e. to minister to him, 2 Sa. 16:19.—(*bb*) to worship *before* a deity. 1 Ki. 12:30, 'to worship one (of the calves).'—(*cc*) to be put to flight *before* an enemy, Jud. 4:15; 1 Sa. 14:13.—(*dd*) to put *before* another, e. g. food, 2 Ki. 4:43; hence *to propose* to any one for choice, Deut. 11:26; to impose a law, Deut. 4:8; also to give into any one's power, Josh. 10:12. So also Gen. 24:51, 'behold, let Rebecca be given to thee;' Gen. 34:10, 'the land is before you,' let it be free for you and your flocks.

(2) *before, in front of.*—(*a*) used of place; before the tabernacle, 1 Ch. 6:17; hence *eastward*, Gen. 23:17; also *before*, as taking the lead, of an army; used of a king, Ecc. 4:16, 'there was no end to all the people, to all over (before) whom he was;' of captives or booty which the conqueror drives *before* him, Isa. 8:4; Am. 9:4.—(*b*) used of time, e. g. 'before the earthquake,' Am. 1:1. Gen. 30:30, 'before me,' i. e. before I had come to thee; before now, Neh. 13:4. Followed by an inf. *before that*, 1 Sa. 9:15.—(*c*) used of worth, superiority. Job 34:19, 'he does not regard the rich before (more than) the poor.'—(*d*) *to one's front*, with the idea of meeting; Gen. 24:12; with a hostile sense, *against;* as to rise against any one, Num. 16:2; to go out against, 1 Ch. 14:8.

(3) *in the manner of, like;* Job 4:19, 'they fall as before the moth.' So נָתַן לְפָנַי to regard as for any one, 1 Sa. 1:16.

(E) לִפְנֵי—(1) *from the presence of any one*, e. g. to go out; מִלִּפְנֵי פַרְעֹה Gen. 41:46. Hence after verbs of fleeing, 1 Ch. 19:18; of fearing, 1 Sa. 18:12; Ps. 97:5; and also those of asking aid, 1 Sa. 8:18; of humbling oneself, 1 Ki. 21:29.

(2) used figuratively of the cause, *on account of*, e. g. to rejoice *on account of*, 1 Ch. 16:33.

(F) מִפְּנֵי—(1) *from the face, presence, front*, of a pers. or thing; Ex. 14:19, 'and the column went away from before them.' Hence used after verbs of going away, Hos. 11:2; of fleeing, Gen. 7:7; Isa. 20:6; of asking aid, Isa. 19:20; of fearing, reverencing, humbling oneself, 2 Ki. 22:19; of hiding oneself, Job 23:17; so in Jud. 9:21, 'he dwelt there after he had fled from the presence of Abimelech his brother.' Isa. 17:9, 'desolate houses which those deserted (who fled) from the Israelites,' i. e. the aborigines of Palestine.

(2) used of the author and cause, Gen. 6:13, 'the earth is full of violence (which proceeds) from them.' Ex. 8:20, of a more remote cause, *on account of*. Deut. 28:20; Job 37:19; 1 Ki. 8:11. Followed by אֲשֶׁר it becomes a conj. *because that, because*, Ex. 19:18.

(G) עַל פְּנֵי—(1) from the signification of *face* and *front*—(*a*) *to the face, before the face of* any one, *in the presence of*, Gen. 32:22; Num. 3:4.—Job 6:28, 'before your eyes (it will be) (i. e. it will be manifest), whether I lie?'—(*b*) *in front* of a thing, *before*, 2 Ch. 3:17. Ps. 18:43, 'as dust before the wind,' driven by the wind. 1 Ki. 6:3, 'the length of it (the vestibule) before the breadth of the temple;' Gen. 1:20, 'and let fowl fly... in front of (or before) the firmament of heaven.' Also, *eastward*, Gen. 16:12; *before*, used of time, Gen. 11:28; of worth, Deut. 21:16.—(*c*) *to* or *towards the face* or *front* of anything; hence *towards*, Gen. 18:16; *against*, Ps. 21:13.

(2) from the signification of *surface*—(*a*) *on the surface*, e. g. of the earth, Gen. 1:29; the waters, Gen. 1:2; of a valley, Eze. 37:2.—(*b*) *upon*, along upon *the surface*, e. g. of the earth, Am. 5:8; of a field, Lev. 14:7.—(*c*) *out upon*, or *over* the surface, Gen. 11:8.—(*d*) in the sense of superadding, *above, besides.* Ex. 20:3, 'thou shalt have no other gods upon me,' i. e. besides me. Job 16:14.

פְּנָה

fem. (from פֵּן)—(1) *a corner*, Pro. 7:12; 21:9. רֹאשׁ פִּנָּה Ps. 118:22, and אֶבֶן פִּנָּה Job 38:6, a corner stone.

(2) *a mural tower*, such as were erected on the corners of walls, 2 Ch. 26:15.

(3) metaph. used of *a prince of a people*, who is their defence, Isa. 19:13.

פְּנוּאֵל

'the face of God,' from the obsolete sing. פָּנוּ, for פָּנִים; *Penuel*, Gen. 32:32; 1 Ch. 8:25, קרי.

פְּנִיאֵל

Peniel, (id.) Gen. 32:31.

פָּנִים see פָּנֶה

פְּנִימָה

(from פָּנִים, with ה local) prop. *to the wall of the house*, or room, or court,

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which is opposite the door, where the throne stood in royal palaces; Ps. 45 : 14, 'all splendid (sits) the daughter of the king (the queen) by the wall,' i. e. is seated on the throne. Hence *on the inner wall*, 1 Ki. 6 : 18; *within, in the house*, 2 Ki. 7 : 11; *inward*, 2 Ch. 29 : 18. With prefixes—(1) לְפְנִימָה *inside, within*, 1 Ki. 6 : 30; *inwards*, Eze. 41 : 3; *within* any thing, Eze. 40 : 16. כִּלְפְנִים *inwardly*, 1 Ki. 6 : 29.—(2) מִפְּנִימָה *within*, 1 Ki. 6 : 19, 21.

פְּנִימִי

fem. פְּנִימִית, pl. פְּנִימִים 1 Ch. 28 : 11, f. יּוֹת 2 Ch. 4 : 22, adj. *interior, inner*, 1 Ki. 6 : 27; Eze. 40 : 15.

פְּנִינִים

m. only in pl. Pro. 31 : 10; Lam. 4 : 7; Job 28 : 18; once פְּנִינִים Pro. 3 : 15 כחיב, according to most of the rabbins, *pearls*. I incline to understand *red coral* (prop. branches, foliage, comp. Arab. אפנון a branch, from פָּנַן).

פָּנַן

an unused root. Arab. II. to divide, to separate.

פְּנִנָּה

i. q. פְּנִינָה, which is the reading of some copies, 'coral,' *Peninnah*.

פָּנַק

not used in Kal. The primary idea is probably that of WAVING ABOUT; whence it has the meaning of *feebleness* and *softness*. Arab. IV. to live delicately; Syr. Ethpe. to delight oneself.

Piel, *to treat delicately*, Pro. 29 : 21.

פַּס

prop. *extremity* (from פָּסַס No. I.) Hence פְּתֹת פַּסִּים Gen. 37 : 3, 23; 2 Sa. 13 : 18, 19, a tunic extending to the wrists and ancles, a long tunic with sleeves, worn by boys and girls of nobler rank.

פַּס

Ch. with יָדָא *the hand* (prop. the extremity of the hand, i. e. the hand which is an extremity), Dan. 5 : 5, 24.

פַּס דַּמִּים

Pas-dammim, see אֶפֶס דַּמִּים.

פָּסַג

not used in Kal. Ch. to cut up, to divide.

Piel, Ps. 48 : 14, 'divide her palaces,' i. e. go round about them, unless it be preferred to render 'accurately contemplate,' verbs of dividing being frequently thus applied. Hence—

פְּסִגָּה

Ch. 'a part,' 'a fragment,' *Pisgah*, Num. 21 : 20; Deut. 3 : 27; Josh. 12 : 3.

פִּסָּה

prop. *diffusion* (root פָּסַס), figuratively, *abundance*. Ps. 72 : 16, 'let there be abundance of corn in the earth.' Others take it as the fem. of פַּס, hence *a handful*.

I. פָּסַח

(1) TO PASS OVER, TO PASS BY.

(2) *to pass over, to spare*, Isa. 31 : 5; Ex. 12 : 13.

II. פָּסַח

pr. TO BE WRENCHED, DISLOCATED, hence *to halt*. Used figuratively, 1 Ki. 18 : 21, 'how long halt ye between two opinions?' i. e. fluctuate from one to the other.

Piel, id. 1 Ki. 18 : 26 (used scornfully of awkward leaping).

Niphal, *to be made lame*, 2 Sa. 4 : 4.

פִּסֵּחַ

'lame,' 'limping,' *Paseah, Phaseah*.

פֶּסַח

m. pr. *a sparing, immunity* from penalty and calamity, hence—

(1) a sacrifice offered on account of the sparing of the people, *the paschal lamb*, of which it is said, Ex. 12 : 27, 'this is a sacrifice of sparing (prop. of passing over) unto Jehovah, who passed over,' etc. 2 Ch. 30 : 15, 18; Josh. 5 : 11. Plur. פְּסָחִים 2 Ch. 30 : 17.

(2) *the day of the passover*, i. e. the fourteenth day of the month Nisan (Lev. 23 : 5). Hence מָחֳרַת הַפֶּסַח the day after the passover, i. e. the fifteenth day, Josh. 5 : 11.

פִּסֵּחַ

adj. m. *lame*, Lev. 21 : 18, pl. פִּסְחִים 2 Sa. 5 : 6; Isa. 33 : 23.

פָּסִיל or פֶּסֶל

only in pl. פְּסִלִים.—(1) *graven images* of idols, Isa. 21 : 9; Jer. 8 : 19; made of wood, Deut. 7 : 5, 25.

(2) perhaps *stone quarries*, Jud. 3 : 19, 26. Root פָּסַל.

פָּסַד

unused root. Ch. Pa. *to cut*. Hence—

פָּסַח

Pasach, pr. n. m. 1 Ch. 7 : 33.

פָּסַל

TO CUT, TO CARVE, TO FORM BY CUTTING—(*a*) stones, Ex. 34 : 1, 4. —(*b*) an idol, prob. of wood, Hab. 2 : 18.

פֶּסֶל

with suff. פִּסְלִי m. *the graven image* of an idol, Ex. 20 : 4; Jud. 17 : 3; of wood, Isa. 44 : 15; used of *a molten image*, Isa. 40 : 19; Jer. 10 : 14.

פִּסַנְתֵּרִין and פְּסַנְטְרִין

Dan. 3 : 5, 7, 10, 15; the Greek word ψαλτήριον (in the LXX. often

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for פְּגוֹר, נָגַל) adopted in Ch.; it is of the *singular* number.

I. פָּסַס

TO CEASE, TO LEAVE OFF, TO FAIL, Ps. 12 : 2.

II. פָּסַס

i. q. Ch. פְּסַח TO SPREAD ONESELF ABROAD.

פִּסְפָּה

Pispah, 1 Ch. 7 : 38 (derivation unknown).

פָּעָה

onomatopoetic—(1) TO CALL, TO CRY OUT; used of a parturient woman, Isa. 42 : 14 (Syr. and Ch. פְּעָא *to bleat, to bellow*).

(2) *to blow*, to hiss as a serpent.

פָּעוּ

'bleating,' *Pau;* also called פַּי Gen. 36 : 39.

פְּעוֹר

'hiatus,' *Peor*, a mountain, Num. 23 : 28. Hence בַּעַל פְּעוֹר Num. 25 : 3; and פְּעוֹר Num. 23 : 28, an idol of the Moabites.

פָּעַל

fut. יִפְעַל; once יִפְעָל (Job 35 : 6) TO MAKE, TO DO; only used poetically. Job 11 : 8. Ps. 11 : 3, 'what shall the righteous do?' Deut. 32 : 27, 'has not Jehovah made all these things?' Specially it is—(*a*) *to make, to fabricate*, e. g. an idol, Isa. 44 : 15; to make (to dig) a pit, Ps. 7 : 14. Absol. Isa. 44 : 12, 'he laboureth in the coals.'—(*b*) to produce, *to create*, Ps. 74 : 12; Job 36 : 3.—(*c*) *to prepare*. Ex. 15 : 17, 'the place which thou hast prepared for dwelling.' Hence *to attempt, to undertake* any thing. Isa. 41 : 4, 'who hath attempted and done it?' Ps. 58 : 3, 'ye devise wickedness in your hearts.'—(*d*) to do (i. e. to exercise) justice, Ps. 15 : 2; wickedness, Job 34 : 32; Ps. 5 : 6; 14 : 4.—(*e*) Followed by an acc. and לְ, Ps. 7 : 14, 'he makes his arrows burning.'—(*f*) by לְ of pers. to do any thing for any one, whether good, Job 22 : 17; or evil, Job 7 : 20; by בְּ id., 35 : 6.

פֹּעַל

with suff. פָּעֳלוֹ, פָּעֳלָם, פָּעֳלֵךְ (*poölcha*); plur. פְּעָלִים 1 Ch. 11 : 22.

(1) *a deed, act;* as of men, Ps. 28 : 4; of God, Ps. 64 : 10; specially *an illustrious deed*, 2 Sa. 23 : 20; *an evil deed*, Job 36 : 9.

(2) *a work*. פֹּעַל יָדַי the work of my hands (i. e. Israel), Isa. 45 : 11. Specially used of divine punishments, Isa. 5 : 12; divine aid, Ps. 90 : 16.

(3) that which is produced by labour, Pro. 21 : 6; *wages*, Job 7 : 2.

פְּעֻלָּה

f.—(1) *what any one does, performs; occupation*, Pro. 10 : 16; Jer. 31 : 16. Plur. פְּעֻלּוֹת pursuits, Ps. 17 : 4.

(2) *wages*, Lev. 19 : 13; Ps. 109 : 20.

פְּעֻלְתָּי

for פְּעֻלְתָּיָהוּ 'the wages of Jehovah,' *Peulthai*.

פָּעַם

(1) TO STRIKE, TO BEAT.

(2) metaph. *to impel, to urge* any one (used of the Spirit of God), Jud. 13 : 25.

Niphal, *to be agitated, disturbed*, Gen. 41 : 8; Dan. 2 : 3.

Hithpael, id. Dan. 2 : 1.

פַּעַם

f. (once masc., Jud. 16 : 28)—(1) *an anvil*. Isa. 41 : 7.

(2) the tread of the foot, hence *a step, a footstep*, Ps. 17 : 5, 'that my footsteps slide not.' Ps. 57 : 7. Trop. Jud. 5 : 28, 'the steps of their chariots.' And even *a foot;* plur. פְּעָמוֹת artificial feet, Ex. 25 : 12.

(3) פַּעַם אַחַת pr. *one tread*, or *stroke* is *once*, Josh. 6 : 3, and *together*, Isa. 66 : 8. Dual פַּעֲמַיִם twice, Gen. 27 : 36. Plur. שָׁלֹשׁ פְּעָמִים thrice, Ex. 23 : 17, etc. כַּמָּה פְּעָמִים how often? 1 Ki. 22 : 16. פַּעַם once and again, Neh. 13 : 20. הַפַּעַם (this time) *now*, Gen. 29 : 35. בַּפַּעַם...בַּפַּעַם now as before, Num. 24 : 1. פַּעַם...פַּעַם now —now, Pro. 7 : 12.

פַּעֲמוֹן

m. *a bell*, so called from its being struck, Ex. 28 : 33; 39 : 25, 26.

צְפִנַת־פַּעְנֵחַ see פַּעְנֵחַ

פָּעַר

with פֶּה TO OPEN THE MOUTH wide, as done by ravenous beasts, Job 16 : 10; by those who are in longing desire, Ps. 119 : 131; poet. used of Hades, Isa. 5 : 14. (Syr. id.)

פַּעֲרַי

2 Sa. 23 : 35, *Paarai*, called, 1 Ch. 11 : 37, נָעַרַי.

פָּצָה

(1) pr. TO TEAR IN PIECES. Hence *to distend, to open*, Eze. 2 : 8; as in threatening (like beasts of prey), Ps. 22 : 14; in mocking, Lam. 2 : 16; in speaking rashly, Jud. 11 : 35.

(2) *to deliver, to snatch away*, Ps. 144 : 7, 10, 11. (So Syr.)

פָּצַח

(1) TO BREAK, Æth. to be cleft in pieces.

(2) פָּצַח רִנָּה *to break out into joy*, Isa. 14 : 7; 44 : 23. פָּצַח וְרַנֵּן Isa. 52 : 9; Ps. 98 : 4.

Piel, *to break* (bones), Mic. 3 : 3.

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פְּצִירָה

m. *bluntness, being notched,* of cutting instruments, 1 Sa. 13:21. Root פָּצַר.

פָּצַל

only in Piel, TO STRIP OFF BARK, TO PEEL, Gen. 30:37, 38. Hence—

פְּצָלוֹת

f. pl. *peeled places* (on rods), Gen. 30:37, 38.

פָּצַם

not used in Kal.

Piel, TO REND the earth, Ps. 60:4. Arab. to break, Æth. to break off, hence to finish.

פָּצַע

TO WOUND (pr. to cleave, to make a fissure), Cant. 5:7; 1 Ki. 20:37; Deut. 23:2.

פֶּצַע

with suff. פִּצְעִי, plur. פְּצָעִים, const. פִּצְעֵי m. *a wound*, Gen. 4:23; Ex. 21:25; Isa. 1:6.

פָּצַץ

an unused root; i. q. פּוּץ to disperse.

פִּצֵּץ

'dispersion,' *Aphses*, with art. 1 Ch. 24:15.

פָּצַר

fut. יִפְצַר pr. TO BEAT, TO MAKE BLUNT, i. q. Arab.; hence *to urge, to press,*—(*a*) with prayers, Gen. 19:3; 33:11.—(*b*) with a hostile mind, Gen. 19:9.

Hiphil, *to strike on* the mind; hence *to be dull, stubborn*, 1 Sa. 15:23. Inf. as a noun, *stubbornness*, ibid.

פָּקַד

prop. (as I suppose), TO STRIKE UPON or AGAINST any person or thing. Hence—

(1) in a good sense, *to go to* any person or thing—(*a*) *to visit*, 1 Sa. 17:18, 'and go to thy brethren (to enquire) as to (their) welfare.' Jud. 15:1.—(*b*) to go in order to explore; hence *to search*, Ps. 17:3.—(*c*) for the sake of inspecting; hence *to review, to number* a people, an army, Num. 1:44. Part. pass. those who are numbered, Num. 1:21; also, *to miss, to find wanting* in reviewing, 1 Sa. 20:6.—(*d*) to go to take care of, *to look after* any one, Jer. 23:2; Gen. 21:1; Isa. 23:17; also, *to look to* any one as expecting help, Isa. 26:16.

(2) to cause any one to look after other (persons or things), i. e.—(*a*) *to set* any one over any thing; Num. 4:27; 27:16. Metaph. Jer. 15:3, 'I will set over them four kinds,' i. e. I will lay four kinds of calamities. Absol. Num. 3:10. Part. pass. officers, Num. 31:48. Followed by אֵת to set with, to join to any one as a companion, servant, Gen. 40:4. —(*b*) *to commit to the care* of any one, 2 Ch. 36:23. Job 36:23, 'who has commanded his way to him?' Job 34:13, 'who has charged him with the earth?' i. e. has committed the earth to his care.—(*c*) *to deposit* anywhere (to commit to any one's care), 2 Ki. 5:24.

(3) to go, in a hostile sense, *to attack*, Job 31:14; Isa. 26:14; 27:3; chiefly used of God chastening the wicked, Jer. 9:8, 24; 46:25; Ps. 59:6. Hos. 12:3, 'to punish Jacob according to their ways;' Ex. 20:5, 'punishing the sin of the fathers on the children.' Ps. 89:33.

Niphal—(1) *to be missing, to be lacking*, Num. 31:49; 1 Sa. 20:18.

(2) *to be set over*, Neh. 7:1; 12:44.

(3) *to be punished*, Isa. 24:22; Num. 16:29.

Piel, *to muster*, Isa. 13:4.

Pual—(1) *to be mustered*, Ex. 38:21.

(2) *to be lacking;* Isa. 38:10, 'I shall be lacking the remainder of my days,' my friends will seek me in vain amongst the living.

Hiphil—(1) *to set* any one *over* any thing, Gen. 41:34; 1 Ki. 11:28; Jer. 40:5; 2 Ki. 25:23. Metaph. Lev. 26:16.

(2) *to commit* to the care of any one; 2 Ch. 12:10; Ps. 31:6; Jer. 40:7; 37:21.

(3) *to deposit* any where, Isa. 10:28.

Hophal—(1) *to be set over*, 2 Ki. 12:12.

(2) *to be deposited* with any one, Lev. 5:23.

(3) *to be punished*, Jer. 6:6.

Hithpael, *to be mustered, to be numbered*, Jud. 20:15; 21:9.

Hothpael, pl. הָתְפֻקְּדוּ (for הָתְפֻקָּדוּ), id.; Num. 1:47; 1 Ki. 20:27.

פְּקֻדָּה

f.—(1) *muster, enumeration*, 1 Ch. 23:11.

(2) *care, oversight*, Job 10:12; specially *custody, ward*, 2 Ki. 11:18; Jer. 52:11, 'house of custody,' a prison.

(3) *office, charge, oversight*, Num. 4:16; Ps. 109:8. Concr. *officers*, 2 Ch. 24:11; Isa. 60:17.

(4) *riches*, which any one lays up (by him), and guards, Isa. 15:7.

(5) *punishment*, Isa. 10:3; pl. Eze. 9:1.

פִּקָּדוֹן

m. *deposit, store*, Gen. 41:36; Lev. 5:21.

פְּקֻדּוּת

f. *oversight, office, charge*, Jer. 37:13.

פְּקוֹד

m.—(1) *office, charge*, and concr. *an officer*, Eze. 23:23.

(2) *punishment*, an allegorical name of Babylon, Jer. 50:21

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פְּקוּדִים

m. plur. *commandments, precepts* (of God), Ps. 103 : 18; 111 : 7.

פָּקַח

TO OPEN, specially the eyes, 2 Ki. 4 : 35; Job 27 : 19; once the ears (Isa. 42 : 20). *To open* (one's) *eyes upon* any one is to observe him diligently, Job 14 : 3; to care for him, Zech. 12 : 4. Absol. i. q. to be vigilant, diligent, Pro. 20 : 13. God is said *to open* any one's *eyes*,—(*a*) *to restore sight to the blind*, 2 Ki. 6 : 17; Isa. 42 : 7.—(*b*) *to enable to see things, which otherwise are hidden*, Gen. 21 : 19.

Niphal, *to be opened* (used of the eyes), Isa. 35 : 5. Metaph. Gen. 3 : 5, 7.

פְּקַח

'open-eyed,' or ellipt. for פְּקַחְיָה, *Pekah*.

פִּקֵּחַ

m. *open-eyed, seeing*, Ex. 4 : 11; pl. trop. Ex. 23 : 8.

פְּקַחְיָה

'whose eyes Jehovah opened,' *Pekahiah*.

פְּקַח־קוֹחַ

(more correctly with many MSS. in one word פְּקַחְקוֹחַ) *opening*, sc. of the prison, *liberation*, Isa. 61 : 1.

פָּקִיד

m. *an officer*—(*a*) as a civil officer, Gen. 41 : 34.—(*b*) as a military, 2 Ki. 25 : 19.

פָּקַע

Syr. TO BE CLEFT, BROKEN. Hence—

פַּקָּעוֹת

pl. f. *wild cucumbers*, which, when lightly touched, *break open*, and cast out the seed, 2 Ki. 4 : 39.

פְּקָעִים

m. pl. id., as an ornament in architecture, 1 Ki. 6 : 18; 7 : 24.

פָּר and פֶּר

with art. הַפָּר, נִפָּר. Pl. פָּרִים m. *a bull*, especially *a young bullock*. Often used of a yearling, Ex. 29 : 1; Lev. 4 : 3; once of one seven years old, Jud. 6 : 25. It is used in apposition Ps. 69 : 32, 'a bull an ox;' Isa. 34 : 7, 'the young bullocks with the bulls.' Metaph. used for *a sacrifice*, offered by the lips, Hos. 14 : 3.

פָּרָא

i. q. פָּרָה.—(1) TO BEAR.

(2) *to bear oneself along swiftly, to run swiftly.*

Hiphil, *to bear* fruit, Hos. 13 : 15.

פֶּרֶא

(once פֶּרֶה Jer. 2 : 24) comm. (m. Ps. 104 : 11, f. Jer. 2 : 24), *a wild ass*, so called from its *running*, Gen. 16 : 12; Job 6 : 5.

פִּרְאָם

i. q. פֶּרֶא 'like a wild ass,' perhaps in running, *Piram*, Josh. 10 : 3.

פְּרָאת

f. pl. *branches*, see פֹּארָה.

פַּרְבָּר and פַּרְוָר

m. 1 Ch. 26 : 18; 2 Ki. 23 : 11, *a suburb*. It seems to me to be Persic, ברובר having a wall.

פָּרַד

(1) TO BREAK OFF, TO BREAK IN PIECES, TO SEPARATE BY BREAKING.

(2) *to expand*, e. g. wings, Eze. 1 : 11; whence Syr. to fly, to flee away.

(3) *to scatter*.

Niphal—(1) *to separate oneself*, 2 Sa. 1 : 23; Jud. 4 : 11; Gen. 13 : 9. Part. *one separating himself* from others, who despises others, lives only for himself, Pro. 18 : 1.

(2) *to scatter selves, to be divided*, Gen. 10 : 5, 32; Neh. 4 : 13.

Piel, intrans. *to go aside* (for fornication), Hos. 4 : 14.

Pual, part. *to be separated, singular*, Est. 3 : 8.

Hiphil—(1) *to separate*, Gen. 30 : 40; Pro. 16 : 28; Ruth 1 : 17.

(2) *to disperse*, Deut. 32 : 8.

Hithpael—(1) *to separate oneself, to be put asunder*, Job 41 : 9; Ps. 22 : 15.

(2) *to be dispersed*, Job 4 : 11.

פֶּרֶד

with suff. פִּרְדִּי, m. *a mule*, so called from the swiftness of its running, 2 Sa. 18 : 9; 1 Ki. 10 : 25.

פִּרְדָּה

f. *a mule*, 1 Ki. 1 : 33, 38, 44.

פִּרְדוֹת

f. pl. *grains* of corn *scattered* in the ground, Joel 1 : 17. Syr. פרדתא grain.

פַּרְדֵּס

m. *a garden, a plantation*, Cant. 4 : 13; Neh. 2 : 8; pl. Ecc. 2 : 5. Sansc. *paradêça* and *paradîça*, high ground, well tilled, Armen. *bardes*, a garden close to a house, for use and ornament.

פָּרָה

(see פָּרָא)—(1) TO BEAR.—(*a*) *to bear fruit*, as a tree, a plant, Ps. 128 : 3; Isa. 11 : 1. Part. fem. פֹּרִיָּה Isa. 17 : 6, and פֹּרָה (for פֹּרִיָּה) *fruitful*, sc. tree, Gen. 49 : 22. Metaph. Isa. 45 : 8.—(*b*) *to bear young*, both human beings and beasts; *to be fruitful*, Gen. 1 : 22; Ex. 1 : 7.

(2) *to be borne, to be borne swiftly, to run*, used of a chariot (Ch. פָּרָא to run); whence אַפִּרְיוֹן.

Hiphil, apoc. וַיַּפְרְ *to render fruit-*

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ful, Gen. 41 : 52; *to increase with offspring*, Gen. 17 : 6; Lev. 26 : 9.

פָּרָה

fem. of פַּר—(1) *a young cow, a heifer*, Gen. 41 : 2; Num. 19 : 2; also a cow yielding milk, Job 21 : 10; 1 Sa. 6 : 7; bearing a yoke, Hos. 4 : 16. Metaph. 'the kine of Bashan,' the luxurious women in Samaria, Am. 4 : 1.

(2) with the art. 'village of heifers,' *Parah*, Josh. 18 : 23.

פֵּרָה

(for פְּאֵרָה) *a mouse*, so called from its digging. Hence פֵּרוֹת mice, Isa. 2 : 20; if the words are read separately.

פֶּרֶה see **פֶּרֶא**

פֻּרָה

i. q. פֻּארָה 'branch,' *Phurah*.

פְּרוּדָא

'grain,' 'kernel,' *Peruda*, Ezr. 2 : 55; for which פְּרִידָא Neh. 7 : 57.

פְּרוֹזִי

pl. פְּרוֹזִים Est. 9 : 19 כתיב, i. q. פְּרָזִים קרי.

פָּרוּחַ

'flourishing,' *Paruah*, 1 Ki. 4 : 17.

פַּרְוַיִם

Parvaim, 2 Ch. 3 : 6. I would regard it as signifying *oriental regions*, from Sanscr. *pûrva*, former, before, oriental.

פַּרְוָר see **פַּרְבָּר**

פָּרוּר

m. *a pot* (for פָּארוּר), so called from its boiling, root פָּאַר No. I.; Num. 11 : 8; Jud. 6 : 19.

פָּרַז

an unused root. Arab. to separate, to decide

פָּרָז

m. *a leader, an officer* over soldiers, a commander (pr. deciding, judge), Hab. 3 : 14.

פְּרָזוֹן

rule, dominion, Jud. 5 : 7; with suff. פִּרְזוֹנוֹ verse 11.

פְּרָזוֹת

plur. f. plain and open regions, *country, villages*. Eze. 38 : 11. Est. 9 : 19, 'the cities of the plain country.' Zech. 2 : 8, 'Jerusalem shall be dwelt in without being walled.'

פְּרָזִי

m. *villager*, one dwelling in the country, Deut. 3 : 5; 1 Sa. 6 : 18.

פְּרִזִּי

'belonging to a village,' *Perizzite*; collect. *Perizzites*.

פַּרְזֶל

Ch. m., *iron*, Dan. 2 : 33; 4 : 20.

פָּרַח

(1) TO BREAK OUT, TO BURST FORTH. —(*a*) used of the young, as issuing from the womb.—(*b*) *to sprout, to flourish, to bud forth*, as a plant, Isa. 17 : 11; Job 14 : 9; as a tree, Cant. 6 : 11; Hab. 3 : 17. Metaph.—(α) used of a prosperous person or nation, Ps. 92 : 8, 13; Isa. 27 : 6.—(β) Hos. 10 : 4, 'punishment shall bud forth like the poppy.'—(*c*) *to break out*, as a leprosy, sore, Lev. 13 : 12; Ex. 9 : 9.

(2) *to fly*, like the Ch., Eze. 13 : 20 (see נָצַץ).

Hiphil—(1) *to cause to bud forth*, or *flourish*, Isa. 17 : 11; Eze. 17 : 24.

(2) *to put forth* (to make) *buds and flowers*, as a tree, Ps. 92 : 13; Job 14 : 9. Metaph. Pro. 14 : 11.

פֶּרַח

with suff. פִּרְחִי m., *a sprout, shoot*, of trees, Nah. 1 : 4; *a blossom, a flower*, Num. 17 : 23; artificial, Ex. 25 : 33.

פִּרְחָח

m. *offspring* of beasts; used in contempt of vile and wicked men, Job 30 : 12.

פָּרַט

pr. TO SCATTER, TO STREW; hence, to scatter *words, to boast, to prate* (Arab. id.) Am. 6 : 5, 'they chatter (sing foolishly) to the sound of the nabel.'

פֶּרֶט

m. *something scattered*. Lev. 19 : 10, 'the scattered grapes (i. e. those fallen off) of thy vineyard.'

פְּרִי

in pause פֶּרִי, with suff. פִּרְיִי, פִּרְיוֹ; פִּרְיָךְ, פִּרְיְכֶם; פִּרְיָהֶם, פִּרְיָהֶן, m. (from פָּרָה).

(1) *fruit*, of the earth and field (corn), Gen. 4 : 3; Isa. 4 : 2; or of a tree, Gen. 1 : 12; עֵץ פְּרִי fruit-bearing tree, Gen. 1 : 11. Metaph. the *result* of labour or endeavour. Isa. 3 : 10, 'ye shall eat the fruit of your hands;' ye shall experience the results; Ps. 104 : 13, 'the earth is satisfied with the fruit of thy works,' watered with rain; Pro. 31 : 16, 'the fruit of hands;' i.e. gain. Isa. 10 : 12, 'the fruit of pride;' used of boasting.

(2) *offspring*, Lam. 2 : 20; Gen. 30 : 2.

פְּרִידָא see **פְּרוּדָא**

פָּרִיץ

const. פְּרִיץ; but pl. פָּרִיצִים, m. prop. *breaking, rending abroad*; used of wild beasts, Isa. 35 : 9; hence a *violent* (man), Ps. 17 : 4.

פָּרַךְ

an unused verb.—(1) *to break* (like the Ch.), *to break down, to crush*.

(2) *to separate* (see פָּרַד).

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פָּרֶךְ

m. *oppression, tyranny;* from the signification of crushing, Ex. 1:13; Lev. 25:43.

פָּרֹכֶת

f. *a vail,* which separated the holy place from the holy of holies, Ex. 26:31; Lev. 16:2.

פָּרַם

TO REND garments, Lev. 10:6; 13:45; 21:10. Syr. to cleave.

פַּרְמַשְׁתָּא

Persic 'strong-fisted,' *Parmashta.*

פַּרְנָךְ

perhaps for פַּנָּךְ 'delicate,' *Parnach.*

פָּרַס

TO BREAK, only in Kal in the phrase to break one's bread to any one; i. e. to distribute it, Isa. 58:7; and without לֶחֶם Jer. 16:7.

Hiphil—(1) *to cleave, to divide.* Lev. 11:4, 'but cleaveth not the hoof,' i. e. has not the hoof altogether cloven.

(2) הַפְרִיס פַּרְסָה Lev. 11:3, 6; Deut. 14:7, 8; and without פַּרְסָה *to have* (pr. to make or produce) *a cloven hoof.*

פָּרַס

Heb. and Ch. *Persia, the Persians.* Gent. noun פָּרְסִי *a Persian,* Neh. 12:22; Ch. emphat. Dan. 6:29.

פָּרַס

Ch. *to divide,* Dan. 5:25. Part. pass. verse 28.

פֶּרֶס

m. a species of eagle, according to Bochart, *ossifrage,* Lev. 11:13.

פַּרְסָה

f. *a hoof,* pr. *cloven,* Ex. 10:26; Zech. 11:16; also the hoof of a horse, Isa. 5:28; Jer. 47:3. Plur. ־ִים and ־וֹת.

פָּרַס see פָּרַם

פָּרַע

(1) TO LOOSE, TO LET GO. (Syr. id.) Hence—(*a*) *to remit* a penalty, Eze. 24:14.—(*b*) *to overlook, to reject,* as counsel, admonition, Pro. 1:25; 4:15.—(*c*) *to let the reins loose* to any one, *to let go unbridled.* Part. pass. lawless, unbridled, Ex. 32:25.

(2) *to make naked,* e. g. the head, Num. 5:18, specially by shaving, Lev. 10:6. Part. pass., naked, Lev. 13:45. (Ch. and Talm. id.)

(3) *to begin* (from the idea of loosing and opening), hence *to go before.* Jud. 5:2, 'which (war) the princes of Israel began,' pr. 'went before in,' placed themselves in the front of the battle.

Niphal, *to become unbridled, lawless,* Pro. 29:18.

Hiphil—(1) *to loose,* i. e. to dismiss from work, *to cause to leave off,* Ex. 5:4.

(2) *to make unbridled, lawless,* 2 Ch. 28:19.

פֶּרַע

m.—(1) *hair* (so called from the idea of shaving), Num. 6:5; Eze. 44:20.

(2) *a leader, commander* of an army, so called from his going before. Pl. פְּרָעוֹת, Deut. 32:42; Jud. 5:2.

פַּרְעֹה

Pharaoh, a title of the ancient kings of Egypt. It is commonly put nakedly, like a pr. n.; more rarely with the words מֶלֶךְ מִצְרַיִם; sometimes with a particular name, 2 Ki. 23:29; Jer. 44:30.—This word properly signifies *king,* and in Coptic it is written *pouro,* from *ouro* ruling, king, with prefix of m. gen.

פָּרַץ

an unused quadriliteral root. Æth. אנפרצץ to spring, to dance. Hence

פַּרְעֹשׁ

m.—(1) *a flea,* so called from its springing, 1 Sa. 24:15; 26:20. Syr. transp. פורוצנא.

(2) *Parosh,* Ezr. 2:3; Neh. 3:25.

פַּרְעָתוֹן

perhaps 'prince,' from פֶּרַע, פָּרְעָה, *Pirathon.* The gentile noun is פִּרְעָתֹנִי.

פַּרְפַּר

prob. 'swift,' from פָּרַר, *Pharpar.*

פָּרַץ

TO BREAK, Gen. 38:29. Specially—

(1) TO BREAK DOWN, TO DESTROY, as a wall, Isa. 5:5; 2 Ki. 14:13. עִיר פְּרוּצָה a city with the walls broken down, Pro. 25:28.

(2) *to break asunder,* i. e. *to scatter, disperse* hostile forces, 2 Sa. 5:20. Intrans. *to disperse, to spread abroad,* Gen. 28:14; Ex. 1:12; hence *to increase* in number; Hos. 4:10, 'they commit whoredom, but do not increase (in number).' Used of a man whose riches increase, Gen. 30:43; of a rumour, 2 Ch. 31:5. Metaph. *to be redundant, to overflow.* Pro. 3:10, 'thy wine-press shall overflow with new wine.'

(3) *to break forth upon,* Ex. 19:22; Job 16:14. Also *to produce by breaking through.* Job 28:4, 'he breaks (a mine) through;' i. e. he sinks a shaft into the ground. Hence—(*a*) in a bad sense, *to act violently,* Hos. 4:2.—(*b*) in a good sense, *to be urgent* in prayers, 1 Sa. 28:23.

Niphal, pass. of No. 2; part. *spread abroad,* i. e. frequent, 1 Sa. 3:1.

Pual, part. *broken down,* Neh. 1:3.

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Hithpael, *to break off*, i. e. to separate *oneself* from any one, 1 Sa. 25 : 10.

פֶּרֶץ

m. pl. ־ִים Am. 4 : 3, and ־וֹת Eze. 13 : 5.—(1) *rupture, breach* of a wall, 1 Ki. 11 : 27; Job 30 : 14, Vulg. *quasi rupto muro irruerunt*, עָמַד בַּפֶּרֶץ *to stand in the breach*, to repel the enemy, Eze. 22 : 30; Ps. 106 : 23.

(2) *dispersion*—(*a*) of enemies, *slaughter*, Jud. 21 : 15. Hence—פֶּרֶץ מַיִם, 2 Sa. 6 : 8.—(*b*) of water, *a diffusion*, 2 Sa. 5 : 20.

(3) *an irruption, invasion, violence;* Job 16 : 14, 'he rusheth upon me violence upon violence.'

(4) *Pharez, Perez.* Patron. פַּרְצִי.

פָּרַק

TO REND, TO BREAK (onomatopoetic). Specially—

(1) *to break off*, Gen. 27 : 40.

(2) *to break* or *crush* bones and limbs (used of a wild beast), Ps. 7 : 3.

(3) *to break away, to liberate.* Ps. 136 : 24; Lam. 5 : 8.

Piel.—(1) *to break off, to tear off*, Ex. 32 : 2; Zec. 11 : 16.

(2) *to break* or *rend in pieces*, 1 Ki. 19 : 11.

Hithpael.—(1) *to be broken in pieces*, Eze. 19 : 12.

(2) *to break*, or *tear off from oneself*, Ex. 32 : 3, 24.

פָּרַק

Ch. prop. *to break off*, as the Heb.; hence, *to redeem*, Dan. 4 : 24.

פֶּרֶק

const. פִּרְק *broth, soup*, Isa. 65 : 4 בִּכְלֵי, so called from the fragments of bread on which the broth is poured.

פֶּרֶק

m.—(1) *violence, rapine*, from the idea of breaking in upon, Nah. 3 : 1.

(2) *a crossway*, from the idea of separating, Obad. 14.

I. פָּרַר

TO BREAK, TO BREAK IN PIECES. In Kal once inf. absol. פּוֹר Isa. 24 : 19 (although its form might be more correctly referred to פּוּר.)

Hiphil הֵפֵר (in pause הֵפַר Gen. 17 : 14), inf. הָפֵר, with aff. Lev. 26 : 15.—(1) *to break*, as a covenant, 26 : 44; a law, Ps. 119 : 126.

(2) *to make void*, as counsel, 2 Sa. 15 : 34; *to declare void*, e. g. a vow, Num. 30 : 9, 13; to be void, Ecc. 12 : 5.

(3) *to bring to nothing, to take away*, as piety, Job 15 : 4; any one's right, Job 40 : 8; Ps. 85 : 5, 'take away (avert) thy anger which is with us' (towards us).

Hophal הֻפַּר *to be made void*, Isa. 8 : 10; Jer. 33 : 21.

Poel פֹּרֵר *to divide* (the sea), Ps. 74 : 13.

Hithpolel, *to be broken, cleft*, i. e. to quake (as the earth), Isa. 24 : 19.

Pilpel, *to shake*, Job 16 : 12.

II. פָּרַר

TO BE BORNE SWIFTLY, TO RUN.

פָּרַשׁ

(1) TO BREAK, TO BREAK IN PIECES, Mic. 3 : 3. פָּרַשׁ לֶחֶם to break (to give) bread to any one, Lam. 4 : 4.

(2) *to expand, to spread out*, Ch. id., e. g. a garment, Num. 4 : 6, 8; a sail, Isa. 33 : 23; wings, Ex. 25 : 20; the hands, Ex. 9 : 29; Pro. 31 : 20; Lam. 1 : 10. Metaph. Pro. 13 : 16, 'a fool spreads abroad his folly,' makes it manifest.

(3) *to disperse*; whence—

Niphal, *to be dispersed*, Eze. 17 : 21.

Piel פֵּרַשׁ Isa. 25 : 11,—(1) *to spread out*, as the hands in praying, Isa. 1 : 15; Ps. 143 : 6. פִּרְשָׂה יָדֶיהָ 'to spread forth with the hands,' Lam. 1 : 17.

(2) *to disperse*, Ps. 68 : 15; Zech. 2 : 10.

פָּרַשׁ

prop. to cleave; hence—(1) TO SEPARATE, TO DISTINGUISH (i. q. Ch. and Syr.)

(2) *to declare distinctly, to define*, Lev. 24 : 12.

(3) *to expand, to spread out*, specially the feet in riding on horseback.

Niphal, *to be dispersed*, Eze. 34 : 12, where, however, many copies have נִפְרְשׂוֹת, which is more suitable.

Pual, *to be distinctly said*, Num. 15 : 34; Neh. 8 : 8, 'and they read in the book of the law מְפֹרָשׁ (Vulg. *distincte*, i. e. word by word), and they gave the sense, and they explained what they read.'

Hiphil, *to pierce, to wound*, Pro. 23 : 32. (Syr. id.)

פָּרֵשׁ

Ch. id. Pael, part. pass. *distinctly, accurately*, word for word, Ezr. 4 : 18.

פָּרָשׁ

const. פֶּרֶשׁ Eze. 26 : 10; pl. פָּרָשִׁים.

(1) *a horseman* (from פֶּרֶשׁ No. 3), Jer. 4 : 29; Nah. 3 : 3; pl. Gen. 50 : 9. Isa. 21 : 7, 'a pair of horsemen.'

(2) *a horse*, on which a man sits. 1 Ki. 5 : 6, 'Solomon had forty thousand pairs of horses, which ran in chariots, and twelve thousand steeds,' i. e. horses for riding on. Eze. 27 : 14. בְּעֻמֵּי פָרָשִׁים 2 Sa. 1 : 6, *horsemen*. Once (Isa. 28 : 28) it is used of horses treading out corn, but a rider sits upon these also.

פֶּרֶשׁ

with suff. פִּרְשׁוֹ m.—(1) *excrements, dung, fæces* in the belly, Ex. 29 : 14; Mal. 2 : 3.

(2) *Peresh*, 1 Ch. 7 : 16.

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פְּרָשָׁה

a distinct or *accurate declaration*, Est. 4:7; 10:2.

פַּרְשֶׁגֶן

Heb. and Ch. *an apograph, a copy* (of a letter), Ezr. 4:11; 5:6. (Of its origin I can give no account.) Another form is פַּתְשֶׁגֶן Est. 3:14; 4:8.

פַּרְשַׁד

quadril. not used as a verb, Arab. to spread out the feet, compounded of פָּרַשׁ and פָּרַד. Hence—

פַּרְשְׁדֹן

Jud. 3:22, according to Targ. Vulg., Luth. *dung* (comp. פַּרְשׁ), 'and there came out dung' from the wound; but the ה paragogic rather requires a place. I prefer, therefore, 'and (the sword) came out between his legs.' In the gender of וַיֵּצֵא there is no difficulty, as the verb is rather far from its noun (comp. Zech. 13:7).

פַּרְשַׁז

quadril. TO EXPAND, TO SPREAD OUT, compounded of פָּרַשׁ and פָּזַז. Job 26:9.

פַּרְשַׁנְדָּתָא

Parshandatha, Est. 9:7. (The form savours of the Chaldee, and denotes 'interpreter of the law;' but it was more probably of Persian origin, perhaps ברושן דאדה 'given forth to light.')

פָּרַת

an unused root, Syr. and Ch. to break. Arab. to be sweet (used of water); hence—

פְּרָת

Euphrates (the water of which is sweet and pleasant-tasted).

פֶּרֶת

f. a *fruit-bearing* tree, see פְּרָה.

פַּרְתְּמִים

pl. *nobles, chief men* among the Persians, Est. 1:3; 6:9; the Jews, Dan. 1:3. A word of Persian origin, Pehlevi *pardom*, first; Sanscr. *prathama*, first.

פָּשָׂה

TO SPREAD (as the leprosy), Lev. 13:7; Aram. פְּסָא id. The primary idea is that of *going apart* and *spreading out*.

פָּשַׁע

TO STRIDE; *to rush upon*, Isa. 27:4 (Ch. פְּסַע id.) The primary idea is that of throwing apart and expanding the legs.

פֶּשַׁע

m. *a step* (from the idea of stepping), 1 Sa. 20:3.

פָּשַׁק

TO SEPARATE, TO OPEN WIDE (the lips), Pro. 13:3.

Piel, *to separate, throw apart* (the legs), Eze. 16:25.

פֵּשׁ

Job 35:15; rendered (as indeed the context almost demands) παράπτωμα, *scelus*, by the LXX. and Vulg., as though it were the same as פֶּשַׁע; the ע being cast away; like שֵׁו Job 15:31 כרוב.

פָּשַׁח

only in Piel, TO BREAK IN PIECES, TO TEAR IN PIECES, Lam. 3:11. (Aram. id.)

פַּשְׁחוּר

Pashur, 'prosperity everywhere' (from פשח Arab. to be wide, ample; and חָוַר round about).

פָּשַׁט

(1) pr. TO EXPAND, TO SPREAD OUT, TO EXTEND (Syr. id.); always intrans., *to spread oneself out*; used of hostile troops, 1 Ch. 14:9, 13; of locusts, Nah. 3:16; *to rush upon, to attack* (in order to take booty), Job 1:17; 1 Sa. 27:8; 30:14; 2 Ch. 25:13.

(2) *to put off* a garment (which is done with opening and unfolding it), Lev. 6:4; Cant. 5:3. Absol. Isa. 32:11, 'strip off (garments)!'

Piel, *to cause to put off*, i. e. *to spoil* the slain, 1 Sa. 31:8; 2 Sa. 23:10.

Hiphil—(1) *to cause to put off one's garments, to strip* any one, Hos. 2:5; 1 Sa. 31:9; Gen. 37:23; Mic. 3:3.

(2) *to flay* victims, Lev. 1:6; 2 Ch. 29:34.

Hithpael, *to strip oneself* of clothing, 1 Sa. 18:4.

פָּשַׁע

(1) TO FALL AWAY, BREAK AWAY from any one, 2 Ki. 1:1; 3:5 (properly TO BREAK a covenant, 8:20). Specially *to turn away* from God, Isa. 1:2.

(2) *to sin, to transgress*, Pro. 28:21; Hos. 8:1. Part. sinners, Isa. 1:28.

Niphal, recipr. of No. 1. Pro. 18:19, 'brethren discordant,' among themselves. Hence—

פֶּשַׁע

with suffix פִּשְׁעִי m.—(1) *defection, rebellion*, Pro. 28:2.

(2) *a fault, a trespass*, Gen. 31:36; especially, *sin, transgression* against God, Job 33:9. Plur., Pro. 10:12.

פָּשַׁר

Ch., TO EXPLAIN, TO INTERPRET, as visions, dreams, Dan. 5:16.

Pael, id., Dan. 5:12. Hence—

פֶּשַׁר

emphat. פִּשְׁרָא Ch. masc. *explanation, interpretation*, Dan. 2:4; 4:4.

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פֶּשֶׁר

Hebr. id., Ecc. 8:1.

פָּשַׁשׁ

an unused root, perhaps i. q. Arab. to shake up, specially to card cotton. Hence—

פֵּשֶׁת

with suffix פִּשְׁתִּי Hos. 2:7, 11; plur. פִּשְׁתִּים fem. (Isa. 19:9)—(1) *flax*, sing., Ex. 9:31; plur., Lev. 13:47; Deut. 22:11. פִּשְׁתֵּי עֵצִים Josh. 2:6, *flax of tree*, cotton.

(2) a wick made of flax or cotton, Isa. 42:3; 43:17.

פַּת

fem. (Pro. 17:1; 23:8) with suffix פִּתִּי plur. פִּתִּים (from פָּתַת) *a bit, a crumb* of bread, *a morsel*, Gen. 18:5. Ps. 147:17, 'he sendeth forth his ice like morsels (of bread).'

פֹּת

with suff. פָּתְחֵן; pl. פְּתוֹת *interstice, space between.* (It sometimes follows the analogy of verbs עי, sometimes ע"ע.) Specially the space between the feet, i. e. pudenda muliebria, Isa. 3:17. Figuratively פְּתוֹת *the hollowed parts of hinges*, 1 Ki. 7:50.

פְּתַאי see פֶּתִי

פִּתְאֹם

adv. (for פֶּתַע from פָּתַע) *suddenly, in a moment*, Josh. 10:9. As שַׁחַר פִּתְאֹם sudden terror, Pro. 3:25; often after פֶּתַע (with an intensitive power) Num. 6:9; Isa. 29:5; also transp. Isa. 30:13. With prefix בְּפִתְאֹם 2 Ch. 29:36.

פִּתְבָּג

m. *delicate food, dainties* (of a king), Dan. 1:5, 8, 13, 15; 11:26. Its Persic origin cannot be doubted. Bohlen writes it סאד באה food of a father, i. e. of a king.

פִּתְגָם

m. *sentence, edict*, Est. 1:20; Ecc. 8:11.

פִּתְגָם

Ch. emphat. state, פִּתְגָמָא m.—(1) *a word*, Dan. 3:16; hence *sentence, edict*, Ezr. 4:17; Dan. 4:14; *a letter, an epistle*, Dan. 5:7.

(2) *something, anything*, Ezr. 6:11. (Persic פִּתְאם, Pehlev. *pedam* is, a word, an edict, a mandate.)

פָּתָה

(1) pr. TO SPREAD OUT, TO OPEN. Pro. 20:19, 'one who opens his lips,' used of a garrulous man.

(2) intrans. *to be open*, figuratively *to be open and ingenuous in mind*, like children; hence *to let oneself be persuaded.* Deut. 11:16, 'let not your heart be deceived.' Part. *simple, foolish*, Job 5:2; fem. Hos. 7:11.

Niphal, *to let oneself be persuaded*, Jer. 20:7; *to let oneself be enticed*, Job 31:9.

Piel—(1) *to persuade* any one, Jer. 20:7; especially in a bad sense, 1 Ki. 22:20; hence *to entice, to seduce*, Ex. 22:15.

(2) *to deceive* any one, *to delude* with words, Ps. 78:36; Pro. 24:28, 'wilt thou deceive with thy lips?' i. e. deceive not.

Pual, *to let oneself be persuaded*, Pro. 25:15; *deceived*, Eze. 14:9; Jer. 20:10.

Hiphil, *to cause to lie open*, Gen. 9:27, 'may God concede an ample space to Japheth.'

פְּתוּאֵל

'ingenuousness of God' = holy simplicity? unless it rather be for מְתוּשֵׁאֵל 'man of God,' *Pethuel.*

פִּתּוּחַ

m. 2 Ch. 2:13; Zech. 3:9; plur. *sculpture, engraving*, Ex. 28:11.

פִּתּוֹר

'interpretation of dreams' (perhaps i. q. Ch. פְּתוֹרָא table), *Pethor*, Num. 22:5.

פִּתּוֹת

i. q. פַּת *a bit, morsel*, Eze. 13:19.

פָּתַח

(1) TO OPEN, as the eyes, 1 Ki. 8:29; a door, Jud. 3:25; a book, Neh. 8:5, etc. Specially are to be noticed—(*a*) *to open the mouth*, to eat, Eze. 3:2, or to sing, Ps. 78:2; or to speak, Job 3:1; hence *to speak, to utter words*, Pro. 31:8; Ps. 39:10.—(*b*) *to open any one's mouth*, i. e. to cause one to speak who had been dumb, Num. 22:28, or not fluent, Eze. 3:27.—(*c*) *to open* any one's *ear*, i. e. to reveal to him, used of God, Isa. 50:5.—(*d*) *to open one's hand* to any one, i. e. to be liberal towards him, Deut. 15:8, 11.—(*e*) cities which surrender are said *to open* (sc. their gates), Deut. 20:11.—(*f*) *to open corn*, the granaries, to sell the grain, Am. 8:5.

(2) *to let loose*, as a sword, i. e. to draw it, Ps. 37:14; a captive, Isa. 14:17.

(3) *to begin, to lead in*, e. g. a song, Ps. 49:5.

Niphal—(1) *to be opened*, Gen. 7:11; Isa. 35:5.

(2) *to be loosed*, used of a girdle, Isa. 5:27; *to be set free*, a captive, Job 12:14.

Piel—(1) *to open*, Job 41:6, *to open oneself*, Cant. 7:13 (a flower); *to be opened* (the ear), Isa. 48:8.

(2) *to loose*, as bonds, Job 30:11; a girdle, Ps. 30:12. Part. *one who looses*, sc. a girdle, used of taking off armour. Also, followed by acc. of pers. Jer. 40:4; Isa. 45:1.

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(3) *to open* the ground with a plough, *to plough*, Isa. 28 : 24.

(4) *to engrave, to carve*, wood, 1 Ki. 7 : 36; precious stones, Ex. 28 : 36; stones for building, Zec. 3 : 9.

Pual, pass. of Piel No. 4, Ex. 39 : 6.

Hithpael, *to loose oneself* (from bonds), Isa. 52 : 2.

פְּתַח

Ch. *to open*, Dan. 6 : 11. Pret. pass. Dan. 7 : 10.

פֶּתַח

with suff. פִּתְחִי, plur. פְּתָחִים, const. פִּתְחֵי, m. *an opening, entrance*; Josh. 20 : 4; Jud. 9 : 35; Pro. 1 : 21. בִּפְתַח עֵינַיִם in the gate of Enaim, Gen. 38 : 14.

(1) *a door*, of a tent, Gen. 18 : 1; of a house, Gen. 19 : 11; of the temple, 1 Ki. 6 : 8. Acc. at the door; and after verbs of motion, Job 31 : 34; פִּתְחָה Gen. 19 : 6.

(2) *the gate* of a city, Isa. 3 : 26. Metaph. *the gates of the mouth*, Pro. 8 : 34; *a gate of hope*, Hos. 2 : 17.

פִּתַּח

m. *declaration, opening, open* and perspicuous *statement*, Ps. 119 : 130.

פִּתָּחוֹן

const. פִּתְחוֹן m. *opening* (of the mouth), Eze. 16 : 63; 29 : 21.

פְּתַחְיָה

'whom Jehovah looses,' i. e. has set free, *Pethahiah*.

פְּתִי

in pause (or with dist. accent) פֶּתִי pl., פְּתָיִם Pro. 1 : 22, 32, and פְּתָאִים Pro. 1 : 4; m.

(1) *simplicity, folly*, Pro. 1 : 22.

(2) concr. *a silly person, one easily persuaded and enticed*, Pro. 7 : 7; specially, a credulous person, Pro. 14 : 15; unskilful, Ps. 19 : 8.

פְּתִי

m. Ch. with suff. פְּתָיֵהּ *breadth*, Dan. 3 : 1; Ezr. 6 : 3.

פְּתִיגִיל

Isa. 3 : 24, prob. *a large cloak*, of a round form; comp. of פְּתִי i. q. Ch. פְּתִי breadth, and גִּיל round, or i. q. Ch. גְּוֵלָא a cloak.

פְּתַיּוּת

f. *fatuity, foolishness*, concr. a foolish woman, Pro. 9 : 13.

פְּתִיחָה

plur. פְּתִיחוֹת *drawn swords*, Ps. 55 : 22.

פְּתִיל

m. (from פָּתַל), *a thread, a line*, Num. 19 : 15; Jud. 16 : 9; a string by which a seal-ring was suspended, Gen. 38 : 18.

פָּתַל

not used in Kal. Arab. and Æth. to twist, to twine, to spin.

Niphal — (1) TO BE TWISTED; metaph. *to be crafty, deceitful*, Pro. 8 : 8.

(2) *to wrestle* (twisting the limbs together), Gen. 30 : 8.

Hithpael, *to act perversely* or *deceitfully*, Ps. 18 : 27. As to תִּתְפַּתָּל, see Analyt. Ind.

פְּתַלְת�ֹּל

m. *perverse, deceitful*, Deut. 32 : 5.

פִּתֹם

Pithom. Egypt. *thom*, with the art. *pi-thom*, signifies *a narrow place*, surrounded by mountains.

פָּתַן

an unused root.—(I.) i. q. מָתַן, *to be strong, firm*.

(II.) prob. i. q. פָּתַל to twist; hence—

פֶּתֶן

m. *a viper, an asp*, Isa. 11 : 8; Ps. 58 : 5; 91 : 13.

פָּתַע

an unused root. Sam. to open.

פֶּתַע

prop. *the opening of the eyes*; hence, *a moment*, adv. *in a moment*, i. e. *suddenly*, Pro. 6 : 15; 29 : 1. See בְּפִתְאֹם. בְּפֶתַע Num. 35 : 22, *unexpectedly*, i. e. *fortuitously*.

פָּתַר

TO INTERPRET a dream, Gen. 40 : 8, seqq.

פִּתְרוֹן

m. *interpretation*, Gen. 40 : 5, 12; plur. Gen. 40 : 8.

פַּתְרוֹס

Pathros, pr. n. of *Upper Egypt*, Isa. 11 : 11; Jer. 44 : 15; Eze. 29 : 14; 30 : 14. Egypt. *pathoures*, southern region. Gent. n. plur. פַּתְרֻסִים Gen. 10 : 14.

פַּתְשֶׁגֶן see פַּרְשֶׁגֶן

פָּתַת

TO BREAK, *to part in pieces*, Arab. and Æth. id., Lev. 2 : 6.

צ

Tzade, the eighteenth Hebrew letter; as a numeral *ninety*.

In Arabic there are two letters which answer to צ, *Zad* or *Sad* and *Dad*, i. e. *d* or *t* with a light sibilant sound. On this account the significations of some roots differ, according as they are written in Arab.; but commonly such roots are of the same origin, and closely connected. The cognate letters are—(*a*) ז; compare נָצַר and נָזַר.—(*b*) more

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rarely ד; comp. צָבַב and דָּבַב.—(*c*) the sibilants ז, שׂ, ס; comp. עָלַץ, עָלַז; נָהַם, נָהַס.—(*d*) ע, see that letter.—(*e*) the affinity is remarkable (but it can be proved by not a few examples) which this letter has with the palatals; צָלַל No. II. i. q. גָּלַל; צָנַע and צָבַע.

צֵאָה

f. *excrements, filth, dung*, Eze. 4 : 12; Deut. 23 : 14; for יְצִיאָה, from יָצָא *to go out*, for *to be cast out*.

צָאַל

an unused root; Arab. *to be thin*, slender; Med. Ye it denotes the wild prickly lotus, which often forms the lair of wild beasts.

צְאֱלִים

m., Job 40 : 21, 22; rendered by Abulwalid, Schultens, and others, the *wild lotuses*. But others regard it as for צְלָלִים shades, i. e. shady trees.

צָאַן

an unused and uncertain root. Arab. is *to abound with sheep and goats*; but this is a denom.

צֹאן

for צָאוֹן; as Ps. 144 : 13 כתיב; comm. a collect. noun, *flocks, small cattle*, i. e. *sheep and goats*, Gen. 4 : 2; 26 : 14; Lev. 1 : 10; 22 : 21; rarely used only of *sheep*, 1 Sa. 25 : 2. To this collective corresponds שֶׂה. Ex. 21 : 37, 'if any one steal a sheep (שֶׂה), he shall restore four sheep' (צֹאן).

צַאֲנָן

'place of flocks,' *Zaanan*, Mic. 1 : 11; perhaps i. q. צְנָן Josh. 15 : 37.

צֶאֱצָאִים

m. plur. (from יָצָא)—(1) *things which spring up*, coming forth from the earth, Isa. 42 : 5; Job 31 : 8.

(2) metaph. *descendants, children*, Job 5 : 25; Isa. 48 : 19.

צַב

m.—(1) *a litter*, such as one is carried in *gently* and *comfortably*; (see צָבַב). Pl. Isa. 66 : 20. Num. 7 : 3, 'litter-wagons;' i. e., commodious like litters.

(2) a species of *lizard*, so called from its slow motion, Lev. 11 : 29.

צָבָא

TO GO FORTH, as a soldier, to war, Num. 31 : 7, 42; Isa. 29 : 7. It is applied to the sacred service in the temple. Num. 4 : 23; 1 Sa. 2 : 22.

Hiphil, *to cause to go forth, to muster* soldiers, 2 Ki. 25 : 19; Jer. 52 : 25.

צָבָא

const. צְבָא plur. צְבָאוֹת m. (twice, with a fem. verb, Isa. 40 : 2; Dan. 8 : 12).

(1) *army, host* (pr. going forth to war), 2 Sa. 8 : 16, Gen. 21 : 22; Num. 31 : 53. יֹצְאֵי צָבָא Num. 1 : 3; בְּצָבָה Deut. 24 : 5; לַצָּבָא Num. 31 : 27, to go out to the host, i. e. to make war. Often also used of the Levites, Num. 4 : 23.

Specially—(*a*) *the host of heaven* is—(*α*) the angels round the throne of God, 1 Ki. 22 : 19; Ps. 148 : 2; 103 : 21.—(*β*) the sun, moon, and stars, Isa. 34 : 4; Jer. 33 : 22; Zeph. 1 : 5; sometimes added to a special mention of the sun and moon, Deut. 17 : 3, and stars, 4 : 19; as comprehending all the heavenly bodies. Once (by zeugma) applied also to the *inhabitants of the earth*, or rather to *whatever fills it*. Gen. 2 : 1. Hence Jehovah is called—

(*b*) אֱלֹהִים צְבָאוֹת Ps. 80 : 15; יְהוָה אֱלֹהֵי צְבָאוֹת Jer. 5 : 14; יְהוָה צְבָאוֹת Ps. 59 : 6; and יְהוָה צְבָאוֹת 'Jehovah (God) of the heavenly hosts;' this appellation of the most high God is very frequent in Isaiah, Jeremiah, Zechariah, Malachi; never found in the Pentateuch.

(2) *warfare*, almost always figuratively used of a wretched and miserable condition, Job 7 : 1; 10 : 17; 14 : 14; Isa. 40 : 2; Dan. 10 : 1, 'and the edict is true and (belongs to) a long warfare,' to many calamities.

צָבָא

Ch. TO WILL, TO WISH, TO BE WILLING, to desire, prop. to be inclined, prone, Dan. 4 : 14; 5 : 19, 21. (Syr. idem.)

צְבִי and צָבָאוֹת, צָבָאִים see

צְבָאִים

'gazelles'=צְבָאִים, or 'hyenas'=צְבוֹעִים, *Zeboim*, Hos. 11 : 8, and צְבוֹיִם Gen. 10 : 19; 14 : 2.

צָבַב

not used in Kal.—(1) TO GO SLOWLY.

(2) to flow, Arab. to pour, to pour out.

Hophal הָצַב (formed in the Chaldee manner), Nah. 2 : 8, where I thus join the words נָמוֹג וְהֻצַּב הַהֵיכָל 'the palace is dissolved, and made to flow down.'

צֹבֵבָה

with art. הַצֹּבֵבָה 'walking slowly,' *Zobebah*.

צָבָה

(1) i. q. צָבָא TO GO FORTH *to battle*, to wage war, Isa. 29 : 7, צֹבֶיהָ 'those who make war with her.'

(2) to come forth, as a star, i. q. Arab. צبا; hence *to shine, to be bright*.

(3) *to project, to be prominent*,

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hence *to swell* (used of the belly), Num. 5:27, and, figuratively—
(4) *to be inclined*, to will, Ch. צְבָא.
Hiphil, *to cause to swell*, Num. 5:22.

צָבֶה
f. צָבָה adj. *swelling*, Num. 5:21.

צְבוּ
Ch.—(1) prop. *will, desire* (from צְבָא; also—
(2) *a thing, matter*, Dan. 6:18, comp. חֵפֶץ.

צָבוֹעַ
m. Jer. 12:9, *hyena*. Others take it generally as a *rapacious animal*. Root צָבַע.

צָבַט
TO REACH OUT TO; only once found, Ruth 2:14. Arab. to grasp, to snatch.

צְבִי
m., in pause צֵבִי (from צָבָה No. 2).
(1) *splendour, glory*, Isa. 4:2; 13:19, 'the glory of kingdoms,' used of Babylonia. אֶרֶץ הַצְּבִי the glorious, or beautiful land, Dan. 11:16, 41; and simply צְבִי 8:9, of the land of Israel, Dan. 11:45, 'the mountain of holy beauty,' Mount Zion.
(2) *a gazelle*, so called from the beauty of its form, 1 Ki. 5:3; Isa. 13:14; Pro. 6:5. Pl. צְבָיִם, צְבִים 2 Sa. 2:18; צְבָאִים 1 Ch. 12:8; and צְבָאוֹת Cant. 2:7; 3:5.

צִבְיָא
'a female gazelle,' *Zibia*, 1 Ch. 8:9.

צִבְיָה
f. of צְבִי, *a female gazelle*, Cant. 4:5; 7:4.

צִבְיָה
'a female gazelle,' *Zibiah*, 2 Ki. 12:2.

צְבָאִים see צְבוֹיִם

I. צָבַע
TO DIP IN, TO IMMERSE, hence *to dye, to tinge*.

II. צָבַע
i. q. Arab. صبغ TO RAVIN as a wild beast.

צָבַע
Ch. *to dip into*. Pael, id. Dan. 4:22.
Ithpael אִצְטְבַּע *to be wet, moistened*, Dan. 4:12, 20, 30; 5:21.

צֶבַע
m. *something dyed, a versicoloured garment*, Jud. 5:30.

צְבָעוֹן
'versicolour,' *Zibeon*, Gen. 36:2.

צְבֹעִים
'hyænas,' *Zeboim*, 1 Sa. 13:18.

צָבַר
TO HEAP UP, TO STORE UP, as corn, Gen. 41:35; treasures, Job 27:16; a mound, Hab. 1:10. (Ch. id.)

צְבָרִים
m. pl. *heaps*, 2 Ki. 10:8.

צָבַת
an unused root, Ch. to bind together, whence—

צֶבֶת or צָבֶת
pl. צְבָתִים *a handful*, once found Ruth 2:16.

צַד
m. with suff. צִדּוֹ, pl. ־ִים (from צָדַד).
(1) *a side*, Deut. 31:26; 1 Sa. 20:25; Ps. 91:7. מִצַּד at the side of any thing, Deut. 31:26; עַל צַד at the side, i. e. on the arms where children are carried, Isa. 60:4; 66:12. צִדָּה on the side, 1 Sa. 20:20.
(2) *an adversary*, Jud. 2:3.

צַד
Ch. *side*. מִצַּד on the side, or part of, Dan. 6:5. לְצַד at or against the part of, Dan. 7:25.

צָדָא
Ch. *purpose, design*. Dan. 3:14, '(is it done) of design?' Comp. צְדָה.

צָדַד
Arab. TO TURN ONESELF from any one, *to turn* to him *the side*, hence Conj. III. *to oppose oneself* to any one, *to be adverse* to him.

צָדָד or צָדָדָה
'a mountain,' pr. 'the side of a mountain,' *Zedad*, Num. 34:8.

I. צָדָה
(1) TO CUT DOWN, TO MOW. Hence—
(2) *to lay waste* a country or city; so Ch.
Niphal, *to be laid waste*, used of cities, Zeph. 3:6.

II. צָדָה
(1) prop. TO FIX THE EYES on any thing. So Syr. Hence—
(2) *to fix* the mind on any thing, *to lie in wait, to search for*; 1 Sa. 24:12. Absol. Ex. 21:13.

צֵידָה see צֵדָה

צָדוֹק
'just,' *Zadok*, 2 Sa. 8:17; 15:24.

צְדִיָּה
f. *lying in wait, deliberate purpose*, Num. 35:20, 22; from צָדָה.

צִדִּים
with the art. הַצִּדִּים 'sides,' *Ziddim*.

צַדִּיק
adj.—(1) *just, righteous*, used of a judge or king, 2 Sa. 23:3; of God as being a just judge, Deut. 32:4; in punishing, 2 Ch. 12:6; in rewarding, Ps. 112:6; Isa. 24:16; as fulfilling his promises, Neh. 9:8.
(2) *one who has a just cause*—(a)

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in a forensic cause. Ex. 23 : 8; Pro. 18 : 17.—(*b*) one who speaks what is right and true, whence adv. *rightly, truly*, Isa. 41 : 26.

(3) *just* towards other men (Pro. 29 : 7), obedient to the laws of God; hence *upright, honest, virtuous, pious*, Ps. 37 : 21; Pro. 13 : 25; 15 : 28. Emphat. used of innocence from sin, Ecc. 7 : 20, 'there is not a just man upon earth who doeth good and never sins.' In verse 16, 'be not too just...lest thou destroy thyself,' should apparently be understood of the admirer of his own virtue.

צָדַק

fut. יִצְדַּק pr. TO BE RIGHT, STRAIGHT. Hence—

(1) *to be just, righteous*, used of God, Ps. 51 : 6; of laws, Ps. 19 : 10.

(2) *to have a just cause*—(*a*) in a forensic sense. Job 9 : 15, 20.—(*b*) *to speak the truth*, or *what is right*, amongst disputants, Job 33 : 12.

(3) *to be upright, righteous*, Job 15 : 14; 25 : 4; Ps. 143 : 2; מֵאֱלוֹהַּ Job 4 : 17; i. e. in the judgment of God. Also *to declare righteous*, Eze. 16 : 52.

Niphal, prop. to be declared just; hence *to be vindicated from wrongs*. Dan. 8 : 14, Vulg. *mundabitur sanctuarium*.

Piel—(1) *to render just*, or *righteous*, or *innocent*. Eze. 16 : 51, 'thou hast justified thy sisters by thy crimes;' i. e. caused that they should seem almost innocent. Jer. 3 : 11.

(2) *to declare any one just* or innocent, Job 33 : 32; oneself, Job 32 : 2.

Hiphil—(1) *to make just*, or *upright*, or *pious*, by one's example and doctrine, Dan. 12 : 3.

(2) *to declare* any one *just*.—(*a*) in a forensic sense, *to absolve, to acquit*, Ex. 23 : 7; Deut. 25 : 1; *to make* any one's *cause to* prevail, Isa. 50 : 8.—(*b*) to declare any one to have given a right opinion, to approve, Job 27 : 5.

Hithpael, *to purge oneself* (from suspicion), Gen. 44 : 16.

צֶדֶק

with suff. צִדְקִי m.—(1) in a physical sense, *straightness*, rightness. Ps. 23 : 3, 'straight paths.' Hence—

(2) *rectitude, right, what is right and just, or ought to be so*; Ps. 15 : 2, 'one doing what is right,' acting rightly; Job 36 : 3, 'to my Creator I will ascribe rectitude,' i. e. vindicate his right. Hence מְשָׁפְּטֵי צֶדֶק to judge the right, i. e. justly, Deut. 1 : 16; מֹאזְנֵי צֶדֶק just balances, Lev. 19 : 36; וִבְחֵי צֶדֶק just sacrifices, i. e. such as are due, rightly offered, Deut. 33 : 19. With a suff. *the right, the just cause* of any one, Ps. 7 : 9, 'judge me according to my right.' Also *the right which we speak*, i. e. *the truth*, Ps. 52 : 5.

(3) *justice*, as of a judge, Lev. 19 : 15; of a king, Isa. 11 : 4; of God, Ps. 9 : 9; hence *righteousness, integrity*, Isa. 1 : 21.

(4) *liberation, welfare, felicity*, Dan. 9 : 24; Ps. 132 : 9. Isa. 42 : 6, 'I have called thee with deliverance,' i. e. that thou mayest bring deliverance; 45 : 13, 'I raised him up (that he may come) with deliverance;' 61 : 3, 'terebinths of blessing.'

צְדָקָה

f.—(1) *rectitude, right*. 2 Sa. 19 : 29, 'what right have I any more?' Joel 2 : 23, 'the early rain according to right,' i. e. as the ground naturally requires.

(2) *justice*, as of a king, Isa. 9 : 6; of God, Isa. 59 : 16; in punishing, Isa. 5 : 16; rewarding, Ps. 36 : 11. Pl. *things done justly* (benignantly), Ps. 11 : 7; Jud. 5 : 11, 'his justice (acts of justice) towards his princes,' i. e. aid, victory.

(3) *righteousness, piety, virtue*, Isa. 5 : 7; 56 : 1. Plur. righteous acts, Isa. 64 : 5. צִדְקַת יְהוָה piety such as pleases God, Ps. 5 : 9. Sometimes specially it is kindness and mercy, Ps. 24 : 5; Mic. 6 : 5; Deut. 24 : 13.

(4) *welfare*, Isa. 45 : 8; 48 : 18; 54 : 17.

צְדָקָה

Ch. *liberality, beneficence*, Dan. 4 : 24. Comp. Sam., used of almsgiving.

צִדְקִיָּהוּ

'justice of Jehovah,' *Zedekiah, Zidkijah*; also צִדְקִיָּהוּ.

צָהַב

TO SHINE, kindred to the root זָהַב.

Hophal, part. *polished, shining* (like gold), Ezr. 8 : 27. Hence—

צָהֹב

m. *yellow*, like gold, used of a hair, Lev. 13 : 30, seqq.

צָהָה

an unused root, pr. *to be white, shining*; hence *to be sunny, shone upon* and *dried up by the sun* (Syr. and Ch. צְהָא to be thirsty).

צָהֵל

(1) TO SHINE. It is applied—

(2) to an acute and clear voice; hence *to neigh* as a horse, Jer. 5 : 8; *to shout for joy, to cry out* (for joy), Isa. 12 : 6; 24 : 14.

Piel, causat. of Kal No. 2, but of a cry from fear or terror. Isa. 10 : 30, 'make thy voice shrill,' i. e. cry with a loud voice.

Hiphil, *to cause to shine*, Ps. 104 : 15.

צָהַר

TO SHINE. Arab. to appear; and

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to be pure; both from the idea of shining.

Hiphil (denom. from יִצְהָר), *to squeeze out oil* (in a press), Job 24:11.

צֹהַר

light. Gen. 6:16, 'thou shalt make light for the ark,' i.e. windows.

Dual צָהֳרַיִם *mid-day, noon;* prop. double (i.e. most splendid) light, Gen. 43:16. Jer. 6:4, 'let us go up (against foes) at noon,' i.e. unexpectedly, as an attack was rarely made at that time of day. Metaph. of very great happiness, Job 11:17; Ps. 37:6.

צָו and צָוָ

m. *a precept* (from צָוָה). Hos. 5:11, 'he follows the precept' (of men), unless, indeed we should read שָׁוְא for שָׁוְא. Hence, Isa. 28:10, 13, 'precept upon precept, precept upon precept,' i.e. precept is added to precept, law to law, by the priests and prophets.

צוא

an unused root. Syr. צאא to stain; this however, appears to be secondary, so that the primary root is צָיָא. Hence—

צוֹא

m. *filthy,* used of garments, Zech. 3:3, 4.

צוֹאָה

f. *excrements* (root צָיָא), Isa. 36:12; 2 Ki. 18:27 קרי; hence *filth.* Isa. 28:8, 'filthy vomiting.' Used of sin, Pro. 30:12; Isa. 4:4.

צַוָּאר

constr. צִוַּאר Jer. 28:10, 12, with suff. צַוָּארִי, once צַוָּרֵם Neh. 3:5; pl. צַוָּארִים, const. צַוְּארֵי; once צַוְּארוֹתֵיכֶם Mic. 2:3, m. *the neck,* as being the slender and *narrow* part of the body (from צוּר). It signifies the *neck,* Gen. 41:42; Cant. 1:10. בְּצַוָּאר with the neck, sc. proudly lifted up, Job 15:26; Ps. 75:6. In other places *the back of the neck* is rather to be understood, as Lam. 5:5, Deut. 28:48; Isa. 10:27.—Plur. *necks*—(*a*) with a plural signification, Josh. 10:24.—(*b*) with a singular, Gen. 27:16; 45:14. נָפַל עַל־צַוְּארֵי ס׳ to rush into any one's embrace, Gen. 33:4.

צְוָאר

Ch. id. Dan. 5:7, 16.

צוֹבָה, צוֹבָא

perhaps for נְצוֹבָה 'a station,' *Zoba, Zobah,* 1 Sa. 14:47 (fully אֲרַם צוֹבָה Ps. 60:2.)

צוד

TO LIE IN WAIT FOR, specially—(1) *to hunt* wild beasts, Gen. 27:3; Job 38:39.

(2) *to catch birds, to lay snares,* Lev. 17:13; metaph. snares laid for men, Lam. 3:52; Mic. 7:2. (Syr. is also *to fish.*)

Pilel, *to lay snares,* Eze. 13:18, 20.

Hithpael הִצְטַיֵּד denom. from צַיִד, *to furnish oneself with victuals,* Josh. 9:12.

צָוָה

not used in Kal, TO SET UP.

Piel fut. apoc. וַיְצַו imp. apoc. צַו.—(1) *to constitute, to appoint*—(*a*) any one over any thing, 1 Sa. 13:14; Neh. 5:14.—(*b*) *to appoint,* to decree, to determine any thing. Isa. 45:12, 'all the host of it (the heaven) have I appointed,' caused to exist; Deut. 28:8.

(2) *to charge, to command,* followed by acc., Gen. 26:11; by עַל 28:6; by אֶל 50:16; by לְ Ex. 1:22; with two acc., Gen. 6:22; Ex. 25:22. It is also used without any mention of the command, *to give commands* to any one, *to delegate* any one *with commands, to commission,* Jer. 14:14; Est. 4:5; 2 Sa. 14:8. Used of inanimate things, Am. 9:4; Ps. 42:9. Specially it is to give (last) commands to one's family, i.e. to make a will, 2 Sa. 17:23; 2 Ki. 20:1.

Pual, *to be commanded.* Lev. 8:35, 'so am I commanded,' this charge is given to me, Num. 36:2.

צָוַח

TO CRY OUT, TO EXCLAIM with joy, Isa. 42:11. Ch. id.

צָוָחָה

fem. *outcry,* whether joyful, Isa. 24:11; or mournful, Jer. 14:2.

צוּל

an unused root, prob. i.q. צָלַל No. II. *to be sunk,* whence—

צוּלָה

f. *the depth of the sea, abyss,* Isa. 44:27.

צוּם

TO FAST. Arab. صَامَ. Jud. 20:26; Zec. 7:5, 'have ye fasted to me?' where the suffix must be regarded as a dative.

צוֹם

m. *fasting, a fast,* 2 Sa. 12:16. Pl. צוֹמוֹת Est. 9:31.

צוּעַ

an unused root, i.q. Arab. صَاغَ to form, to carry on the trade of a goldsmith.

צוּעַר

'smallness,' *Zuar,* Num. 1:8.

צוּף

TO OVERFLOW any one, Lam. 3:54.

Hiphil—(1) *to cause to overflow,* Deut. 11:4.

(2) *to cause to swim,* 2 Ki. 6:6.

צוּף

m.—(1) *honey as dropping* from the

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comb, so called from its overflowing, Pro. 16:24. Plural Ps. 19:11.

(2) *Zuph*, 1 Sa. 1:1; 1 Ch. 6:20 (צִיף קרי), and צוֹפַי 1 Ch. 6:11.

צוֹפָה

'cruse,' from צָפַח *Zopha*, 1 Ch. 7:35.

צוֹפִי see צוּף

צוֹפַר

perhaps i. q. Syr. 'impudent,' *Zophar*.

צוּץ

i. q. נָצַץ—(1) TO SHINE, see Hiphil.

(2) *to flourish*, pret. Eze. 7:10 (metaph.)

Hiphil—(1) *to shine, to be bright* (prop. to emit splendour), Ps. 132:18; hence *to glance forth*, i. e. to look by stealth (properly to make the eyes shine). Cant. 2:9, 'glancing forth through the lattice.'

(2) *to flourish* (prop. to produce flowers), Num. 17:23; Ps. 72:16; metaph. 92:8.

I. צוּק

TO BE NARROW, STRAITENED, COMPRESSED.

Hiphil הֵצִיק—(1) *to straiten, to press upon* any one, Deut. 28:53; Job 32:18; specially *to straiten* a city *by siege*, Isa. 29:7. Part. *oppressor*, Isa. 51:13.

(2) *to urge* any one with prayers, Jud. 14:17; 16:16.

II. צוּק

(1) i. q. יָצַק TO POUR, Job 29:6; 28:2, 'and the stone is poured out (to make) brass,' i. e. they melt the ore into brass. Metaph., Isa. 26:16, 'they pour out a prayer.'

(2) i. q. הִצִּיק *to set up*; whence מָצוּק.

צוֹק

m. *distress*, Dan. 9:25, and—

צוֹקָה

f. id., Pro. 1:27; Isa. 30:6.

צֹר, צוֹר

'rock,' i. q. צוּר, *Tyre*; the more ancient part of it, which was strongly fortified (עִיר מִבְצַר צֹר Josh. 19:29; 2 Sa. 24:7), was situated on the main land, the later city on an opposite island. Gent. צֹרִי.

צוּר

fut. יָצֹר, apoc. וַיָּצַר (like וַיָּצַר), TO STRAITEN, TO PRESS UPON, TO COMPRESS; hence—(1) *to bind together* (into a bundle or roll). Pret., Deut. 14:25; 2 Ki. 12:11; 5:23.

(2) *to press* with siege, *to besiege* a city, followed by an acc., 1 Ch. 20:1; by עַל Deut. 20:12; אֶל 20:19; absol. Isa. 21:2; by עַל 2 Sa. 20:15; and אֶל 1 Sa. 23:8, of the person besieged. Once with acc. and עַל Isa. 29:3, 'I will push forward hosts (of soldiers) against thee.' Metaph. Ps. 139:5, 'thou besettest me on every side.'

(3) *to urge, to press upon* in pursuit, Deut. 2:9. Part. Est. 8:11; also *to stir up* any one, to urge him to rise, Jud. 9:31.

(4) *to cut* (pr. press with a knife), *to divide*.

(5) *to form* (from the idea of cutting), Arab. id., fut. Ex. 32:4; Jer. 1:5 כתיב.

צוּר

m.—(1) *stone, pebble* (as being a compact solid mass. Others take it as pr. a piece of rock), Isa. 8:14. Job 22:24, 'the pebbles of the brooks.'

(2) *a rock*, Job 18:4; 24:8; metaph. used of God, Isa. 30:29; Deut. 32:37, 'the rock where they took refuge.' It is applied to the founder of a nation. Isa. 51:1. Pl. צוּרוֹת Job 28:10.

(3) *edge*. Ps. 89:44, 'the edge of a sword,' according to which analogy, Josh. 5:2, 3, חַרְבוֹת צֻרִים are *sharp knives*, comp. צר; and so Ch. But LXX., Vulg., Syr., Arab. understand it to mean *knives made of stone* (comp. LXX. Josh. 24:30).

(4) *form*, Ps. 49:15 קרי.

(5) *Zur*, Num. 25:15; 1 Ch. 8:30.

צָנָאר see צַוָּאר

צוּרָה

f. *form*, Eze. 43:11; see צוּר No. 5.

צַוָּרוֹן

only in pl. *neck*, Cant. 4:9. Others understand a *collar*.

צוּרִיאֵל

'whose rock is God,' *Zuriel*.

צוּרִישַׁדָּי

'whose rock is the Almighty,' *Zurishaddai*.

צוּת

Hiphil הֵצִית TO BURN, i. q. הִצִּית Isa. 27:4; see יָצַת.

צָח

adj. (from צָחַח)—(1) *bright, white*, Cant. 5:10.

(2) *sunny, serene, clear*. Isa. 18:4, 'clear heat.' Jer. 4:11, 'a serene wind,' i. e. hot.

(3) trop. *clear, perspicuous*; used of words, Isa. 32:4.

צָחָא

'drought,' *Ziha*, Ezr. 2:43; from

צָחָה

an unused root, to shine, to be sunny; and hence to be dry, arid (Aram. צְחָא to thirst).

צָחֶה

adj. *dry* (with thirst), Isa. 5:13.

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צָחַח

(1) TO BE BRIGHT, TO BE WHITE, Lam. 4 : 7.

(2) *to be sunny, shone on by the sun;* Syr. ܨܚ to be hot, serene.

צְחִיחַ

m. *shone upon and burnt up by the sun, dried up,* Eze. 24 : 7; 26 : 4.

צְחִיחָה

f. *an arid region,* Ps. 68 : 7.

צְחִיחִי

pl. ־יִם Neh. 4 : 7 כתיב id.

צָחַן

an unused root; *to be foul, stinking,* cogn. to זָנַח.

צַחֲנָה

f. *stench, stink,* Joel 2 : 20.

צַחְצָחוֹת

f. plur. *arid places,* Isa. 5 : 11; from צָחָה.

צָחַק

TO LAUGH. This root, with the exception of Jud. 16 : 25; Eze. 23 : 32, is only found in the Pentateuch, and later writers use instead שָׂחַק. Gen. 18 : 12; followed by לְ with any one, Gen. 21 : 6.

Piel—(1) *to play, to sport, to jest* (prop. to laugh repeatedly), Ex. 32 : 6; Gen. 19 : 14; specially—(*a*) with singing or dancing, Gen. 21 : 9.—(*b*) with women, Gen. 26 : 8.

(2) *to make sport of* any one, and more emphatically, *to mock,* Gen. 39 : 14, 17.

צְחֹק

m. *laughter, sport,* Gen. 21 : 6.

צָחַר

an unused root; Arab. Conj. XI. to be intensely white.

צֹחַר

m. *whiteness* (of wool), Eze. 27 : 18.

צָחֹר

adj. *white.* Jud. 5 : 10, 'white asses,' i. e. reddish with white spots (for they are not found altogether white).

צַחַר

'whiteness,' *Zohar, Yezoar,* Gen. 46 : 10; also called זֹהַר Num. 26 : 13.

צִי

m. (for צִיָּה from צָיָה)—(1) *dryness, a dry region,* a desert.

(2) *a ship* (as if, what is dry, a dry place in the midst of the waters; unless it be from צָוָה with the signification of setting up), Isa. 33 : 21. Plur. צִים Num. 24 : 24, and צִיִּים Dan. 11 : 30.

צִיבָא

for נְצִיבָה 'a plant,' *Zib'a,* 2 Sa. 9 : 2.

צַיִד

m. (from צוּד)—(1) *hunting,* Gen. 10 : 9.

(2) *prey taken in hunting,* Gen. 25 : 28.

(3) *food;* prop. the produce of hunting, Job 38 : 41 (of ravens); hence any other food, Neh. 13 : 15; especially *provision for a journey,* Josh. 9 : 5.

צַיָּד

(from צוּד) m. *a hunter,* Jer. 16 : 16.

צֵדָה or צֵידָה

f. *food,* Ps. 78 : 25; especially *provision for a journey,* Gen. 42 : 25.

צִידוֹן

'fishing,' f. *Zidon* (Gen. 10 : 15); fully called צִידוֹן רַבָּה (Sidon the great, or Sidon the metropolis), Josh. 11 : 8; the name was applied to all the northern Canaanites, called Phœnicians, 1 Ki. 16 : 31.

צִידֹנִי

gent. noun, *a Sidonian,* Deut. 3 : 9; f. צִידֹנִית 1 Ki. 11 : 1.

צִיָּה

an unused root; *to be sunny, arid.*

צִיָּה

f. *aridity, drought,* Job 24 : 19; אֶרֶץ צִיָּה arid, desert land, Ps. 63 : 2. Without אֶרֶץ id., Ps. 78 : 17. Root צָיָה.

צִיּוֹן

m. *arid land,* Isa. 25 : 5; 32 : 2; from צִיָּה.

צִיּוֹן

a 'sunny place,' a 'sunny mountain;' from צָיָה or צִיָּה; f. *Zion,* the higher and southern hill, on which the city of Jerusalem was built. Very often used for Jerusalem itself. Once followed by a genit. Isa. 60 : 14, 'the Zion of the Holy One of Israel,' i. e. sacred to him.

צִיּוּן

m. *a pil.ar;* from its being set up, root צָוָה, 2 Ki. 23 : 17; whether sepulchral, Eze. 39 : 15, or to shew the way, Jer. 31 : 21.

צִיחָא see צִיָּה

צִיִּי

(from צִי) only in plur. צִיִּים *dwellers in the desert.* — (*a*) persons, i. e. *nomades,* shepherds, Ps. 72 : 9; 74 : 14.—(*b*) animals, Isa. 13 : 21; Jer. 50 : 39.

צִין see צֵן

צִינֹק

m. *prison,* or *stocks,* Jer. 29 : 26; from צָנַק.

צִיעַר

'smallness,' *Zior,* Josh. 15 : 54.

צִיף see צוּף

צִיץ see צוּץ

צִיץ

(from צוּץ)—(1) *a shining plate,* on

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the forehead of the high priest, Ex. 28:36.

(2) *a flower*, Job 14:2. Plur. צִיצִים (for צִיצִים 1 Ki. 6:18.

(3) *a wing* (comp. צֵצָה), Jer. 48:9.

(4) *Zix*, 2 Ch. 20:16.

צִיצָה

f. *a flower*. Isa. 28:4, 'a flower of fading,' i. e. a fading flower.

צִיצִת

(for צִיצִית) f. prop. *something like a flower* or *feather* (from צִיץ), hence—(1) *the forelock of the hair*, Eze. 8:3.

(2) *the borders, the fringed edges*, worn on the corners of garments, Num. 15:38, 39.

צִיקְלָג, צִיקְלַג, צִקְלָג

Ziklag. (The etymology is obscure.)

צִיר

a root of doubtful authority, as a verb—

(1) *to go in a circle*, whence צִיר hinge.

(2) *to go*, whence צִיר a messenger. Hence—

Hithpael, Josh. 9:4, may be, 'they betook themselves to the way.' But הִצְטַיָּרוּ (see צוּד) appears to me preferable.

I. צִיר

m.—(1) *the hinge* of a door, Pro. 26:14.

(2) pl. *pains* (as if writhings) *of a parturient woman*, Isa. 13:8; 21:3; 1 Sa. 4:19. Metaph. used of terror, Dan. 10:16.

(3) *a messenger*, Pro. 13:17; 25:13.

II. צִיר

m. (from צוּר)—(1) *an idol*, Isa. 45:16.

(2) *form*, Ps. 49:15 כתיב.

צֵל

m. (f. Isa. 38:8), with suff. צִלִּי (from צָלַל) *a shadow*, Jud. 9:36; Ps. 80:11. Metaph. Job 17:7, 'all my members (are) like a shadow,' i. e. scarce a shadow of my body remains. Also—(*a*) used of any thing transient, Job 8:9; Ps. 102:12.—(*b*) of *a roof*; hence *protection* and *defence*, Ps. 17:8; Isa. 16:3, 'make thy shadow at noon as in the night,' i. e. afford a safe refuge in glowing heat; 25:4; Num. 14:9; Ecc. 7:12. In plur. is used צְלָלִים.

צָלָא

Pael, TO PRAY, Dan. 6:11; Ezr. 6:10. (Syr. Arab., and Æth. id.)

צָלָה

TO ROAST, 1 Sa. 2:15; Isa. 44:16. (Arab. צלא id.)

צְלָה

'shadow,' *Zillah*, Gen. 4:19.

צְלוּל

in צְלוּל קרי, a *round cake*. Jud. 7:13, 'a cake of barley bread.' Root צָלַל.

I. צָלַח

fut. יִצְלַח—(1) TO GO OVER or THROUGH (as a river), 2 Sa. 19:18.

(2) *to attack, to fall upon*, used of the Spirit of Jehovah falling upon a man, Jud. 14:19; 1 Sa. 10:10; 16:13; used of God breaking forth upon men, Am. 5:6.

(3) *to go on well, to prosper, to succeed* as an affair, Isa. 53:10; used of a man, Jer. 22:30; *to flourish*, of a plant, Eze. 17:9; *to be fit* for any thing, Jer. 13:7, 10.

Hiphil—(1) *to make successful, to prosper*—(*a*) an affair, Gen. 24:21, 56.—(*b*) a person, 2 Ch. 26:5; Neh. 1:11.

(2) *to accomplish prosperously, to finish well*, 2 Ch. 7:11; Dan. 8:25; especially to make one's way prosper, *to be successful*, Deut. 28:29; Ps. 37:7; without acc. Jud. 18:5; 1 Ki. 22:12.

II. צָלַח

i. q. Ch. וְלַח *to flow, to be poured out* as water. Hence צַלָּחָה.

צָלַח

Ch., Aphel הַצְלַח—(1) *to cause any one to go on well*, i. e. to promote quickly, Dan. 3:30; *to accomplish* any thing *prosperously*, Ezr. 6:14.

(2) *to be prospered*, raised to honours, Dan. 6:29; as a thing, Ezr. 5:8.

צַלָּחָה

f. only pl. 2 Ch. 35:13, *pans*, such as were flat and broad. (Arab. وَلْحَة a shallow channel of a river.)

צַלַּחַת

f. id. 2 Ki. 2:20.

צַלַּחַת

id. Pro. 19:24; 26:15.

צָלִי

m. *something roasted*, Ex. 12:8, 9, from צָלָה.

צְלִיל see צְלוּל

I. צָלַל

TO TINGLE, as the ear, 1 Sa. 3:11; 2 Ki. 21:12. (Arab., Syr. id.) It is applied to the lips quivering with fear, Hab. 3:16.

II. צָלַל

TO BE ROLLED DOWN, TO ROLL ONESELF, kindred to גָּלַל. (Hence צֶלֶל). Ex. 15:10, 'they are rolled down like lead.'

III. צָלַל

TO BE SHADED, DUSKY, Neh. 13:19.

Hiphil, part. מַצֵּל shadowing, Eze. 31:3.

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צֵל

with suff. צִלִּי, pl. צִלִּים const. צִלְלֵי *a shadow*, Cant. 2 : 17; Jer. 6 : 4; Job 40 : 22.

צַלְפּוֹנִי

'the shadow looking at me,' *Hazelelponi*, with art. 1 Ch. 4 : 3.

צָלַם

an unused root, Æth. TO BE SHADY.

צֶלֶם

m. with suff. צַלְמִי—(1) *a shadow*, Ps. 39 : 7; metaph. any thing vain, Ps. 73 : 20.

(2) *an image*, *likeness* (from its shadowing forth), Gen. 1 : 27; 5 : 3; *an idol*, 2 Ki. 11 : 18; Am. 5 : 26.

צֶלֶם, צָלֶם

Ch. emphat. state, צַלְמָא m. *an image*, *idol*, Dan. 2 : 31; 3 : 1.

צַלְמוֹן

'shady,' *Zalmon*, *Salmon*, Jud. 9 : 48; 2 Sa. 23 : 28.

צַלְמוֹנָה

shady,' *Zalmonah*, Num. 33 : 41.

צַלְמָוֶת

f. pr. *shadow of death* (comp. of צֵל and מָוֶת), poet. for very thick darkness, Job 3 : 5; 38 : 17, 'the gates of darkness.'

צַלְמֻנָּע

perhaps for צֵל מְמֻנָּע 'to whom shadow is denied,' *Zalmunna*.

צָלַע

TO LIMP, TO BECOME LAME, prop. TO INCLINE TO ONE SIDE (perhaps denom. from צֶלַע), Gen. 32 : 32. Part. f. coll. *limping* flocks, i. e. wearied with journeying; used figuratively of the Israelites, Mic. 4 : 6, 7; Zeph. 3 : 19.

צֶלַע

const. צֶלַע and צֶלָע, with suff. צַלְעִי f. (but pl. צְלָעִים m. 1 Ki. 6 : 34).

(1) *a rib*, Gen. 2 : 21, 22. Pl. צְלָעוֹת *beams* (as if the ribs of a building), 1 Ki. 6 : 15, 16; 7 : 3.

(2) *a side*—(*a*) of man, Job 18 : 12; Ex. 20 : 10, 'those who watch my side,' my friends.—(*b*) of the tabernacle, Ex. 26 : 26; of the altar, Ex. 27 : 7; of a quarter of the heaven, Ex. 26 : 35. Pl. צְלָעִים (m.) *sides*, or *leaves* of a door, 1 Ki. 6 : 34. Elsewhere always צְלָעוֹת, const. צַלְעוֹת *the sides* of the altar, Ex. 38 : 7; of the ark, Ex. 25 : 14.

(3) *a side chamber* of the temple, 1 Ki. 6 : 5; Eze. 41 : 6; also collect. *story*, or *range of side chambers*, 1 Ki. 6 : 8, and used of the whole three stories, Eze. 41 : 5, 9, 11. בֵּית צְלָעוֹת Eze. 41 : 9, is a space between the two walls of the temple, intended for these chambers.

(4) *Zelah*, Josh. 18 : 28.

צֶלַע

with suff. צַלְעִי m. *limping*; hence *a fall*, Ps. 35 : 15; 38 : 18.

צָלַף

an unused root, Syr. *to break*, *to wound*.

צָלָף

'fracture,' 'wound,' *Zalaph*.

צְלָפְחָד

'fracture,' or 'first rupture,' perhaps 'firstborn,' *Zelophehad*.

צֶלְצַח

'shade in the heat of the sun,' from צֵל shadow, and Arab. צח sun, *Zelzah*.

צַלְצַל

(Deut. 28 : 42) const. צִלְצַל (Job 40 : 31), pl. צְלָצְלִים (from צָלַל)—(1) *a tingling*, *clinking*, of metal when struck, of arms, *the sound* of wings; Isa. 18 : 1, 'the land of the clangour of armies,' i. e. full of hosts. [The Tsetse fly of Bruce and Livingstone, compare (3), and therefore Æthiopia?]

(2) *a tinkling instrument*, specially a fish spear, Job 40 : 31. Pl. צִלְצָלִים const. צִלְצְלֵי *cymbals*, 2 Sa. 6 : 5; Ps. 150 : 5.

(3) a stridulous insect, *a cricket*, Deut. 28 : 42.

צָלַק

an unused root, Ch. *to cleave*.

צָלָק

'fissure,' *Zelek*, 2 Sa. 23 : 37.

צִלְתַי

contr. from צִדְלָיָהוּ 'shadow,' i. e. 'protection of Jehovah,' *Zilthai*.

צַמִּים see צָמָא

צָמָא

TO BE THIRSTY, Ex. 17 : 3; metaph. *to desire eagerly* any person or thing, Ps. 42 : 3; 63 : 2.

צָמָא

m. *thirst*, Eze. 19 : 13.

צָמֵא

adj. *thirsty*, Isa. 5 : 13; specially *a thirsty*, i. e. dry or desert land, 44 : 3.

צַמְאָה

fem. *thirst*, figuratively applied to sexual desire, Jer. 2 : 25.

צַמָּאוֹן

masc. *a thirsty* i. e. *arid region*, Deut. 8 : 15; Isa. 35 : 7.

צָמַד

not used in Kal, Syr. TO BIND, TO FASTEN.

Niphal, *to be fastened*, i. e. to

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adhere; Num. 25 : 3; Ps. 106 : 28, 'adhered to Baal-Peor,' devoted himself to his worship.

Pual, *to be fastened*, 2 Sa. 20 : 8.

Hiphil, *to frame* deceit, Ps. 50 : 19.

צֶמֶד

m. with suff. צִמְדִּי—(1) *a pair* of oxen, 1 Sa. 11 : 7; of asses, Jud. 19 : 10. 2 Ki. 9 : 25, 'riding in pairs,' i. e. two and two. Collectively, Isa. 21 : 7, 'pairs of horsemen.'

(2) *a yoke*, i. e. as much land as one yoke of oxen could plough in one day, 1 Sa. 14 : 14; Isa. 5 : 10.

צָמָה

(Isa. 5 : 13, in some edd.; see צָמָא.)

צָמּוֹה

fem. *a woman's vail*, Cant. 4 : 1; 6 : 7; Isa. 47 : 2; from צָמַם.

צָמוּק

m. *dried grapes*, and *cakes made of them*, 1 Sa. 25 : 18; 2 Sa. 16 : 1; from צָמַק.

צָמַח

TO SPROUT FORTH, used of plants, Gen. 2 : 5; of hairs, Lev. 13 : 37. Ecc. 2 : 6, 'the wood sprouting forth,' i. e. producing *trees*. Metaph. used of the first beginnings of things in the world, Isa. 42 : 9; 43 : 19. (The primary idea appears to be that of Syr. to shine.)

Piel, i. q. Kal (used of the hairs and beard), Eze. 16 : 7; Jud. 16 : 22.

Hiphil, *to cause to sprout forth* (plants from the earth), Gen. 2 : 9; followed by two acc., Ps. 147 : 8. Metaph. Isa. 45 : 8; 61 : 11.

צֶמַח

a sprout, collect. *things which sprout forth* from the earth, *produce*, *fruit* of the earth, Gen. 19 : 25; Hos. 8 : 7. Isa. 4 : 2, 'the produce of Jehovah,' i. e. of the holy land consecrated to God, 'shall be glorious and excellent, and the fruits of the earth shall be beautiful and excellent for the survivors of Israel;' other interpretations of this passage are unsuitable; but the Messiah is undoubtedly to be understood, Jer. 23 : 5; 33 : 15, 'a righteous branch or offspring;' and Zech. 3 : 8; 6 : 12.

צְמִיד

m.—(1) *a bracelet*, Gen. 24 : 22, 30.

(2) *the covering* of a vessel, from its being bound on, Num. 19 : 15; from צָמַד.

צְמִים

masc. sing. (from צָמַם) *a snare*, Job 18 : 9. Metaph. *destruction*. Job 5 : 5, 'and destruction pants for their wealth.'

צְמִיתָת

f. prop. *extinction* (from צָמַת), whence 'to be sold לִצְמִיתָת i. e. for ever,' Lev. 25 : 23, 30.

צָמַם

an unused root.—(1) *to twine*, *to weave*, cognate to זָמַם.

(2) *to bind fast* a vail, *to vail*, i. q. Ch. צְמַם.

צָמַק

TO DRY UP, used of the breasts, Hos. 9 : 14.

צָמַר

an unused root, perhaps i. q. זָמַר to cut off.

צֶמֶר

with suff. צִמְרִי m. *wool* (perhaps from its being shorn off), Lev. 13 : 47; Deut. 22 : 11.

צְמָרִי

Gen. 10 : 18, *Zemarite*, apparently of the city of *Simyra*, at the western base of Lebanon.

צְמָרַיִם

Zemaraim, Josh. 18 : 22, whence apparently הַר צְמָרַיִם. 2 Ch. 13 : 4.

צַמֶּרֶת

f. *foliage of a tree*, as if *the wool* or *hair of trees*, Eze. 17 : 3, 22; 31 : 3.

צָמַת

pr. TO BE SILENT, TO LEAVE OFF SPEAKING, like the Arab.; trans. *to cut off*, *to destroy*, prop. to bring to silence, Lam. 3 : 53.

Niphal, *to be extinguished*, Job 6 : 17.

Piel, Ps. 119 : 139; and—

Hiphil, i. q. Kal, Ps. 54 : 7; 69 : 5.

Pilpel צִמְּתַתְּ id. Ps. 88 : 17, where צִמְּתוּנִי occurs for צִמַּתְתּוּנִי. Kibbutz put for a moveable Sh'va, on account of the following long *u*.

צְנָה see צֵן

צֵן

Zin, (Talmud צִן, a low palm tree), Num. 13 : 21; with ה parag. צְנָה 34 : 4.

צָנָא

an unused root, i. q. צָאַן, Arab. IV. to have much cattle.

צֹאן

comm. Num. 32 : 24, and צֹנָה Ps. 8 : 8; i. q. צֹאן *cattle*, especially sheep.

צְנָה

(I.) *a thorn* (from צָנַן), pl. צִנִּים Pro. 22 : 5, used of hedges, Job 5 : 5; but צִנּוֹת is *hooks*, Am. 4 : 2.

(II.) *a shield* of a larger kind, 1 Ki. 10 : 16; Ps. 35 : 2.

(III.) *cooling*, *refreshment*, Pro. 25 : 13.

צִנָּה see צֹנָה

צָנוֹף or צָנוּף

i. q. צָנִיף Isa. 62 : 3 כתיב, from צָנַף.

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צְנוֹר

m. *a cataract* (from its rushing noise, see צָנַר), Ps. 42 : 8; *a water-course*, 2 Sa. 5 : 8.

צָנַח

TO DESCEND, TO LET ONESELF DOWN, e. g. from an ass; Josh. 15 : 18; Jud. 4 : 21, 'she struck the nail into his temples, and it went down into the earth.'

צְנִינִים

m. pl. *thorns, prickles*, Num. 33 : 55; Josh. 23 : 13; from צָנַן.

צָנִיף

m. *tiara, a bandage twined round the* head of men, Job 29 : 14; of women, Isa. 3 : 23; of the high priest, Zec. 3 : 5; from צָנַף.

צָנַם

pr. TO BE HARD, as in Samar.; comp. Syr. ܨܘܢܡܐ a rock. Part. pass. *barren* (ears of corn), Gen. 41 : 23.

צָנַן

(I.) i. q. שָׁנַן TO BE SHARP, TO PRICK.
(II.) i. q. גָּנַן *to protect.*
(III.) from the Chaldee usage, i. q. צָלַל No. 3, *to be cold.*

צַנָּן see צָנָן

צָנַע

TO BE LOWLY, SUBMISSIVE, MODEST. Part. pass. (active sense), Pro. 11 : 2. Ch. id.
Hiphil, *to act submissively, modestly*, Mic. 6 : 8.

צָנַף

TO ROLL UP, TO WIND UP, specially a tiara, Lev. 16 : 4.—Isa. 22 : 18, 'rolling he will roll thee, like a ball.'

צְנֻפָה

f. *a ball*, Isa. 22 : 18.

נְצָנָה

f. *a basket*, or *vessel*; from צָנַן; Ex. 16 : 33; (comp. also סַלָּל).

צָנַק

an unused root; Samar. *to shut up.*

צָנַר

an unused root, onomatopoetic, and kindred to גָּנַר; pr. *to creak, to squeak;* specially of the stridulous sound of water flowing down violently, as in cataracts.

צִנֹּרֶת

f. pl. וֹת– *channels, tubes*, through which the oil flows to the lamps, Zec. 4 : 12. Root צָנַר.

צָעַד

(1) TO STEP, TO GO ON SLOWLY and with state, 2 Sa. 6 : 13; hence used of Jehovah, Jud. 5 : 4; Ps. 68 : 8 used of a delicate youth, Pro. 7 : 8. Followed by an acc. to go through (a land), Hab. 3 : 12.
(2) *to mount up;* transit. *to cause to go up.* Gen. 49 : 22, '(the fruit-bearing tree) makes its daughters (i. e. branches) to ascend (it propels them) over the wall.'
Hiphil, causative of No. 1. Job 18 : 14, 'make him go down to the king of terrors.'

צַעַד

m. *a step*, 2 Sa. 6 : 13; Ps. 18 : 37.

צַעֲדָה

f.—(1) *a going* (of God), 2 Sa. 5 : 24.
(2) pl. *stepping chains*, worn by women, so that they were forced to walk elegantly with short steps, Isa. 3 : 20.

צָעָה

(1) TO INCLINE, e. g. a vessel, which is to be emptied, Jer. 48 : 12.
(2) *to be inclined, bent*, in bonds, Isa. 51 : 14; also *to bow oneself* (ad concubitum), Jer. 2 : 20.
(3) *to bend back the head*, i. e. to be proud, Isa. 63 : 1.
Piel, i. q. Kal No. 1, ibid.

צָעוֹר

for צָעִיר Jer. 14 : 3; 48 : 4 כתיב.

צָעִיף

m. (from צָעַף), *a woman's vail*, Gen. 24 : 65; 38 : 14.

צָעִיר

m.—(1) adj. *small, little*—(*a*) in number, Mic. 5 : 1; Isa. 60 : 22.—(*b*) in age, *younger*, Gen. 19 : 31; Job 30 : 1.—(*c*) in dignity, *least*, Jud. 6 : 15; *despised*, Ps. 119 : 141.
(2) *Zair*, 2 Ki. 8 : 21.

צְעִירָה

f. subst. *smallness* (of age), Gen. 43 : 33.

צָעַן

TO MOVE TENTS, TO GO FORWARD as a nomadic tribe, pr. to load beasts, i. q. שָׂעַן No. II., Isa. 33 : 20.

צֹעַן

Zoan, Tanis, in Egypt. called *Sjane* (i. e. low region), Num. 13 : 22; Isa. 19 : 11.

צַעֲנַנִּים

'removings,' *Zaanannim, Zaanaim.*

צָעַף

an unused root, prob. i. q. עָטַף to cover over, to cover.

צַעֲצָעִים

m. plur. *statuary work*, 2 Ch. 3 : 10. Root צִעְצֵעַ.

צָעַק

TO CRY OUT, especially for aid, Deut. 22 : 24; Jud. 4 : 3; 2 Ch. 13 : 14; Job 19 : 7, 'I cry out of wrong,' sc. as done to me.
Piel, *to cry out*, 2 Ki. 2 : 12.
Hiphil, *to call together*, 1 Sa. 10 : 17.

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Niphal, *to be called together, to run together*, Jud. 7 : 23; 10 : 17.

צְעָקָה

f. *crying out*, especially for aid, Ex. 3 : 9; Job 34 : 28.

צָעַר

TO BE SMALL, Syr. ואר, metaph. *to be* or *become mean and despised*, Jer. 30 : 19; Job 14 : 21.

צֹעַר and צֹעַר

'smallness,' *Zoar*, Gen. 13 : 10.

צָפַד

TO ADHERE FIRMLY, Lam. 4 : 8 (Arab. to join together).

צָפָה

(1) TO SHINE, TO BE BRIGHT (Arab. צפי).

(2) *to look out, to view*, Isa. 21 : 5. Used of a tower which has a wide view, Cant. 7 : 5. Part. *a watchman* set on a tower, 1 Sa. 14 : 16. Metaph. used of *prophets*, who declare future events by visions, Jer. 6 : 17. Hence—(*a*) *to look out for.* Hos. 9 : 8, 'Ephraim looks out for (aid).' —(*b*) *to observe accurately*, Pro. 15 : 3; Ps. 66 : 7; Gen. 31 : 49.—(*c*) *to lie in wait*, Ps. 37 : 32.—(*d*) *to select.* Job 15 : 22, 'selected (or destined) for the sword' (צָפוּי for צָפֻי).

Piel—(1) *to overlay with gold or silver* (pr. to make splendid), Ex. 25 : 24.

(2) i. q. Kal No. 2, 1 Sa. 4 : 13; part. *a watchman*, Isa. 21 : 6; metaph. a prophet, Mic. 7 : 4. Followed by אֶל Lam. 4 : 17; בְּ Mic. 7 : 7. Absol. Ps. 5 : 4, 'I expect,' sc. divine aid.

Pual, *to be overlaid*, Ex. 26 : 32.

צָפָה

f. (from צוּף) *a swimming*, Eze. 32 : 6.

צְפוֹ

'watch-tower,' *Zepho*, Gen. 36 : 11; called צְפִי 1 Ch. 1 : 36.

צִפּוּי

m. (from צָפָה) *overlaying, metal laid over* statues, Num. 17 : 3; Isa. 30 : 22.

צָפוֹן

comm. (f., Isa. 43 : 6; Cant. 4 : 16).—(1) *the north, the north quarter* (prop. hidden, obscure, as the ancients regarded the north as obscure and dark), Num. 34 : 7. אֶרֶץ צָפוֹן the north land (Babylonia), Zech. 2 : 10. Poet. *the north wind*, Cant. 4 : 16; and *the northern heavens*, Job 26 : 7. מִצָּפוֹן לְ *northward of* any place, Josh. 8 : 11, 13; and without לְ Josh. 11 : 2. With ה־ parag. *northward*, Gen. 13 : 14; also a region situated *towards the north*, Jer. 1 : 15; and with prep. Eze. 8 : 14; 1 Ch. 26 : 17, towards the north. מִצְּפוֹנָה from the north, Josh. 15 : 10; Jud. 21 : 19.

(2) *Zaphon*, Josh. 13 : 27.

צְפוֹן see צְפִיוֹן

צְפוֹנִי

(1) adj. *northern*, Joel 2 : 20 (spoken of hosts coming from the north).

(2) patron. of צְפוֹן, צְפִיוֹן Num. 26 : 15.

צָפוּעַ

Eze. 4 : 15 כתיב, i. q. צָפִיעַ.

צִפּוֹר

pl. צִפֳּרִים, comm. (f. Pro. 27 : 8; Isa. 31 : 5)—(1) *a small bird*, from its twittering (see צָפַר), Ps. 11 : 1; Job 40 : 29; specially *a sparrow*, Ps. 84 : 4.

(2) *a bird*, of any kind, Deut. 4 : 17. Collect. *birds*, Gen. 7 : 14.

(3) *Zippor*, Num. 4 : 10; Josh. 24 : 9.

צָפַח

TO BE WIDE, AMPLE; Arab. Conj. II. to spread out.

צוֹפַח, צֹפַח

'cruse,' *Zopha*, 1 Ch. 7 : 35.

צַפַּחַת

f. *a cruse*, for holding water. 1 Sa. 26 : 11; for oil, 1 Ki. 17 : 12.

צְפִי see צְפוֹ

צְפִיָּה

f. (from צָפָה) *a watchtower*, Lam. 4 : 17.

צִפִּיוֹן

'expectation,' 'longing,' *Ziphion*, Gen. 46 : 16; for which there is צְפוֹן Num. 26 : 15.

צַפִּיחִית

f. *a cake*, so called from its being broad, Ex. 16 : 31. Root צָפַח.

צָפִין

Ps. 17 : 14 כתיב, for צָפוֹן, see צָפַן.

צָפִיעַ

only pl. צְפִיעִים *excrements, dung*, Eze. 4 : 15; from צָפַע.

צְפִיעָה

f. pl. only צְפִיעוֹת *shoots* of a tree, such as are of little value; used figuratively of *less distinguished offspring*, Isa. 22 : 24. Root צָפַע.

צָפִיר

m. *a he-goat*, Dan. 8 : 5, 21, from its leaping; see the root No. 2.

צְפִיר

Ch. pl. צְפִירִין id. Ezr. 6 : 17.

צְפִירָה

f. (from צָפַר No. 1)—(1) prop. *a crown*, Isa. 28 : 5.

(2) *a circle, a circuit*; hence used

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of the vicissitude of events and fortune, Eze. 7 : 7.

צְפִית

f. (from צָפָה) *looking out, guard, watch.* Isa. 21 : 5, 'they watch the watch,' i. e. they keep guard in the watch-towers.

צָפַן

(1) TO HIDE, TO CONCEAL, Ex. 2 : 2. Part. pass. *hidden,* i. e. secret, inaccessible, Eze. 7 : 22. Especially to guard and defend, Ps. 27 : 5; 83 : 4. Intrans. *to hide oneself* (or ellipt. nets, snares), to lie in wait, Pro. 1 : 11; Ps. 10 : 8; 56 : 7 קרי.

(2) *to lay up, to store up.* Part. צְפוּנִים riches, treasures, Job 20 : 26; Ps. 17 : 14 קרי; 31 : 20. Job 20 : 26, 'every misfortune is laid up for his treasures.' Job 10 : 13; Pro. 2 : 1.

(3) *to restrain,* Pro. 27 : 16; *to deny* to any one, Job 17 : 4.

Niphal—(1) *to be hidden* from, i. e. *to be unknown* to any one, Job 24 : 1.

(2) *to be laid up,* i. e. *to be destined* for any one, Job 15 : 20.

Hiphil, *to hide,* Ex. 2 : 3; Job 14 : 13; *to lie in wait,* Ps. 56 : 7 כתיב.

צְפַנְיָה

'whom Jehovah hid,' i. e. defended, *Zephaniah,* צְפַנְיָהוּ, Jer. 37 : 3.

צָפְנַת פַּעְנֵחַ

pr. n., given to Joseph by Pharaoh, Gen. 41 : 45. The genuine form of the word appears to be given by the LXX. Ψονθομφανήχ, Egyptian *psotm phench, saviour of the age.* Jerome, *servator mundi.* [*Food of the living.* Speaker's Bible.]

I. צָפַע

an unused root, *to thrust out,* specially vile, ignoble things; *to produce* worthless shoots, as a tree.

II. צָפַע

an unused root; *to hiss.* Hence—

צֶפַע

m. *a viper,* Isa. 14 : 29

צִפְעֹנִי

a viper, Isa. 11 : 8; 59 : 5; Pro. 23 : 32. Plur. צְפָעֹנִים Jer. 8 : 17.

צָפַף

only in Pilpel צִפְצֵף an onomatop. word, TO TWITTER, PIP, or CHIRP, as a bird, Isa. 10 : 14; 38 : 14; applied to a slender voice, a whisper, Isa. 8 : 19.

צַפְצָפָה

f. according to the Hebrews, *the willow,* Eze. 17 : 5 (where supply גֶּפֶן). The root appears to me to be צוּף to swim, Pilpel, to inundate.

I. צָפַר

(1) TO GO IN A CIRCLE, TO REVOLVE; hence *to turn, to turn oneself about,* Jud. 7 : 3, 'let him who is fearful and afraid turn and return.'

(2) *to dance in a circle,* and generally, *to leap, to dance.*

(3) *to chirp, to twitter,* as a bird, Arab. id.

II. צָפַר

i. q. Arab. מִשֵּׁר to wound with claws.

צִפֹּר

Ch. (f., Dan. 4 : 18; and Dan. 4 : 9 קרי; but כתיב m.), *a bird;* sing. Gen. 7 : 14. Plur. צִפֳּרִין; const. צִפֳּרֵי Dan. 4 : 11, 30.

צְפַרְדֵּעַ

masc. *a frog,* Ex. 7 : 27; 8 : 1. Collect. *frogs,* Ex. 8 : 2, with a fem.; blended of צָפַר to leap, and Arab. ورأ a marsh.

צִפֹּרָה

'a little bird,' *Zipporah,* Ex. 2 : 21.

צִפֹּרֶן

m.—(1) *the nail* of the finger, Deut. 21 : 12; from צָפַר.

(2) *a point* (of a nail) of a style (of adamant), Jer. 17 : 1.

צָפַת

an unused root; perhaps, i. q. Syr. צבת to adorn.

צֶפֶת

f. *the capital of a column,* 2 Ch. 3 : 15.

צְפָת

'watch-tower;' from צָפָה, *Zephath.*

צְפָתָה

(id.) *Zephathah,* 2 Ch. 14 : 9.

צִיץ see צִיצִים

צָקַל

an unused root; perhaps, i. q. Arab. عكل to bind together, to tie.

צִיקְלַג see צִקְלַג

צִקְלֹן

2 Ki. 4 : 42, *sack, bag;* so called from its being tied together.

צַר

with distinct. accents צָר and art. הַצַּר; pl. צָרִים (from צָרַר).—(1) *an adversary, an enemy,* Num. 10 : 9; Ps. 81 : 15; Est. 7 : 4.

(2) *distress, affliction,* Ps. 4 : 2. בַּצַּר לִי when I am in distress, Ps. 18 : 7; 102 : 3.

(3) *a stone* (so called as being compact and hard), Isa. 5 : 28.

צָר

(from צָרַר) adj. *narrow,* Num. 22 : 26; f. צָרָה Pro. 23 : 27.

צֵר

'flint,' *Zer,* Josh. 19 : 35.

צֹר

m.—(1) *a rock,* i. q. צוּר No. 2, Eze. 3 : 9.

(2) *a knife,* Ex. 4 : 25. Comp. צוּר No. 3.

(3) i. q. צוּר Tyre.

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צָרַב

not used in Kal; prop. (as I suspect) i. q. צָבַב TO SCRATCH, TO BE SCABBY ROUGH.

(2) *to be dry, burned up.*

Niphal, *to be burned, scorched,* Eze. 21 : 3.

צָרָב

(for צָבָב) adj. *burning,* fem. Pro. 16 : 27.

צָרֶבֶת

prop. *a scab, rough place* left on the skin from a healed ulcer, Lev. 13 : 23; or from burning, verse 28; *cicatrix,* Vulg.

צָרַד

an unused and doubtful root. Arab. to cool.

צְרֵדָה

'cooling,' *Zereda,* 1 Ki. 11 : 26. For this there is צְרֹדָה Jud. 7 : 22 (צְרֵרָה in some MSS.); the same is called צְרֹתָן Josh. 3 : 16.

צָרָה

an unused root—(1) like the Syr. and Ch. *to cleave, to make clefts;* hence—

(2) i. q. Arab. צרי to flow, to run, as a wound.

צָרָה

f. of צַר—(1) *a female adversary, enemy,* especially *a rival,* 1 Sa. 1 : 6.

(2) *distress,* with ה parag. Ps. 120 : 1, 'when I am in distress.'

צְרוּיָה and צְרֻיָה

'cleft,' *Zeruiah,* 1 Sa. 26 : 6.

צְרוּעָה

'leprous,' *Zeruah,* 1 Ki. 11 : 26.

צְרוֹר see צְרֹר

צָרַח

(1) i. q. Arab. II. *to be clear,* manifest, open.

(2) applied to the voice, *to cry out with a loud and clear voice.* Zeph. 1 : 14.

Hiphil, *to lift up a cry,* used of a warlike cry, Isa. 42 : 13.

צֹרִי

Tyrian, gent. n. from צֹר 1 Ki. 7 : 14.

צְרִי

Gen. 43 : 11; Jer. 8 : 22; in pause צֳרִי Eze. 27 : 17; once יִצְרִי Gen. 37 : 25, m. *opobalsamum,* the balsam distilling from a tree or fruit growing in Gilead, from צָרָה.

צְרִי

Zeri, pr. n. see יִצְרִי No. 3.

צְרוּיָה see צְרוּעָה

צָרִיחַ

m. *a lofty building, a tower,* Jud. 9 : 46; *a watch-tower,* 1 Sa. 13 : 6; from צָרַח.

צָרַךְ

an unused root; Talmud, Ithpeal, *to be in want of,* Syr. Arab. *to be needy.*

צֹרֶךְ

masc. *need,* 2 Ch. 2 : 15. (Ch. id.)

צָרַע

Arab. TO STRIKE DOWN, applied to diseases. Hence part. pass. Lev. 13 : 44; and part. Pual 2 Ki. 5 : 1, *a leper,* pr. one stricken (by God). But I prefer regarding *the leprosy,* to be so called from *scabbiness;* צָרַע i. q. צָרַב.

צִרְעָה

f. Ex. 23 : 28; Josh. 24 : 12; according to the ancient versions and the Hebrews, *the hornet,* with the art. collect. *hornets, wasps* (perhaps from the idea of piercing, which does not differ much from that of striking,) hardly locc. citt. to be literally understood, but metaph. as *ills and calamities of various kinds.*

צָרְעָה

'a place of hornets,' *Zorah.* The gent. noun is צָרְעִי *Zorites;* צָרְעָתִי *Zareathites, Zorathites.*

צָרַעַת

f. *leprosy* (root צָרַע), of men, Lev. 13 : 2; of houses (prob. a nitrous scab); of garments (mouldings), Lev. 13 : 47; 14 : 34.

צָרַף

(1) TO MELT a metal, specially *to purge* gold or silver *by fire,* Ps. 12 : 7; Isa. 1 : 25. Part. *a goldsmith,* Jud. 17 : 4.

(2) metaph. *to prove, to examine* any one, Ps. 17 : 3; also *to purge,* Dan. 11 : 35. Part. pass. sincere, pure, Ps. 18 : 31.

Niphal, *to be purified,* Dan. 12 : 10.

Piel, part. *a goldsmith,* Mal. 3 : 2, 3.

צֹרְפִי

(goldsmith) pr. n. m. (with art.) Neh. 3 : 31.

צָרְפַּת

perh. 'workshop for melting and refining metals,' with ה parag. צָרְפָתָה *Zarephath.*

צָרַר

TO PRESS, TO COMPRESS, hence—(1) *to bind up, to bind together,* to wrap up in a cloth or bundle, Ex. 12 : 34; Isa. 8 : 16. Metaph. 1 Sa. 25 : 29, 'the life of my lord shall be bound up in the bundle of the living with God,' i. e. shall be under the protection of God. But, Hos. 13 : 12, 'the iniquity of Ephraim is bound up,' i. e. reserved for him against the day of vengeance.

(2) *to lay hold of,* Hos. 4 : 19.

(3) *to shut up,* 2 Sa. 20 : 3.

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(4) *to oppress, to persecute, to treat in a hostile manner*, Num. 25 : 18; 33 : 55. Part. *an adversary*, Ps. 6 : 8. Also, *to rival, to be jealous of.* (Arab. Conj. III.) Lev. 18 : 18.

(5) *to be pressed, straitened, distressed.* Pret. צַר (otherwise צָרַר) f. צָרָה Isa. 49 : 20. Impers. צַר לִי strait is to me, i. e.—(*a*) *I am in distress*, Ps. 31 : 10.—(*b*) *I am in anguish, in a strait*, 1 Sa. 28 : 15.—(*c*) *I mourn* on account of something, 2 Sa. 1 : 26.

Pual, part. *bound together*, Josh. 9 : 4.

Hiphil הֵצַר, fut. יָצַר 1 Ki. 8 : 37, *to press upon*, Jer. 10 : 18; *to besiege*, Deut. 28 : 52; *to bring into distress, to afflict, to vex*, Neh. 9 : 27. 2 Ch. 28 : 22, 'in the time when they distressed him.' Jer. 48 : 41, 'a parturient woman.'

צְרוֹר and צְרֹר

m. pl. צְרֹרוֹת (Gen. 42 : 35)—(1) *a bundle*, 1 Sa. 25 : 29; specially, a bundle of money, *a purse*, Gen. 42 : 35.

(2) *a stone, a little stone*, 2 Sa. 17 : 13; Am. 9 : 9.

(3) *Zeror*, 1 Sa. 9 : 1.

צְרֵרָה see צְרֵדָה

צֶרֶת

perhaps for צְהֶרֶת 'splendour,' *Zereth.*

צֶרֶת הַשַּׁחַר

'the splendour of the morning,' *Zareth-shahar*, Josh. 13 : 19.

ק

Koph, the nineteenth Hebrew letter; as a numeral, *a hundred.* The name קוֹף, Arab. denotes *the hole of an axe.*

Koph is interchanged with the other palatals ג, כ; it is also found to pass over to the gutturals, קָטַר, עָטַר, to burn incense; *k* appears also to have changed to *t*, פָּקַח and פָּתַח to open, שָׁקָה and שָׁתָה to drink.

קֵא

m. (from קוֹא), *vomit*, Pro. 26 : 11.

קָאַת

with the art. הַקָּאָת Lev. 11 : 18; f. a bird found in marshes, Deut. 14 : 17, and inhabiting deserts, Isa. 34 : 11; according to several old translators, *the pelican;* prob. so called from its vomiting (from קוֹא).

קַב

m. prop. *a hollow* vessel (root קָבַב); hence *a cab*, a measure, 2 Ki. 6 : 25; according to the Rabbins, the sixth part of a seah (סֵאָה).

קָבַב

TO MAKE GIBBOUS AND HOLLOW—(1) *to hollow out;* hence also, *to arch, to vault.*

(2) metaph. i. q. נָקַב No. 3, *to curse, to execrate* (prop. to pierce, to perforate). Pret. inf. and imp. Num. 23 : 8, seq. Imp. with Nun epenth. Num. 23 : 13.

קֵבָה

f. the rough *stomach* of ruminating animals, for נְקֵבָה, so called from being hollow, root נָקַב, Deut. 18 : 3.

קֹבָה

with suff. קָבָתָהּ, Num. 25 : 8 (for נְקֹבָה) either the *anus* or *vulva* (from נָקַב).

קֻבָּה

f. *tent, bedchamber*, so called from its arched form, Num. 25 : 8. Root קָבַב.

קִבּוּץ

m. *collection, a throng, company*, Isa. 57 : 13, 'thy companies,' sc. of thy idols. Root קָבַץ.

קְבוּרָה

f.—(1) *sepulture, burial*, Jer. 22 : 19.

(2) *sepulchre, grave*, Gen. 35 : 20; 47 : 30. Root קָבַר.

קָבַל

not used in Kal, prop. TO BE BEFORE, IN FRONT, OVER AGAINST; hence, *to come to meet*, Arab. id.

Piel, prop. *to receive* any one (one who comes to meet one), 1 Ch. 12 : 18; any thing, 2 Ch. 29 : 16; Ezr. 8 : 30; *to receive* instruction, Pro. 19 : 20.

Hiphil, *to be opposed, stand over against* one another, Ex. 26 : 5; 36 : 12. Arab. Conj. III. id.

קְבַל

Ch. only in Pael, *to take, to receive*, Dan. 2 : 6; 6 : 1; 7 : 18.

קְבֵל and קֳבֵל

Ch. prop. *the front.* Hence לְקֳבַל prep., with suff. לְקָבְלָךְ.

(1) *over against*, Dan. 5 : 5.

(2) *before*, Dan. 2 : 31; 3 : 3; 5 : 1.

(3) *on account of*, Dan. 5 : 10; Ezr. 4 : 16. Followed by דִּי it becomes a conj. *because*, Ezr. 6 : 13. But more often there is used for this, פָּל־קֳבֵל דִּי pr. on this very account because, Dan. 2 : 40; 6 : 5, and relat. *for which cause*, Dan. 2 : 10. פָּל־קֳבֵל דְּנָה for that very cause, Dan. 2 : 12, 24.

קֳבָל

or, according to other copies קָבֶל (*kŏbāl*) *before*, 2 Ki. 15 : 10, 'before the people.'

קֹבֶל

something opposite, Eze. 26 : 9, מְחִי קָבְלוֹ 'the striking of that which is opposite,' i. e. the battering ram. Other copies have קָבֶלּוֹ *kobollo;* but there are grammatical reasons

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against קְבָלוֹ, as given by V. d. Hooght.

קָבַע

(1) TO BE HIGH AND ROUNDED AT TOP, as a mound, the head, a helmet. From nouns serving *to cover*, comes—

(2) the meaning of *hiding* (Arab. to hide, as a flower in its calyx); hence figuratively *to deceive, to defraud*, Mal. 3 : 8, 9; *to despoil* any one of any thing, Pro. 22 : 23.

קְבָעָת

f. *cup*, both of a flower, and also for drinking; Isa. 51 : 17, 22, קְבָעַת כּוֹס 'the chalice of the cup.'

קָבַץ

prop. TO TAKE, TO GRASP WITH THE HAND; hence *to collect*, Gen. 41 : 48.—(*a*) things, Deut. 13 : 17.—(*b*) persons, *to congregate*, 2 Sa. 3 : 21. Metaph. Ps. 41 : 7, 'his heart (the wicked man's, who comes to see me) gathers iniquity to itself,' i. e. matter for calumny.

Niphal, *to be gathered, collected*, Eze. 29 : 5; *to be congregated, to congregate selves*, Isa. 34 : 15.

Piel—(1) *to take with the hand, to take hold of, to receive*, Isa. 54 : 7.

(2) *to collect*—(*a*) things, as grapes, Isa. 62 : 9; water, Isa. 22 : 9.—(*b*) persons, *to congregate*, Deut. 30 : 3, 4; often used of Jehovah bringing back exiles, Jer. 23 : 3.

(3) *to gather* to oneself, *to draw in, to withdraw*, Joel 2 : 6; Nah. 2 : 11.

Pual, part. f., *gathered together*, Eze. 38 : 8.

Hithpael, *to gather selves together*, Josh. 9 : 2; Jud. 9 : 47.

קַבְצְאֵל

Kabzeel, see יְקַבְצְאֵל.

קְבָצָה

f. *a collection, a heap*, Eze. 22 : 20.

קִבְצַיִם

'two heaps,' *Kibzaim*, Josh. 21 : 22.

קָבַר

TO BURY, one, Gen. 23 : 4; more, Eze. 39 : 12.

Niphal, pass., Ruth 1 : 17; Jud. 8 : 32.

Piel, *to bury* several, Num. 33 : 4.

Pual, pass., Gen. 25 : 10.

קֶבֶר

m. with suff. קִבְרִי; pl. קְבָרִים; and קִבְרוֹת m., *a sepulchre, grave*, Gen. 23 : 9.—Job 17 : 1, 'the graves (are ready) for me;' the burial-place is prepared.

קִבְרוֹת־הַתַּאֲוָה

'graves of lust,' *Kibroth-hattaavah*.

קָדַד

(1) i. q. Arab. TO CLEAVE.

(2) denom. from קֹדֶק; *to bow down*; hence *to incline oneself* out of honour and reverence. Always fut. in the Chaldee form יִקֹּד; plur. וַיִּקְדוּ. Gen. 24 : 26, 'and the man bowed down and prostrated himself before Jehovah.' 1 Sa. 24 : 9.

קָדָה

an unused root; Syr. קדי to possess.

קְדָה

f. Ex. 30 : 24; Eze. 27 : 19; according to Syr., Ch., Vulg., *cassia*, a kind of aromatic; so called from its rolls being split; root קָדַד.

קַדְמוֹנִים

m. pl., only found Jud. 5 : 21, 'stream of antiquity' (celebrated of old);—or else, 'stream of battles,' i.e. strong, fierce ally of Israel in battle. Comp. קֶדֶם No. 3.

קָדוֹשׁ and קָדֹשׁ

adj. *holy*, pr. *pure, clean*, free from defilement of crimes, idolatry, and other unclean and profane things. It is attributed—(*a*) to God, as abhorring every kind of impurity (both physical and moral), see Lev. 11 : 43; as judge of what is right and true, Ps. 22 : 4. God is sometimes called קָדוֹשׁ, *κατ' ἐξοχήν*, Job 6 : 10; and the Holy One of Israel, especially in Isaiah.—(*b*) to priests, Lev. 21 : 6, 'they shall be holy (i. e. pure, clean) before their God.' Ps. 106 : 16, 'Aaron consecrated to Jehovah.'—It is used—(*c*) of pious men, Isa. 4 : 3; of the people of Israel, Lev. 11 : 44; Deut. 14 : 2.—(*d*) of *holy* places, Ex. 29 : 31; of days sacred to God, Neh. 8 : 10. Hence a holy place, a sanctuary, Isa. 57 : 15. Ps. 46 : 5, 'the holy place of the habitations of the most High.'

Pl. קְדוֹשִׁים—(1) as a singular (pl. majest.), *most holy*, used of Jehovah, Hos. 12 : 1.—(2) as a plural, *holy ones*, i. e.—(*a*) *angels*, Dan. 8 : 13; Job 5 : 1.—(*b*) *pious* worshippers of God, Ps. 16 : 3; specially the Jews, Dan. 8 : 24.

קָדַח

(1) TO KINDLE fire. (Arab. to strike fire.) Jer. 17 : 4; Isa. 50 : 11.

(2) *to be kindled, to burn*, Deut. 32 : 22; Jer. 15 : 14.

קַדַּחַת

f. *a burning fever*, Lev. 26 : 16; Deut. 28 : 22.

קָדִים

m.—(1) *the part opposite, in front*. Hab. 1 : 9, קָדִימָה 'forwards.'

(2) *the east, the eastern quarter of the sky*, Eze. 47 : 18. Hence poet. for the *east wind*, Ps. 48 : 8; Jon. 4 : 8. Metaph. of any thing vain and pernicious, Hos. 12 : 2; Job 15 : 2.

קָדִישׁ

Ch. adj., *holy*—(*a*) used of God, or

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any deities, Dan. 4:5, 6; 5:11.—(*b*) of angels. Dan. 4:10, 'a watcher (an angel) even a holy one.' Pl. holy ones, i. e. angels, Dan. 4:14.—(*c*) used of the Jews, Dan. 7:21, 22, 25.

קָדַם

not used in Kal, Arab. to precede, to go before, Med. Damma, to precede in time.

Piel—(1) TO PRECEDE, TO GO BEFORE, Ps. 68:26; 89:15.

(2) *to get before, come before* any one, Ps. 17:13; 119:148, 'my eyes get before the watches of the night,' i. e. I wake up before the watches of the night are gone. Jon. 4:2, 'thus I anticipated (the danger which threatens me) by fleeing to Tarshish.' Hence *to do before*, and *to do early, in the morning*. Ps. 119:147, 'I rise in the morning with the dawn.'

(3) *to rush on*, suddenly and unexpectedly, Ps. 18:6, 19.

(4) *to meet, to go to meet* any one, especially to bring aid, i. q. *to succour*, Ps. 59:11; differently, Isa. 37:33, 'a shield shall not come against it' (the city), it shall not be turned against it. Followed by בְּ *to bring* any thing *to meet* any one, Ps. 95:2; hence *to succour any one* with any thing, Deut. 23:5; Ps. 21:4.

Hiphil—(1) *to come before* any one in good offices, being beforehand in kindness with him, Job 41:3.

(2) *to fall upon* (as calamity), Am. 9:10.

קֶדֶם

m.—(1) pr. *that which is before*, adv. *before*, Ps. 139:5. Hence—

(2) *the east, the eastern quarter*, Job 23:8. מִקֶּדֶם from the east, Gen. 2:8; 12:8. מִקֶּדֶם לְ prep. eastward of any place, 3:24. בְּנֵי קֶדֶם 'the sons of the east,' are the inhabitants of Arabia Deserta, which stretches eastward of Palestine, Job 1:3; Gen. 29:1. Sometimes קֶדֶם also includes *Mesopotamia* and *Babylonia*, Num. 23:7, and Isa. 2:6, 'they are full of the east,' i. e. of superstitions and sorceries brought from the east.

(3) used of time, *ancient time*. Ps. 44:2. מִקֶּדֶם from of old, anciently, 74:12; יְמֵי קֶדֶם ancient times, 44:2. Used of eternity, of that which has no beginning, Deut. 33:27; Ps. 55:20. It is used also—(*a*) adverbially for, *of old*, Jer. 30:20.—(*b*) a prep. *before*, Pro. 8:22.—Pl. const. קַדְמֵי *beginnings*, 23.

קֵדֶם

id.; whence קְדָמָה eastward, Gen. 25:6.

קָדָם, קֳדָם

Ch. prop. the front part; hence a prep. *before*, Dan. 2:9; used of time, 7:7. Suffixes pl. are added, 5:23; 4:5. מִן־קָדָם answers to the Heb. מִפְּנֵי, מִפְּנֵי, 2:6; 5:24.

קַדְמָה

f. *beginning, origin*, Isa. 23:7, 'whose origin (is to be sought) of ancient days;' *a former, pristine state*, Eze. 16:55. Const. state becomes a prepos., and, by omission of אֲשֶׁר a conj. *before that*, Ps. 129:6.

קַדְמָה

Ch. *former time*; hence מִן־קַדְמַת דְּנָה Dan. 6:11; מִקַּדְמַת דְּנָא Ezr. 5:11, *formerly*.

קִדְמָה

'eastward,' *Kedemah*, Gen. 25:15.

קִדְמָה

i. q. קֶדֶם No. 1, 2; only in const. state, *to the east* of a place, Gen. 2:14; 1 Sa. 13:5.

קַדְמוֹן

f. הּ־ adj. (from קֶדֶם), *eastern, oriental*, Eze. 47:8.

קְדֵמוֹת

'beginnings,' *Kedemoth*, Josh. 13:18.

קַדְמִי

Ch. *first*. Pl. Dan. 7:24; f. emphat. state, 7:4; pl. 7:8.

קַדְמִיאֵל

'he who is before God,' i. e. servant of God, pr. n. m. Ezr. 2:40.

קַדְמֹנִי

m. יִּי־, f. adj.—(1) *in front, anterior*, Eze. 10:19; 11:1; hence—

(2) *oriental, eastern*. הַיָּם הַקַּדְמֹנִי the eastern sea, i. e. the Dead Sea, Eze. 47:18.

(3) *old, ancient*, Eze. 38:17. Pl. *the elder*, Job 18:20. Sing. collect. 1 Sa. 24:14, 'the proverb of the ancients.' Pl. f., *ancient, former*, past things, Isa. 43:18.

(4) *Kadmonites*, Gen. 15:19.

קָדְקֹד

m. with suff. קָדְקָדוֹ Job 2:7, and קָדְקֳדוֹ Ps. 7:17 (where, however, other copies have קָדְקָדוֹ), *the top of the head* (from the hair being there divided and separated; root גָּדַד), Gen. 49:26; Ps. 68:22.

קָדַר

(1) TO BE FOUL, TURBID, used of streams, Job 6:16; hence *to go in filthy garments*, as mourners, Job 5:11. Part. Ps. 35:14.

(2) *to be of a dirty, blackish colour*, as of a sun-burnt skin, Job 30:28; *to be darkened*, as the day, the sun, the moon, Jer. 4:28; Joel 2:10.

Hiphil—(1) *to cause to mourn*, Eze. 31:15.

(2) *to darken* (the sun, or the stars), Eze. 32:7, 8.

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Hithpael, *to be darkened* (as the heaven), 1 Ki. 18 : 45.

קְדָר

'black skin,' 'black skinned man,' *Kedar*, Gen. 25 : 13.

קִדרוֹן

'turbid,' *Kidron*, 2 Sa. 15 : 23.

קַדְרוּת

f. *obscurity* (of the heaven), *darkness*, Isa. 50 : 3.

קְדֹרָנִית

adv. *in a mourning dress*, Mal. 3 : 14.

קָדַשׁ and קָדֵשׁ

Num. 17 : 2, fut. יִקְדַּשׁ—(1) TO BE PURE, CLEAN, prop. used of physical purity and cleanliness; hence—

(2) *to be holy, sacred*—(*a*) used of a man who devotes himself to any god. Isa. 65 : 5, 'I am holy unto thee,' for קָדַשְׁתִּי לָךְ; of those consecrated by touching sacred things, Ex. 29 : 37.—(*b*) of things destined for holy worship, Num. 17 : 2, 3; or consecrated *by touching holy things*, 1 Sa. 21 : 6; or devoted to the sacred treasury, Deut. 22 : 9.

Niphal—(1) *to be regarded as holy;* to be hallowed (as of God), Lev. 10 : 3; also *to shew oneself holy* in any thing, Eze. 20 : 41.

(2) *to be consecrated* (used of the holy tent), Ex. 29 : 43.

Piel—(1) *to regard* any one *as holy*, as God, Deut. 32 : 51, a priest, Lev. 21 : 8; *the sabbath*, Ex. 20 : 8.

(2) *to declare holy* (used of God), e. g. the sabbath, Gen. 2 : 3; the people, Lev. 20 : 8; also *to institute any thing sacred*, as a fast, Joel 1 : 14; a general assembly, 2 Ki. 10 : 20.

(3) *to consecrate* a priest, Ex. 28 : 41; the altar, the temple, Ex. 29 : 36; 1 Ki. 8 : 64; the people of Israel, Ex. 19 : 10; a new building, Neh. 3 : 1; a mountain, Ex. 19 : 23. Hence *to inaugurate with holy rites*, as a sacrifice, Ex. 13 : 2; soldiers for battle, Jer. 51 : 27; to consecrate war, to inaugurate (with sacred rites), Jer. 6 : 4.

Pual, part. *consecrated*, used of priests and holy things, Eze. 48 : 11. Isa. 13 : 3, 'my consecrated ones,' i. e. soldiers whom I myself have inaugurated for war.

Hiphil—(1) i. q. Piel No. 1, Isa. 8 : 13.

(2) *to declare* any one *holy*, Jer. 1 : 5.

(3) *to consecrate to God*, Lev. 27 : 14.

Hithpael—(1) *to purify, to make oneself clean.* 2 Sa. 11 : 4; Ex. 19 : 22.

(2) *to shew oneself holy*, Eze. 38 : 23.

(3) *to be celebrated*, as a feast, Isa. 30 : 29.

קָדֵשׁ

m.—(1) *a sodomite*, pr. consecrated, sc. to Astarte or Venus, Deut. 23 : 18. Fem. קְדֵשָׁה consecrated (to Venus), hence *a harlot*, Gen. 38 : 21.

(2) קָדֵשׁ Gen. 14 : 7; and fully קָדֵשׁ בַּרְנֵעַ Num. 34 : 4; *Kadesh, Kadesh-barnea.*

קֹדֶשׁ

'sanctuary,' *Kedesh.*—(1) Josh. 15 : 23.—(2) Josh. 12 : 22; with ה parag. Jud. 4 : 9, 10.—(3) 1 Ch. 6 : 57; also called קְדֵשִׁים Josh. 19 : 20.

קֹדֶשׁ

once קוֹדֶשׁ Dan. 11 : 30; with suff. קָדְשִׁי plur. קֳדָשִׁים, (*kŏdāshim*), קָדָשֶׁיךָ, בְּקָדָשִׁים; with suff. קָדָשָׁיו, and קָדָשָׁיו.

(1) *holiness*, Ps. 60 : 8. Often added to a noun in the gen. instead of an adj., as יוֹם קָדְשִׁי my holy name, Lev. 20 : 3; אַבְנֵי קֹדֶשׁ Lam. 4 : 1, holy gems, an image of the nobles of the people.

(2) concr. *what is holy, a holy thing.* Lev. 12 : 4; 21 : 6, 'and let (the priests) be holy;' *a thing consecrated to God*, especially in pl., Lev. 21 : 22; 1 Ch. 26 : 20.

(3) *a sanctuary;* used of the tabernacle, Ex. 28 : 43; and the temple, Ps. 20 : 3; specially of the body of the temple, 1 Ki. 8 : 8; once of the innermost part, Eze. 41 : 23.

קֹדֶשׁ קָדָשִׁים—(*a*) *a most holy thing*, as the ark, the holy vessels, sacred oblations, etc., Ex. 29 : 37. Plur. קָדְשֵׁי וְקָדָשִׁים id., Lev. 21 : 22.—(*b*) *the innermost part of the temple*, Ex. 26 : 33; 2 Ch. 3 : 8.

קָהָה

(cogn. to צָהָה) TO BE BLUNTED, (used of the teeth), Jer. 31 : 29; Eze. 18 : 2.

Piel קִהָּה id. intrans. (of iron), Ecc. 10 : 10.

קָהַל

not used in Kal; prob. TO CALL, TO CALL TOGETHER.

Hiphil, *to call together, to assemble* people, Num. 8 : 9; judgment, Job 11 : 10.

Niphal, *to be gathered together, to assemble selves* (as people), Num. 16 : 3.

קָהָל

m., *congregation, assembly*, Gen. 35 : 11; 48 : 4; an assembly, a crowd of nations. Especially *the congregation* of the people of Israel; Deut. 31 : 30; Neh. 13 : 1; Ex. 16 : 3.

קְהִלָּה

'assembly,' [*Kehalathah,*] Nu. 33 : 22.

קְהִלָּה

f. *an assembly*, Deut. 33 : 4; Neh. 5 : 7.

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קֹהֶלֶת

Koheleth, pr. name by which Solomon is designated in Ecc. 1 : 1, etc.; with art. Ecc. 12 : 8; once fem. 7 : 27, on account of the f. termination, not uncommon in nouns denoting offices; Vulg. *ecclesiastes*, i. e. *preacher*; one who addresses a public assembly; unless it be preferred to derive the signification from the primary power of calling and speaking.

קָהַת

a root of doubtful authority. It occurs once in the Samaritan copy. Gen. 49 : 10, וְלוֹ יִקְהַת עַמִּים 'and to him shall the nations be gathered together.' It appears therefore to have had the same meaning as קָהָא to congregate.

קְהָת and קֹהָת

'assembly,' *Kohath*, patron. קָהָתִי and קָהָתִי.

קָו and קַו

with suff. קָוָּם (for קָוָיו, from קָוֶה)—(1) *a rope, a cord*, 1 Ki. 7 : 23; specially—(*a*) *a measuring cord*, Eze. 47 : 3; Job 38 : 5; Lam. 2 : 8. Hence metaph. *rule, law*, Isa. 28 : 10; '(they add) law to law, law to law.'—(*b*) *the string* of a harp; hence *sound*, Ps. 19 : 5.

(2) *strength, might*. Isa. 18 : 2, 'a very strong nation.'

קוּא

TO VOMIT UP. (Arab. Med. Ye, id.) Metaph. Lev. 18 : 28, 'the land shall vomit you out,' cast forth.

Hiphil, id. Pro. 23 : 8. Figuratively, Lev. 18 : 28; Job 20 : 15.

קוֹבַע

in pause, Eze. 23 : 24 (Milra), const. קוֹבַע (Milêl) 1 Sa. 17 : 38, i. q. כּוֹבַע *a helmet*. Root קָבַע.

קָוָה

(1) prop. like Arab. קוי TO TWIST, TO BIND.

(2) *to be strong, robust* (for the notion of binding fast, is applied to strength.)

(3) *to expect, to await* (perhaps from enduring, which differs but little from the notion of strength), part. Ps. 25 : 3.

Piel, *to expect* any thing, Job 30 : 26; Ps. 27 : 14. Specially—(*a*) Ps. 25 : 5; 27 : 14; Pro. 20 : 22, to expect Jehovah, i. e. his aid.—(*b*) *to lie in wait* for any one, Ps. 56 : 7; 119 : 95.

Niphal, *to be gathered together*, used of nations, Jer. 3 : 17; of waters, Gen. 1 : 9.

קָוֶה

1 Ki. 7 : 23; Zech. 1 : 16; כתיב for קָו.

קוֹחַ see פַּקַּחְקוֹחַ

קוּט

TO LOATHE. Pret., Eze. 16 : 47. Fut., Ps. 95 : 10 (see קָמַט).

Niphal, id., Eze. 20 : 43. Once נָקְמוּ, for נָקְטוּ Eze. 6 : 9.

Hithpalel, id. Ps. 119 : 158; 139 : 21.

קוּל

an unused root, which undoubtedly had the signification of *calling*. (Arab. קאל to say.)

קוֹל

masc. plur. קוֹלוֹת and קֹלוֹת—(1) *the voice*, of animals, Job 4 : 10; or of men, both speaking, Gen. 27 : 22; and crying out, in joy or in sorrow; also of God, either speaking, Gen. 3 : 8; or thundering, Ps. 29 : 3. בְּקוֹל גָּדוֹל Gen. 39 : 14; and acc. Eze. 11 : 13, *with a loud voice*. קוֹל אֶחָד Ex. 24 : 3, with one voice. קוֹלִי with my (full) voice, Ps. 3 : 5. Specially, observe—(*a*) נָתַן קוֹל to give forth the voice, Gen. 45 : 2; used of Jehovah, to thunder, Ps. 77 : 18. Followed by ל *to call*, Pro. 2 : 3; ב *to proclaim in* any land, 2 Ch. 24 : 9.—(*b*) נָתַן בְּקוֹל prop. to utter (any thing) with the voice, Jer. 12 : 8; of thunder, Ps. 46 : 7.—(*c*) שָׁמַע בְּקוֹל see שָׁמַע. Sometimes ellipt. *a voice*, sc. is heard, Isa. 13 : 4.

(2) *rumour*, Gen. 45 : 16; Jer. 3 : 9.

(3) of inanimate things, *sound, noise*, as of water, rain, a multitude, 2 Sa. 15 : 10; Eze. 1 : 24. Isa. 29 : 6, 'with a great noise;' used of *speech, words*, Ecc. 5 : 2.

קוֹלָיָה

prob. i. q. קוֹלָיָהוּ 'the voice of Jehovah,' *Kolaiah*.

קוּם

fut. יָקוּם apoc. יָקָם, וַיָּקָם, pret. once קָאַם Hos. 10 : 14—(1) TO ARISE, from a seat, from bed, Gen. 19 : 1; 23 : 3. Sometimes pleon., Gen. 22 : 3, 'he arose and went.' Job 1 : 20, 'he arose and rent his mantle.' Imp. קוּמָה *Arise!* as a word of incitement, especially to Jehovah that he may aid, Num. 10 : 35; with a dative pleon., Cant. 2 : 10. Specially it is —(*a*) *to arise against* any one, Ps. 3 : 2; Gen. 4 : 8; as a witness, Ps. 27 : 12. Part. with suffixes, those who rise up against, Ps. 18 : 40; Deut. 33 : 11.—(*b*) *to exist, to go forth*, used of the light, Job 25 : 3; of a star, Num. 24 : 17; of life as compared with noonday, Job 11 : 17; of the birth of a king or prophet, Ex. 1 : 8; of future time, Gen. 41 : 30.—(*c*) *to grow up, to become a man*, Ps. 78 : 6; hence *to increase with riches, to flourish*, Pro. 28 : 12.

(2) *to stand*.—(*a*) *to stand* before any one, *to oppose* him, Josh. 7 : 13. —(*b*) *to stand fast, to remain, to*

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continue, Job 15 : 29; *to remain* to any one, Lev. 25 : 30; *to persevere* in any thing, Isa. 32 : 8.—(*c*) *to be confirmed;* of a purchase, Gen. 23 : 17; of a counsel or purpose, Isa. 8 : 10 (once, to be successful to any one, Job 22 : 28); of a prediction, Jer. 44 : 28; *to be valid, to stand good*, e. g. of testimony, Deut. 19 : 15; a vow, Num. 30 : 5.—(*d*) *to stand by* for aid, Ps. 94 : 16.—(*e*) קָמוּ עֵינַיִם 1 Ki. 14 : 4; *the eyes stand;* spoken of a blind person, the pupil of whose eye is set, and does not contract with the light of the sun.

(3) like the Sam. קעם *to live.*

Piel—(1) causat. of Kal No. 2.—(*a*) *to make valid, to confirm*, Ruth 4 : 7; *to confirm* a prediction *by the event*, Eze. 13 : 6.—(*b*) *to enjoin* any thing on any one; pr. *to cause* any thing *to be imposed* upon any one, Est. 9 : 21. Hence, to take upon oneself; pr. to impose upon oneself, Est. 9 : 27.—(*c*) *to fulfil, to perform* (an oath), Ps. 119 : 106.

(2) *to preserve alive*, Ps. 119 : 28.

Pilel—(1) *to raise up, to build up*, e. g. ruins, Isa. 44 : 26.

(2) intrans. *to rise up.* Mic. 2 : 8, 'long ago has my people risen up as an enemy.' Others take it, 'set (sc. me) up as an enemy (to themselves).'

Hiphil—(1) *to cause to arise*—(*a*) *to erect, raise up* one fallen down, Deut. 22 : 4; the afflicted, Job 4 : 4.—(*b*) *to set up*, e. g. a tent, Ex. 26 : 30; a statue, Deut. 16 : 22; an altar, 1 Ki. 16 : 32; towers, Isa. 23 : 13; also, *to set up again* a tent fallen down, Am. 9 : 11; hence, to reset up the land, the tribes of Israel, i. e. to restore them, Isa. 49 : 6, 8; to make a covenant, Gen. 6 : 18.—(*c*) *to cause to come forth* or *to exist, to raise up* any one, as judges, Jud. 2 : 18; a prophet, Jer. 29 : 15; a priest, 1 Sa. 2 : 35; an enemy, Mic. 5 : 4. Specially, Deut. 25 : 7; Gen. 38 : 8, *to raise up* to any one a name, seed, or posterity, i. e. by marrying his widow.

(2) *to cause to stand*, Ps. 40 : 3.—(*a*) *to constitute* any one king, Deut. 28 : 36.—(*b*) *to cause to stand still, to restrain*, Ps. 107 : 29.—(*c*) *to confirm, to establish* any thing, Num. 30 : 14, 15; *to perform* a promise, 1 Sa. 1 : 23; an oath, Gen. 26 : 3.

Hophal—(1) *to be set up, erected*, Ex. 40 : 17.

(2) *to be constituted*, 2 Sa. 23 : 1.

(3) *to be confirmed*, Jer. 35 : 14.

Hithpael הִתְקוֹמֵם *to rise up* with a hostile mind, Ps. 17 : 7; Job 20 : 27. Part. with suff. my adversary, Ps. 59 : 2.

קוּם

Ch.—(1) *to arise*, Dan. 3 : 24; *to come forth, to exist*, Dan. 2 : 39· 7 : 17.

(2) *to stand*, Dan. 3 : 3; also, *to endure, to remain*, Dan. 2 : 44.

Pael, *to establish*, a statute, to give forth a mandate, Dan. 6 : 8.

Aphel אֲקִים, once אַקִּים Dan. 3 : 1. Pl. הֲקִימוּ, part. מְקִימִים, fut. יְקִים and יְקִמִים.

(1) *to erect, to set up*, e. g. a statue, Dan. 3 : 1.

(2) *to constitute, to appoint*, Ezr. 6 : 18; *to set over*, Dan. 4 : 14.

Hophal הָקִים (in the Hebrew manner) *to stand, to be made to stand*, Dan. 7 : 4.

קוֹמָה

f.—(1) *stature* of a man, *tallness*, 1 Sa. 16 : 7; 28 : 20, 'his full length,' the whole size of his body. Ezr. 13 : 18, 'every stature,' i. e. men of every stature.

(2) *the height* of cedars, Isa. 37 : 24; Gen. 6 : 15.

קוֹמִיּוּת

adv. *erect, upright*, Lev. 26 : 13.

קִין or קוּן

not used in Kal; prob.—(1) TO STRIKE UPON (cogn. to קָנַן).—(2) *to strike* an instrument; hence, to sing to music.

Piel קוֹנֵן *to sing a mourning song*, 2 Sa. 1 : 17; 3 : 33.

קָמַם see קוּם

קוֹעַ

an unused root; Arab. قاء Med. Waw, Conj. I. VIII. *to cover the female*, as a camel.

קוֹעַ

Eze. 23 : 23, prop. apparently, *a stallion;* hence figuratively, *a prince;* a metaphor of frequent use amongst the Hebrews and Arabs. Others regard קוֹעַ and שׁוֹעַ as *high and low*, taking this from Arab. وعع.

קוּעַ

an unused root, *to burn, to brand.*

קוּף

an unused root, i. q. קָפַף *to surround.*

קוֹף

m. *an ape*, 1 Ki. 10 : 22; Sanscr. and Malabar, *kapi.*

קוּץ

an unused root, i. q. קָצַץ *to cut off.*

I. קוּץ

(1) TO BE WEARY OF any thing, TO LOATHE. (The primary signification I think to be that of *vomiting*), Lev. 20 : 23; Num. 21 : 5.

(2) *to fear*, Ex. 1 : 12; Num. 22 : 3.

Hiphil, *to put* a city *in fear*, i. e. to besiege it, Isa. 7 : 6.

II. קוּץ

Hiphil, intrans. TO BE AROUSED, out of sleep, Ps. 3 : 6; from death, Job 14 : 12. Imp. הָקִיצָה awake, arise (O Lord), Ps. 35 : 23.

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קוּץ

III. קוּץ

(1) TO CUT, TO CUT UP, or OFF. From this—

(2) *to pass the summer.* (Arab. קאט Med. Ye, id.), Isa. 18 : 6.

קוֹץ

m.—(1) *a thorn* (from קוּץ n. III.), collect. *thorns, briers,* Gen. 3 : 18. Plur. Jer. 4 : 3.

(2) *Koz, Coz, Hakkoz,* 1 Ch. 4 : 8; with the art., Ezr. 2 : 61.

קְוָצוֹת

f. plur. *locks* of hair, from their being cut off, Cant. 5 : 2, 11. (Syr. fore locks.) Root קָוַץ.

קוּר

TO DIG, especially a well, Isa. 37 : 25.

Hiphil, *to cause to flow forth* (water), Jer. 6 : 7.

Pilpel, *to dig under, to undermine* a wall (so the Ch.). Isa. 22 : 5, by a play of words, 'they undermine a wall.' Hence *to destroy.* Num. 24 : 17, 'and will destroy all the children of pride.'

קוֹרֵא see קֹרֵא

קוֹרָה

masc. *a beam, a joist,* prop. transverse, 2 Ki. 6 : 2; Cant. 1 : 17. By synecd. *a house,* Gen. 19 : 8.

קוּרִים

m. plur. *slender threads,* spiders' webs, Isa. 59 : 5, 6. (The etymology is rather obscure. I suppose, however, that קוּרִים is akin to the word קוֹרָה a transverse beam.)

קוֹשׁ

(1) i. q. Arab. to be bent as a bow, a circle, the back, II. to bend as a bow. Hence קֶשֶׁת a bow.

(2) *to lay snares.* Once in fut. Isa. 29 : 21, יְקֹשְׁנוּן or, as other copies read יְקוֹשְׁנוּן.

קוֹשְׁיָהוּ

'the bow of Jehovah,' i. e. the rainbow, *Kushaiah,* 1 Ch. 15 : 17; called, 1 Ch. 6 : 29, קִישִׁי.

קוּט see קוֹט

קָטַב

an unused root, Ch. and Arab. *to cut,* hence *to cut off.*

קֶטֶב

m.—(1) *cutting off, destruction,* Isa. 28 : 2, 'a storm causing destruction.'

(2) *pestilence,* Deut. 32 : 24; Ps. 91 : 6.

קֹטֶב

with suff. קָטְבָּךְ m. id. spec. *contagion, pestilence,* Hos. 13 : 14.

קְטוֹרָה

f. *incense,* Deut. 33 : 10; from קָטַר.

קְטוּרָה

'incense,' *Keturah,* Gen. 25 : 1.

קָטַם

i. q. Arab. TO BE CUT OFF. Job 8 : 14, 'whose hope is cut off.'

קָטַל

TO KILL, TO SLAY, Ps. 139 : 19; Job 13 : 15. (Syr. and Ch. id. The primary idea is that of cutting.)

קָטַל

Ch. id., part. act. Dan. 5 : 19. Part. pass. Dan. 5 : 30; 7 : 11.

Pael, intens. *to kill many,* Dan. 2 : 14; 3 : 22.

Ithpeal, and Ithpael, Dan. 2 : 13, pass.

קֶטֶל

m. *slaughter,* Obad. 9.

קָטַן

fut. יִקְטַן TO BE LITTLE, SMALL (prop. to be *cut off,* cut short, 2 Sa. 7 : 19.) Figuratively *to be of little worth,* Gen. 32 : 11.

Hiphil, *to make small,* Am. 8 : 5.

קָטָן

with suff. קְטַנִּי; f. קְטַנָּה; plur. קְטַנִּים and—

קָטֹן

const. קְטַן—(1) adj. *little, small,* Gen. 1 : 16. Neutr. abstr. *smallness;* whence vessels of smallness, i. e. lesser, Isa. 22 : 24. Specially—(*a*) little in age, *younger,* Gen. 9 : 24; 1 Ki. 3 : 7, 'I am but a little child.'—(*b*) of little authority or importance, Isa. 36 : 9; of a thing of little weight, Ex. 18 : 22.

(2) *Hakkatan* (with the art.), Ezr. 8 : 12.

קְטֹן

m. *smallness;* hence *the little finger;* whence קְטֻנִּי *kotoni,* my little finger, 1 Ki. 12 : 10; 2 Ch. 10 : 10. Other copies have, in 2 Ch., קְטַנִּי *kotonni.* But the reading appears inadmissible, which is found in V. d. Hooght, 1 Ki., קְטַנִּי.

קָטַף

to pluck off, to break off, as ears of corn, branches, Deut. 23 : 26; Job 30 : 4.

Niphal, pass., Job 8 : 12.

I. קָטַר

not used in Kal.

Piel, *to offer odours, to burn* incense in honour of a deity, Jer. 1 : 16. Part. f., altars on which incense was burned; prop. giving an odour, 2 Ch. 30 : 14.

Pual, part., *incense,* Cant. 3 : 6.

Hiphil, *to burn incense,* used of sacrifices both lawful, 1 Ch. 6 : 34, and unlawful, 1 Ki. 3 : 3; 11 : 8; followed by an acc., Ex. 29 : 18.

Hophal, pass. Lev. 6 : 15. Part. Hoph., incense, Mal. 1 : 11.

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II. קָטַר

i. q. קָשַׁר. Part. pass. Eze. 46 : 22, 'bound courts,' i. e. prob. vaulted, roofed.

קְטָר

only in pl. קְטָרִין Ch. *knots*, especially —(*a*) ligaments of the bones, Dan. 5 : 6.—(*b*) metaph. difficult questions, Dan. 5 : 12, 16.

קִטֵּר

verbal of Piel, *burning incense*, Jer. 44 : 21.

קִטְרוֹן

'knotty,' i. q. Ch. קִטְרָן, *Kitron*, Jud. 1 : 30; called in Josh. 19 : 15 קַטָּת (for קַטָּנָה) small.

קְטֹרֶת

f. with suff. קִטְרָתִי.—(1) *incense*, Ex. 30 : 1; Lev. 4 : 7.

(2) that part of a victim commonly burned, *fat*, Ps. 66 : 15, 'the fat of rams.'

קַטַּת

Kattath, see קִטְרוֹן.

קִיא

m. *vomit*, Isa. 28 : 8, from קוּא.

קָיָה

an uncertain root, i. q. קוּא, TO VOMIT. Imp. קִי Jer. 25 : 27.

קַיִט

Ch. i. q. Hebr. קַיִץ *summer*, Dan. 2 : 35.

קִיטוֹר

m.—(1) *smoke*, Gen. 19 : 28.

(2) *vapour, cloud*, Ps. 148 : 8; from קָטַר.

קִים

from קוּם; (hostile) *insurrection, rising up*, against any one; hence collect. Job 22 : 20, 'our adversaries.'

קְיָם

m. Ch. *a statute, an edict*, Dan. 6 : 8.

קַיָּם

Ch. *enduring, sure*, Dan. 4 : 23.

קִימָה

f. *an arising, a rising up*, Lam. 3 : 63; from קוּם.

קְמוֹשׁ see קִיכ וֹשׁ

קִין

an unused root, i. q. Arab. קאן Med. Ye, to form, to prepare (comp. קָנָה), specially, *to forge* iron. Hence—

קַיִן

m.—(1) *a spear*, 2 Sa. 21 : 16.

(2) *Cain*,—(*a*) the son of Adam, Gen. 4 : 1.—(*b*) the tribe of the Kenites, Num. 24 : 22.—(*c*) a town, with the art. Josh. 15 : 57.

קִינָה

f. (from קוּן) pl. ־וֹת and ־וֹת—(1) *a mournful song, a lamentation*, Jer. 7 : 29; 9 : 9.

(2) *Kinah*, Josh 15 : 22.

קֵינִי, קֶנִי, קִינִי

Gen. 15 : 19; 2 Sa. 27 : 10; 1 Ch. 2 : 55; gent. noun, *a Kenite*, collect. *Kenites*; see קַיִן.

קֵינָן

perhaps i. q. קֵנָן 'possession,' *Cainan, Kenan*, Gen. 5 : 9.

קַיִץ

m.—(1) *harvest* (pr. cutting off) *of fruits*, from קָצַץ Isa. 16 : 9; also, *fruits, ripe fruit*, especially apparently *the fig*, Jer. 40 : 10.

(2) *summer*, when fruits are gathered, Gen. 8 : 22; Ps. 74 : 17.

קִיצוֹן

f. קִצוֹנָה (for קְצוֹן from קֵץ) *last, utmost*, Ex. 26 : 4; 36 : 11.

קִיקָיוֹן

m. Jon. 4 : 6—10; Jerome, Syr., and others, *ricinus*; *Palma Christi*, Ægypt. κίκι, a tall biennial plant, beautiful and quick growing.

קִיקָלוֹן

m. (for קְלָלוֹן) *ignominy*, Hab. 2 : 16. Vulg. *vomitus ignominiæ*; as if comp. of קִ for קָא, and קָלוֹן; a sense which is given by nine MSS., which read קִ קָלוֹן.

קִיר

once קִר Isa. 22 : 5; pl. קִירוֹת m.—(1) *a wall*, Lev. 14 : 37; of a city, Num. 35 : 4. (The origin is doubtful.) Isa. 25 : 4, 'a shower overthrowing a wall.' Used of the sides of the altar, Lev. 1 : 15; of the walls of the heart, Jer. 4 : 19.

(2) *a place fortified with a wall, a fortress*; whence קִר מוֹאָב Isa. 15 : 1, 'the fortress of Moab,' a city on the borders of the land of Moab. The same is called Jer. 48 : 31, קִיר חֶרֶשׂ *Kir-heres, Kir-heresh*, (the wall of bricks, or the brick fortress), and Isa. 16 : 7, קִיר חֲרֶשֶׂת *Kir-hareseth, Kir-haraseth*, (id.)

(3) *Kir*, a nation and region subject to the Assyrian empire, Isa. 22 : 6.

קִירַס

from the Ch. usage, 'a weaver's comb,' *Keros*, Neh. 7 : 47, for which there is קֵרֹס Ezr. 2 : 44.

קִישׁ

'snaring,' from קוּשׁ, *Kish*.

קִישׁוֹן

'twisted,' 'tortuous,' *Kishon*.

קוּשָׁיָהוּ see קִישִׁי

קִיתָרוֹס

Ch., Greek κίθαρις, *a harp*, Dan. 3 : 5, 7, 10 כתיב.

קַל

f. קַלָּה, pl. קַלִּים (from קָלַל) adj. *light*,

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swift, Isa. 19 : 1; 2 Sa. 2 : 18. Poet. specially, *a swift horse*, Isa. 30 : 16. Adv. *quickly, swiftly*, Joel 4 : 4.

קָל

m. Ch. i. q. קוֹל *a voice*, Dan. 3 : 5.

קֹל see קוֹל

קָלַהּ

a root of uncertain authority, for קָהַל, לָהַק, to congregate. Hence fut. Niphal וַיֵּקָלְהוּ 2 Sa. 20 : 14 כתיב, but the קרי has וַיֵּקָהֲלוּ (which many MSS. and some editions have in the text).

I. קָלָה

TO ROAST, TO PARCH, as corn, grain, Lev. 2 : 14; a person, as a mode of execution, Jer. 29 : 22. (Arab. קלי.) Part. pass. Josh. 5 : 11.

Niphal, part. *what is scorched*; hence, *burning, inflammation*, Ps. 38 : 8.

II. קָלָה

not used in Kal.

Niphal, *to be made light of*, Isa. 16 : 14; *to be counted despicable*, Deut. 25 : 3; part. *despised, ignoble*, 1 Sa. 18 : 23.

Hiphil, *to make light of*, Deut. 27 : 16.

קָלוֹן

m.—(1) *contempt, shame, ignominy*, Pro. 3 : 35; Isa. 22 : 18.

(2) *a shameful deed*, Pro. 18 : 3.

(3) *pudenda*, Nah. 3 : 5; Jer. 13 : 26.

קָלַח

an unused root, prob. i. q. קָלָה *to roast, to parch*.

קַלַּחַת

f. *a pot, kettle*, 1 Sa. 2 : 14; Mic. 3 : 3.

קָלַט

(1) TO CONTRACT, TO DRAW TOGETHER; Arab. קלץ. Part. pass. *a dwarf*, any thing of contracted stature or size, Lev. 22 : 23.

(2) *to receive* a fugitive to oneself, i. q. Ch.

קָלִי

m. (from קָלָה) and קָלִיא (with א otiose), 1 Sa. 17 : 17, m. *something roasted, parched*, i. e. *grains of wheat*, or *barley* roasted in the ears, Lev. 23 : 14; 1 Sa. 25 : 18.

קַלַּי

perhaps for קַלְיָה 'the swift (sc. servant) of Jehovah,' *Kallai*.

קֵלָיָה

Kelaiah, pr. n. of a Levite, also called

קְלִיטָה

Ch. 'assembly,' see קָלַט, *Kelita*, Ezr. 10 : 23; Neh. 8 : 7.

קָלַל

fut. יֵקַל, יֵקַלּוּ.—(1) TO BE LIGHT.

(2) *to be diminished*, Gen. 8 : 11, 'the waters were diminished (i. e. had flowed away) from off the earth.'

(3) *to be despised, contemned*, Job 40 : 4. Inf. as a noun, קֹל ignominy, disgrace, Jer. 3 : 9.

(4) *to be swift, fleet* (if indeed this be not the primary signification), 2 Sa. 1 : 23.

Niphal נָקַל and נָקֵל, fut. יִקַּלּוּ Isa. 30 : 16.—(1) *to be light*; עַל־נְקַלָּה lightly, Jer. 6 : 14; *to be easy* to any one, Pro. 14 : 6.

(2) *to be of little account, little*, 1 Sa. 18 : 23. Impers. Eze. 8 : 17, 'is it a light thing that,' etc.

(3) *to be lightly esteemed, to be despised*, 2 Sa. 6 : 22; Gen. 16 : 4, 5.

(4) *to be swift*, Isa. 30 : 16.

Piel, *to curse, to execrate*, 2 Sa. 16 : 7; Gen. 8 : 21; Isa. 8 : 21; reflex. *to curse oneself*, i. e. to bring a curse upon oneself, 1 Sa. 3 : 13.

Pual, *to be cursed*, Isa. 65 : 20. Part. *one who is accursed*, Ps. 37 : 22.

Hiphil הֵקֵל, inf. הָקֵל, fut. יָקֵל.—(1) *to make light, to lighten*—(*a*) followed by an acc. and מֵעַל *to lighten* and cast away *any thing from* any one, 1 Ki. 12 : 10.—(*b*) without the acc. Ex. 18 : 22, 'lighten from off thee,' make thy business lighter; Jon. 1 : 5.—(*c*) followed by מִן 1 Ki. 12 : 4, 'lighten (somewhat) from the servitude of thy father,' i. e. which thy father imposed upon us.

(2) *to reckon lightly, to despise*, 2 Sa. 19 : 44; *to bring to contempt*, Isa. 8 : 23.

Pilpel קִלְקֵל—(1) *to move to and fro, to shake together*, Eze. 21 : 26. Arab. to be moved.

(2) *to make smooth, to polish*; hence *to sharpen*, Ecc. 10 : 10.

Hithpalpel, *to be moved, shaken together*, Jer. 4 : 24.

קָלָל

m. adj. *smooth, polished* (used of brass), Dan. 10 : 6; Eze. 1 : 7.

קְלָלָה

f. const. קִלְלַת—(1) *cursing*, 2 Sa. 16 : 12.

(2) *execration, imprecation, curse*. 1 Ki. 2 : 8; Gen. 27 : 12, 'thy curse' (pass.) Concr. *one accursed*, Deut. 21 : 23. Plur., Deut. 28 : 15.

קָלַס

not used in Kal.

Piel, TO SCOFF AT, TO SCORN. Eze. 16 : 31, 'thou art not like a harlot who scoffs at her hire,' sc. that more may be given.

Hithpael, id., 2 Ki. 2 : 23; Eze. 22 : 5.

קֶלֶס

m. *scorn*, Ps. 44 : 14; Jer. 20 : 8; and—

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קַלָּסָה
f. id., Eze. 22 : 4.

I. קָלַע
TO SLING, TO THROW STONES WITH A SLING. Part. a slinger, Jud. 20 : 16. Trop. *to cast* (a people) *out* of a country, Jer. 10 : 18.
Piel, i. q. Kal, 1 Sa. 17 : 49; 25 : 29.

II. קָלַע
to grave, to sculpture, to engrave, 1 Ki. 6 : 29, 32, 35.

קֶלַע
masc.—(1) *a sling.* 1 Sa. 17 : 40.
(2) *a vail,* Ex. 27 : 9; 35 : 17; Num. 3 : 26. (Ch. id., Arab. sail of a ship.) 1 Ki. 6 : 34; for קְלָעִים apparently we ought to read, צְלָעִים.

קַלָּע
m. *a slinger,* 2 Ki. 3 : 25.

קְלַלְקַל
(from קָלַל) m. *despicable;* used of food, Num. 21 : 5.

קָלַשׁ
an unused root; perhaps i. q. קָלַשׁ to gather.

קִלְשׁוֹן
m. 1 Sa. 13 : 21, שְׁלֹשׁ קִלְשׁוֹן *a three-pronged fork,* with which hay, straw, and the like are brought together.

קָמָה
an unused root; perhaps i. q. Arab. קמא *to gather together, to collect.*

קָמָה
f. (from קוּם) *stalk* of grain; coll. *stalks, grain standing on its stalks,* Ex. 22 : 5; Deut. 16 : 9. Plur., Jud. 15 : 5.

קְמוּאֵל
'congregation of God,' *Kemuel.*

קָמוֹן
perhaps from קָמָה, 'abounding in stalks,' *Camon.*

קִמּוֹשׁ
m. Isa. 34 : 13, קִמּוֹשׂ Hos. 9 : 6, *a useless, thorny plant,* such as the nettle or thistle. See קִמְשׂ.

קָמַח
an unused root (i.q. צָמַח to germinate, to grow; or Talmud. קמח to grind).

קֶמַח
m. *flour, meal,* Gen. 18 : 6; Num. 5 : 15.

קָמַט
TO HOLD FAST with the hands, TO SEIZE FIRMLY, Job 16 : 8 (Ch. id., Arab. to bind).
Pual, pass. Job 22 : 16.

קָמַל and קָמֵל
TO WITHER AWAY and DIE (as a tree or plant), Isa. 19 : 6; 33 : 9. Syr. is used of persons who are sick.

קָמַץ
prop. TO SQUEEZE TOGETHER, TO COMPRESS; hence *to take with the hand,* Lev. 2 : 2; Num. 5 : 26. Hence—

קֹמֶץ
m. with suff. קָמְצוֹ—(1) *the fist, a handful,* Lev. 2 : 2; 5 : 12.
(2) *a bundle, a handful.* Gen. 41 : 47, 'by handfuls,' i. e. abundantly.

קָמַשׁ
unused root, prob. i. q. קָלַשׁ to pierce.

קִמְשׂוֹן
i. q. קִמּוֹשׂ only pl., Pro. 24 : 31.

קֵן
m. const. followed by Makkaph קֶן Deut. 22 : 6, with suff. קִנּוֹ (from קִנְנוֹ) —(1) *a nest,* Isa. 10 : 14; meton. young ones in a nest, Deut. 32 : 11; Isa. 16 : 2.
(2) metaph. *abode,* especially one on a lofty rock, like an eagle's nest, Num. 24 : 21; Hab. 2 : 9; or as being pleasant and comfortable, Job 29 : 18. Pl. קִנִּים cells, chambers (of the ark), Gen. 6 : 14.

קָנָא
not used in Kal.
Piel—(1) TO BE JEALOUS, Num. 5 : 14; Gen. 30 : 1; *to excite* any one's *jealousy* and *anger,* Deut. 32 : 21; 1 Ki. 14 : 22.
(2) *to envy* any one, Gen. 37 : 11; Isa. 11 : 13; Ps. 106 : 16.
(3) *to be zealous* for any one's cause, Num. 25 : 11; 2 Sa. 21 : 2; 1 Ki. 19 : 10.
Hiphil, *to excite jealousy,* Deut. 32 : 16; Ps. 78 : 58.

קְנָא
Ch., *to buy,* Ezr. 7 : 17, i. q. Heb. קָנָה.

קַנָּא
m., *jealous;* used of God as not bearing any rival; Ex. 20 : 5; Deut. 6 : 15.

קִנְאָה
f.—(1) *jealousy;* of lovers, Pro. 6 : 34; of God, Eze. 8 : 3; of rival peoples, Isa. 11 : 13. Plur. Num. 5 : 15.
(2) *envy,* Job 5 : 2. Meton. the object of envy, Ecc. 4 : 4.
(3) *ardent zeal,* 2 Ki. 10 : 16; Isa. 9 : 6, 'the zeal of Jehovah of Hosts' (towards his people); 26 : 11, zeal (of God) towards the people. Generally *ardent love,* Cant. 8 : 6.
(4) *ardour,* i. q. *anger, indignation,* Deut. 29 : 19; Ps. 79 : 5.

קָנָה
fut. apoc. יְקַן prop. TO ERECT, to set upright; hence—(1) *to found, create* the heaven and the earth, Gen. 14 :

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19; men, Deut. 32:6; Ps. 139:13; Pro. 8:22 (Arab. קנא to create as God).

(2) *to acquire* for oneself, Pro. 4:7; Ruth 4:9; *to obtain*, Gen. 4:1. Specially—

(3) *to buy*, Gen. 25:10; also *to redeem* (out of captivity), Isa. 11:11.

Niphal, *to be acquired, bought*, Jer. 32:15.

Hiphil, Zec. 13:5, *to sell*. (מַקְנִיא Eze. 8:3, is for מַקְנֵא).

קָנֶה

m. pr.—(1) *cane, reed*, Isa. 42:3; Ps. 68:31, *aromatic and sweet-smelling calamus*, Isa. 43:24; Ex. 30:23.

(2) *a stalk* of corn, Gen. 41:5, 22.

(3) *a measuring reed*, Eze. 40:3; also *a measure of six cubits*, Eze. 41:8.

(4) *the beam of a balance*, Isa. 46:6.

(5) *the higher bone of the arm*, Job 31:22, hence *branch* of a chandelier, Ex. 25:31. Plur. קָנִים, Ex. 25:31; and קָנוֹת 25:36.

קָנָה

'a place of reed,' *Kanah*, Josh. 16:8; 19:28.

קַנּוֹא

masc. *jealous*, used of God, Josh. 24:19; Nah. 1:2.

קָנַז

an unused root, perhaps i. q. Arab. קנץ to hunt; whence—

קֶנַז

'hunting,' *Kenaz*, Gen. 36:11; Josh. 15:17.

קְנִזִּי

'hunter.'—(1) *Kenizzites*, Gen. 15:19.—(2) *Kenezite*, patron. of קֶנַז.

קִינִי see קֵינִי

קִנְיָן

m.—(1) *a creature, thing created*, from קָנָה Ps. 104:24. LXX. κτίσις.

(2) *acquisition, purchase*, Pro. 4:7.

(3) *possession, wealth*, Gen. 34:23.

קָנַם

an unused and doubtful root, perhaps, *to set up*.

קִנָּמוֹן

const. קִנְּמָךְ Ex. 30:23; *cinnamon*, Pro. 7:17; Cant. 4:14. The origin is doubtful.

קָנַן

pr. i. q. Arab. קאן Med. Ye, TO FORM, TO PREPARE.

Piel denom. of קֵן *to make a nest* as a bird, Ps. 104:17; as a viper, Isa. 34:15.

Pual, *to build a nest, to nestle*, Jer. 22:23.

קָנַץ

unused root (prob. *to catch, seize*; whence—

קֶנֶץ

m. *a snare*; only pl. const. Job 18:2; see קֵץ.

קְנָת

'possession,' *Kenath*, Num. 32:42.

קָסַם

TO DIVINE, TO PRACTISE DIVINATION, as false prophets, Deut. 18:10; evokers of the dead, 1 Sa. 28:8; prophets of strange nations, 1 Sa. 6:2; Josh. 13:22. Syr. קצם.

קֶסֶם

m.—(1) *divination*, Eze. 13:6; 1 Sa. 15:23; meton. *the reward of divination*, Num. 22:7.

(2) *an oracle*, Pro. 16:10.

קָסַס

not used in Kal.

Poel קִצֵּץ i. q. קוֹצֵץ TO CUT OFF, Ezc. 17:9.

קֵסֶת

f. *a vessel, a cup*, i. q. קֶשֶׂת, Eze. 9:2, the vessel of a scribe, *an inkstand*.

קְעִילָה

i. q. Arab. קלעה 'fortress,' *Keilah*.

קַעֲקַע

m. *stigma, a mark branded on the skin*, Lev. 19:28. From קָעַע.

קָעַר

an unused root, Arab. *to be deep*, whence

קְעָרָה

pl. const. קַעֲרוֹת, with suff. קְעָרוֹתָיו f. *a bowl, a dish*, Num. 7:13.

קָפָא

TO CONTRACT ONESELF, TO DRAW ONESELF TOGETHER, specially—(1) *to draw up the feet*, to sit with the feet drawn up, Zeph. 1:12.

(2) *to curdle, to coagulate* as milk; poet. of the sea, Ex. 15:8.

Niphal, *to be contracted, withdrawn*, Zech. 14:6, כהיב.

Hiphil, causat. of No. 2, Job 10:10. Talmud. id.

קִפָּאוֹן

m. *congelation, ice*, Zec. 14:6 קרי; see root in Niphal.

קָפַד

TO DRAW TOGETHER, TO SHRINK. Arab. id.

Piel, *to make shrink*; hence *to cut off*, like the Ch., Isa. 38:12, 'I have cut off, like a weaver, my life.'

קֶפֶד or קָפֶד

a cutting off, destruction, Eze. 7:25, with ה paragog.

קִפֹּד

m. *a hedgehog*, from its shrinking

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together, Isa. 14:23; Zeph. 2:14. Syr. קופדא id.

קִפּוֹז

m. *arrow-snake*, from the spring with which it propels itself, Isa. 34:15.

קָפַז

unused root; prop. i. q, קָפַד, *to contract oneself*, especially to take a leap; Arab. to leap.

קָפַץ

TO CONTRACT, TO SHUT, as the mouth, Job 5:16; the hand (i. e. to be illiberal), Deut. 15:7; trop. mercy, Ps. 77:10.

Niphal, *to be gathered*, sc. to one's ancestors, i. e. to be dead, Job 24:24.

Piel, *to leap, to spring*, Cant. 2:8. Ch. id.

קֵץ

with suff. קִצִּי (from קָצַץ), m. *end, extremity*, whether of space, Isa. 37:24; or of time; whence מִקֵּץ, at the end, after, e. g. after forty days, Gen. 8:6; also לְקֵץ 2 Ch. 18:2; or of actions, Job 16:3; or of a condition of things, Isa. 9:6. אֵין קֵץ adv. without end, Ecc. 12:12. Specially it is—(*a*) *the end*, i. e. *destruction* of a people, Gen. 6:13; עֲוֹן קֵץ a wickedness bringing destruction, Eze. 21:30.—(*b*) *the event* of a prophecy, Hab. 2:3.—(*c*) עֵת קֵץ Dan. 8:17; מוֹעֵד קֵץ, verse 19, the time of the end, the times immediately preceding the advent of the Messiah.

Pl. once (according to some), Job 18:2, קִנְצֵי for קִצֵּי in the Chaldee manner, 'when will ye make an end of words?' See קֶנֶץ.

קָצַב

1) TO CUT DOWN, e. g. a tree, 2 Ki. 6:6.

(2) *to shear* sheep, Cant. 4:2.

קֶצֶב

m.—(1) *form, shape* (pr. cutting), 1 Ki. 6:25; 7:37.

(2) pl., Jon. 2:7, prob. *the ends*, i. e. the roots *of the mountains* (in the depth of the sea).

קָצָה

(1) TO CUT OFF, TO CUT DOWN; hence *to destroy* (peoples), Hab. 2:10.

(2) *to decide*; whence קָצִין.

(3) *to finish*.

Piel, i. q. Kal No. 1. Pro. 26:6, 'he who cutteth off feet,' i. e. whose feet are cut off, 'drinketh (suffereth) injury, (so) he who sends words by the hand of a fool.' 2 Ki. 10:32, 'Jehovah began to cut short in Israel,' i. e. to take away one part after another.

Hiphil, *to scrape off*, Lev. 14:41, 43.

קָצָה

Ex. 26:4; 36:11; f.—(1) *end, extremity*, of space, Ex. 25:19. קְצוֹת הָאָרֶץ the ends of the earth, i. e. of the most remote people, Isa. 40:28; of the heaven (quarters of the world), Jer. 49:36. Metaph., Job 26:14, 'the extremities of his deeds,' i. e. a small part, as it were the extreme lines of the divine works.

(2) *the sum*, mass, 1 Ki. 12:31; 13:33.

קָצֶה

m., const. קְצֵה; plur. with suff. קְצֵיהֶם, —(1) *end, extremity*—(*a*) of space, e. g. of the desert, Ex. 13:20; of a camp, Num. 11:1; of a country, Isa. 5:26; of heaven, 13:5; 7:18, 'in the extremity (i. e. on the bank, margin) of the rivers of Egypt.' Gen. 19:4, 'all the people from the end,' i. e. all together.—(*b*) of time; at the end of three days, after three days, Josh. 3:2; 9:16.

(2) *the whole, the sum*. Gen. 47:2, 'from the whole number of his brethren;' Eze. 33:2.

קֵצֶה

m. *the end*, Isa. 2:7; Nah. 2:10.

קְצוּ or קֶצֶו

only in plur. const., Ps. 48:11; 65:6, 'the ends of the earth.'

קַצְוָה or קִצְוָה

only in plur. קְצָוֹת *ends, extremities*, Ex. 38:5; of the ends of the earth, κατ' ἐξοχὴν, Ps. 65:9. With suff. קִצְוֹתָו Ex. 37:8 כתיב.

קָצַח

unused root, prob. i. q. כָּסַח to cut off.

קֶצַח

m. Isa. 28:25, 27, according to LXX., Vulgate, and the Rabbins, *nigella melanthium*, fennel flower, black cumin.

קָצִין

m.—(1) *a judge, a magistrate*, Isa. 1:10; Mic. 3:9 (from קָצָה).

(2) *a* military *leader, commander*, Josh. 10:24; Dan. 11:18.

(3) *a prince*, Pro. 6:7; 25:15.

קְצִיעָה

f.—(1) *cassia*, a bark, so called from being peeled off (root קָצַע), pl. Ps. 45:9.

(2) *Kezia*, Job 42:14.

קְצִיץ

Keziz, pr. n. Josh. 18:24.

קָצִיר

m. (from קָצַר)—(1) *harvest*, Gen. 8:22; hence—(*a*) *corn harvested*, Lev. 19:9.—(*b*) poet. *reapers*, Isa. 17:5.

(2) *a branch, bough*, from lopping off (unless, perhaps, for חָצִיר, from the sense of greenness), Ps. 80:12; Job 14:9.

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קָצַע

not used in Kal.—(1) i. q. Arab. TO CUT, TO CUT OFF, TO LOP.

(2) *to scrape, to peel.*

Hiphil, *to scrape*, Lev. 14 : 41.

Pual, part. מְקֻצָּעוֹת, i. q. מְקֻצּוֹעִים, corners, Eze. 46 : 22; pr. places cut off.

קָצַף

(1) i. q. Arab. TO BREAK.

(2) *to break out*, or *forth* into anger, hence *to be angry, indignant*, Isa. 57 : 16; Gen. 40 : 2; Josh. 22 : 18.

Hiphil, *to provoke* (Jehovah) *to anger*, Deut. 9 : 7, 8, 22.

Hithpael, i. q. Kal No. 2, Isa. 8 : 21.

קָצַף

Ch. i. q. Hebr. No. 2, Dan. 2 : 12.

קֶצֶף

m. with suff. קִצְפִּי.—(1) *twigs, splinters*, from being broken off, Hos. 10 : 7.

(2) *anger*, Ecc. 5 : 16; especially of Jehovah, Josh. 9 : 20; *altercation, strife*, Est. 1 : 18.

קְצַף

Ch. *anger*, Ezr. 7 : 23.

קְצָפָה

f. *a fragment, something broken*, Joel 1 : 7.

קָצַץ

TO CUT OFF, TO AMPUTATE, e. g. the hand, Deut. 25 : 12; the beard, Jer. 9 : 25.

Piel קִצֵּץ and קִצֵּץ—(1) *to cut off, to cut asunder*, e. g. a rope, Ps. 129 : 4; a hand, thumbs, Jud. 1 : 6; a spear, Ps. 46 : 10.

(2) *to divide, cut up* (into threads), Ex. 39 : 3.

(3) *to cut away, to cut loose*, 2 Ki. 18 : 16.

Pual, part. pass. of Piel No. 1, Jud. 1 : 7.

קְצַץ

Ch. Pael, *to cut off, to cut away*, Dan. 4 : 11.

קָצַר and קָצַר

(1) Med. A and fut. יִקְצֹר TO CUT OFF, specially grain; hence *to reap, to harvest*, Jer. 12 : 13. Part. *a reaper*, Ruth 2 : 3. Metaph. Job 4 : 8, 'those who sow wickedness reap the same.'

(2) Med. E fut. יִקְצַר (but once יִקְצֹר Pro. 10 : 27), intrans. *to be shortened, cut off*; hence *to be short*, Isa. 28 : 20. Specially—(*a*) *my hand is (too) short*, I have but little power, Num. 11 : 23; Isa. 50 : 2.—(*b*) 'my spirit is short,' i. e. I am impatient, my patience is wearied out, Num. 21 : 4; Jud. 10 : 16.

Piel, *to cut short, to abbreviate*, Ps. 102 : 24.

Hiphil—(1) *to reap*, Job 24 : 6 כתיב.

(2) i. q. Piel, Ps. 89 : 46.

קָצֵר

masc. *short*, especially—(*a*) קְצַר יָד feeble, weak, Isa. 37 : 27.—(*b*) קְצַר רוּחַ Pro. 14 : 29, and קְצַר אַפַּיִם verse 17, impatient, prone to anger.—(*c*) קְצַר יָמִים short-lived, Job 14 : 1.

קֹצֶר

m. only קֹצֶר רוּחַ *impatience*, Ex. 6 : 9.

קְצָת

(for קְצָאת, from קְצָה) a Chaldaizing word.—(1) *end*. Always with pref. מִן, מִקְּצָת, לְמִקְצָת *at the end*. Dan. 1 : 15, 18.

(2) *the sum, the whole number*. Dan. 1 : 2, partitively; Neh. 7 : 70, '(a part) of the number of the chiefs,' i. e. a part of the chiefs. Comp. Gen. 47 : 2.

קְצָת

const. קִצַּת Ch.—(1) *end*. Dan. 4 : 31.

(2) *the sum, the whole*. Dan. 2 : 42, '(a part) of the whole of the kingdom,' i. e. a part of the kingdom.

קַר

plur. קָרִים (from קָרַר) adj.—(1) *cold*, Pro. 25 : 25; Jer. 18 : 14.

(2) *quiet*, Pro. 17 : 27 כהֵה, 'quiet of spirit.' See קָרַר.

קִיר see קִר

קֹר

m. *cold*, Gen. 8 : 22. Root קָרַר.

I. קָרָא

(1) TO CRY OUT, TO CALL; used absol. of any kind of cry; Gen. 39 : 14, 'I cried with a loud voice.' The words cried out often follow immediately, Gen. 45 : 1, 'and (Joseph) cried out, Cause to go out,' etc.; or with לֵאמֹר Eze. 9 : 1; וַיֹּאמֶר 2 Sa. 18 : 28; 2 Ki. 18 : 28. Specially—(*a*) followed by אֶל *to call upon, to call to* any one, Jud. 18 : 23; 1 Sa. 26 : 14; by עַל Isa. 34 : 14 ('the demons shall cry to one another'); by אַחֲרֵי to cry after any one, to call him as he goes away, 1 Sa. 20 : 37.—(*b*) *to ask aid*; especially of God; absol. Ps. 4 : 2, 'when I call, hear me.' Ps. 14 : 4; 57 : 3; 88 : 10; Deut. 15 : 9.—(*c*) i. q. κηρύσσειν, as a herald or prophet. Absol., Pro. 1 : 21, 'wisdom crieth in the broadways;' with an acc., Isa. 40 : 6, 'what shall I cry?' followed by עַל Jon. 1 : 2. The words follow, Ex. 32 : 5; or an acc., Joel 4 : 9, 'proclaim this amongst the nations;' or פִּי Isa. 40 : 2. קָרָא דְרוֹר לְ to declare freedom (to slaves, captives), Jer. 34 : 8. קָרָא צוֹם to proclaim a fast, Jer. 36 : 9.

(2) *to call*, specially—(*a*) to call any one to oneself, Gen. 27 : 1; followed by לְ Gen. 20 : 9; by אֶל 3 : 9. Metaph. Pro. 18 : 6, 'his mouth

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calleth for strokes,' i. e. deserves and invites them. Ruth 4:11, 'call (acquire for thyself) a name in Bethlehem.'—(*b*) *to call together*, Gen. 41:8; 20:8; 49:1. Hence to convene a holy assembly, Joel 1:14; a feast, Lev. 23:2. מִקְרָאֵי הַמּוֹעֵדָה those called to an assembly, Num. 1:16.—(*c*) *to call*, i. e. *to invite* any one to a meal, 1 Sa. 9:13, 22; figuratively, to invite to make peace, Deut. 20:10.—(*d*) *to summon before a judge*, Job 5:1.—(*e*) *to call out* soldiers, Isa. 13:3.—(*f*) *to call* any one to an office, Isa. 42:6; 22:20. קָרָא בְשֵׁם פ to call any one by name, Isa. 43:1.—(*g*) קָרָא בְשֵׁם יי to call upon the name of God, i. e. to praise God, to implore his aid, Gen. 4:26. In the same sense, קָרָא שֵׁם יי Deut. 32:3; Ps. 99:6. A different sense occurs in Ex. 33:19, 'and I will proclaim by name before thee, Jehovah is present,' I will myself announce the coming of God.—(*h*) *to celebrate* persons. Ps. 49:12, 'they praise their names' (of the rich). Pro. 20:6, 'they celebrate every one his own goodness.' Isa. 44:5, 'this man shall celebrate the name of Jacob,' i. e. shall follow and praise the party of Jacob.

(3) *to call, to name, to give a name*, Gen. 26:18; Ruth 4:17.—(*a*) followed by an acc. and a dative. Gen. 1:5.—(*b*) by two acc., Num. 32:41.—(*c*) in this manner, Gen. 4:25, 'and she called his name Seth.'

(4) *to recite, to read aloud* any thing, with an acc., Ex. 24:7; also קָרָא בְּסֵפֶר *to read* what is written *in a book*, Neh. 8:8. Hence gener. *to read*, Deut. 17:19.

Niphal—(1) *to be called*, i. e. to bid to come by calling, *to be called together*, Jer. 44:26; Est. 3:12; to celebrate any one's name, Ruth 4:14.

(2) *to be called, named*.—(*a*) followed by a dat. Gen. 2:23, 'she shall be called woman.'—(*b*) with two nominatives. Zech. 8:3, 'Jerusalem shall be called the city of truth.'—(*c*) with שֵׁם Gen. 17:5.

Also observe—(α) to be called by any one's name, i. e. to be reckoned to his race, Isa. 43:7; Gen. 21:12; 48:6, 'they shall be counted with their brethren' (shall bear the same name as their brethren), Isa. 48:2.—(β) נִקְרָא שְׁמִי עַל my name is called upon any thing, i. e. the thing is called mine, Isa. 4:1. So of the people of Israel who bear the name of God, Deut. 28:10; the temple, 1 Ki. 8:43; Jerusalem, Dan. 9:18; prophets, Jer. 15:16. Also, *to be called*, is sometimes used for *to be*, as Isa. 1:26, 'afterward thou shalt be called the city of righteousness,' i. e. thou shalt be righteous; Isa. 35:8.

(3) *to be read aloud, recited*, Est. 6:1; Neh. 13:1.

Pual—(1) *to be called*, i. e. *to be chosen*, Isa. 48:12.

(2) *to be called, named*, Isa. 65:1; Eze. 10:13.

II. קָרָא

TO MEET, hence TO HAPPEN, TO OCCUR to any one, followed by an acc., Gen. 42:4; Lev. 10:19. Inf. קְרָאָה *a meeting*, hence לִקְרָאת every where contracted into לִקְרַאת, with suff. לִקְרָאתִי, לִקְרַאתְכֶם prep.—(1) *towards, to meet*, Gen. 46:29; in a hostile sense, Jud. 7:24; Josh. 11:20.

(2) *opposite to, over against*, Gen. 15:10; 1 Sa. 4:2.

Niphal—(1) *to be made to meet, to meet* any one, Ex. 5:3; 2 Sa. 18:9; used of things, Deut. 22:6.

(2) *to be by chance, to happen*, 2 Sa. 1:6; 20:1.

Hiphil, *to cause to happen* (evil to any one), with two acc., Jer. 32:23.

קְרָא

Ch. fut. יִקְרֵא, יִקְרֵה.—(1) *to proclaim* (as a herald), Dan. 3:4; 4:11; 5:7.

(2) *to read aloud*, part. pass., Ezr. 4:18; *to read*, Dan. 5:8, 15.

קֹרֵא

m.—(1) *a partridge*, prob. so called from the cry, prop. crying out, calling; 1 Sa. 26:20; Jer. 17:11.

(2) *Kore*, 1 Ch. 9:19.

קָרַב and קָרֵב

fut. יִקְרַב, inf. קְרֹב and קִרְבָה TO APPROACH, TO COME NEAR, used of men, Josh. 10:24; of things, Eze. 37:7; of time, Gen. 47:29, 'and the days drew near for Israel to die.' Followed by אֶל Gen. 37:18; לְ Job 33:22; בְּ Ps. 91:10. Specially—(*a*) God is said to draw near, when he aids the afflicted, Ps. 69:19; also men, 1 Ki. 2:7.—(*b*) those *draw near* to God who piously worship him, Zeph. 3:2; who serve in the temple, Lev. 16:1.—(*c*) it is used of conjugal intercourse, Gen. 20:4.—(*d*) in a hostile sense, *to draw near, to advance*; to, or for, battle, Deut. 20:3; against a city, 20:10; against any one, Ps. 27:2.—(*e*) Isa. 65:5, 'draw to thyself,' i. e. recede hence, approach no nearer.

Niphal, *to come near*, Ex. 22:7; Josh. 7:14.

Piel קֵרֵב—(1) *to cause to approach*, Hos. 7:6; *to admit, to receive*, Ps. 65:5; *to bring near* to one another, Eze. 37:17 (קָרֵב imp. for קָרֵב).

(2) *to be very near*, Eze. 36:8, followed by a gerund.

Hiphil—(1) *to cause to approach, to bring near*, i. e.—(*a*) *to bring* per-

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sons *near*, Ex. 28 : 1; times, Eze. 22 : 4; *to receive* to oneself, Num. 8 : 9.—(*b*) *to bring, to offer* a gift, Jud. 3 : 18; a sacrifice, Lev. 3 : 1; *to bring* (a cause to a judge), Deut. 1 : 17.—(*c*) *to bring together* two things, Isa. 5 : 8.

(2) *to cause to withdraw, to remove*, 2 Ki. 16 : 14, 'and he removed the brazen altar from before the house.'

(3) *to draw near*, Ex. 14 : 10; followed by a gerund, to be near (about) to do, Gen. 12 : 11.

קָרֵב

m. verbal adj. *drawing near, approaching*, Deut. 20 : 3; 1 Ki. 5 : 7.

קְרַב

Ch. *to draw near, to approach*, Dan. 3 : 26; 6 : 13.

Pael, *to offer*, Ezr. 7 : 17.

Aphel—(1) *to bring near*, Dan. 7 : 13.

(2) *to offer*, Ezr. 6 : 10, 17.

קְרָב

m. *battle, war* (from קָרַב), 2 Sa. 17 : 11; Job 38 : 23. Pl. קְרָבוֹת Ps. 68 : 31.

קְרָב

Ch. id. Dan. 7 : 21.

קֶרֶב

with suff. קִרְבִּי (Arab. قلب, ر softened into ل), pl. with suff., Ps. 103 : 1.—(1) *the interior, midst* of a thing. בְּתוֹךְ קֶרֶב *in the middle*, becomes commonly a prep., in (the midst of), Gen. 45 : 6; Isa. 5 : 25; amongst, Jud. 1 : 32; into, 1 Ki. 20 : 39; through, Josh. 1 : 11. Used of time, amid the years, Hab. 3 : 2.

(2) specially of the body—(*a*) *the bowels*, Gen. 41 : 21.—(*b*) *the heart, the mind*, Ps. 5 : 10; 49 : 12.

קִרְבָה

f. const. state קִרְבַת *approach, drawing near*, Ps. 73 : 28; Isa. 58 : 2.

קָרְבָּן

const. קָרְבַּן, pl. קָרְבָּנִים Lev. 7 : 38 (in other copies קָרְבָּנֵיהֶם), m. *oblation, sacrifice, offering*, whether bloody or unbloody, Lev. 2 : 1; Eze. 40 : 43.

קָרְבָּן

m. *oblation, offering*, Neh. 10 : 35.

קַרְדֹּם

m. AN AXE, with suff. קַרְדֻּמּוֹ 1 Sa. 13 : 20; pl. קַרְדֻּמִּים 13 : 21, and קַרְדֻּמּוֹת Ps. 74 : 5; Jer. 46 : 22; also קַרְדֹּמוֹת Jud. 9 : 48. I suppose it to be from קָדַם in the primary signification of being sharp; comp. גֶּדֶם.

קָרָה

f. (from קָרַר) *cold*, Pro. 25 : 20.

קָרָה

fut. יִקְרֶה, apoc. יִקַר—(1) TO MEET, TO GO TO MEET any one, in a hostile sense, Deut. 25 : 18.

(2) *to happen, to befall*, Isa. 41 : 22; followed by an acc., Gen. 44 : 29; by ל Dan. 10 : 14; Ruth 2 : 3, 'and her chance happened that it was the field of Boaz.'

Niphal—(1) *to meet, to be made to meet*, Num. 23 : 15; Ex. 3 : 18; Num. 23 : 4.

(2) *to be by chance, to happen*, 2 Sa. 1 : 6.

Piel קֵרָה *to lay beams* or *joists*, prop. to make the beams to meet, 2 Ch. 34 : 11; hence *to frame, to build*, Ps. 104 : 3.

Hiphil—(1) *to cause to meet*, Gen. 24 : 12, 'cause to happen to me this day' (what I seek).

(2) *to make opportune*, i. e. to choose what is convenient, Num. 35 : 11.

קָרֶה

m. *a chance, accident*. Deut. 23 : 11, 'on account of any chance of the night,' i. e. nocturnal pollution.

קָרֵחַ

m. adj.—(1) *near*—(*a*) used of place, Gen. 19 : 20; 45 : 10; Est. 1 : 14. קְרֵבֵי יְיָ is applied to the Levites, Lev. 10 : 3. מִקָּרוֹב from near, from the vicinity, Deut. 32 : 17.—(*b*) used of time, Isa. 13 : 6; followed by מִמֶּנִּי Job 17 : 12, 'the light is near before the darkness,' will presently be changed into darkness.—(*c*) used of relationship and affinity, Num. 27 : 11; Ruth 2 : 20.—(*d*) of intimate acquaintance, Ps. 38 : 12; 75 : 2, 'near to us is thy name,' i. e. it is familiar to us.—(*e*) of one who succours another, Ps. 34 : 19; 119 : 151.

(2) *short*, and concr. *something short, shortness*. Job 20 : 5, 'the triumphing of the wicked is short;' מִקָּרוֹב is also, *soon, presently*, Eze. 7 : 8.

קָרַח

prop. TO MAKE SMOOTH; specially *to make bald*. קָרַח קָרְחָה to make a bald place, Lev. 21 : 5; Mic. 1 : 16.

Niphal, *to be made bald*, on account of one dead, Jer. 16 : 6.

Hiphil, i. q. Kal, Eze. 27 : 31.

Hophal, pass. מָקְרָח *made bald*, Eze. 29 : 18.

קָרֵחַ

'bald,' *Careah, Kareah*, 2 Ki. 25 : 23.

קָרֵחַ

m. *bald on the back of the head*, Lev. 13 : 40; 2 Ki. 2 : 23; Ch. קַרְחָא id.

קֶרַח

m.—(1) *ice*, from its smoothness, Job 6 : 16; hence *cold*, Gen. 31 : 40.

(2) *crystal*, Eze. 1 : 22.

קֹרַח

m.—(1) *ice*, poet. *hail*, Ps. 147 : 17.

(2) *Korah*, Gen. 36 : 5, 16; Num. 16 : 1; בְּנֵי קֹרַח *Korahites*, Ps. 42.

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קָרְחָה

once קָרְחָא, Eze. 27 : 31; f. *baldness.* —(*a*) on the crown of the head, Lev. 21 : 5; made by shaving, Jer. 47 : 5.—(*b*) on the front of the head, Deut. 14 : 1.

קָרְחִי

patron. from קֹרַח, Num. 26 : 58.

קָרְחַת

f. *baldness,* on the crown of the head, Lev. 13 : 42; figuratively a threadbare spot, 13 : 55.

קָרִי

in pause קָרִי, m. (from קָרָה) *a hostile encounter,* Lev. 26 : 28; הָלַךְ קְרִי עִם *to go into, encounter* (to fight) *with* any one, *to resist* any one, Lev. 26 : 21; בְּקֶרִי, 26 : 24.

קָרִיא

m. (from קָרָא) *called, chosen,* Num. 16 : 2, and 1 : 16 כתיב.

קְרִיאָה

f. *proclamation, preaching,* Jon. 3 : 2.

קִרְיָה

f. *a city, a town,* Isa. 1 : 21; Ps. 48 : 3; 1 Ki. 1 : 41. (Arab. also a village.) Root קָרָה Piel.

Proper names: — (*a*) קִרְיַת אַרְבַּע *Kirjath-arba,* Gen. 23 : 2; with art., Neh. 11 : 25, i. e. city of Arba.—(*b*) קִרְיַת בַּעַל *Kirjath-baal,* called קִרְיַת יְעָרִים, Josh. 15 : 60; and בָּעֲלָה.—(*c*) קִרְיַת חֻצוֹת town of villages, *Kirjath-huzoth,* Num. 22 : 39.—(*d*) קִרְיַת יְעָרִים city of the woods, *Kirjath-jearim,* Josh. 9 : 17; with art., Jer. 26 : 20; contractedly, Ezr. 2 : 25; and even קִרְיַת, Josh. 18 : 28; see *b.*—(*e*) קִרְיַת סַנָּה, 15 : 49; city of palm-trees, *Kirjath-sannah,* and קִרְיַת סֵפֶר city of books, *Kirjath-sepher,* 15 : 15.—(*f*) קִרְיַת עָרִים, *Kirjath-arim,* see *d.* —(*g*) קִרְיָתַיִם double city, *Kiriathaim* —(*a*) Num. 32 : 37.—(*β*) 1 Ch. 6 : 6; elsewhere קִרְיָתָן.

קִרְיָה and קִרְיָא

Ch. id. Ezr. 4 : 10, seqq.

קְרִיוֹת

'cities,' *Kerioth, Kirioth,* Josh. 15 : 25.

קִרְיָת see קִרְיָה

קָרַם

TO DRAW OVER, TO COVER (Syr. and Ch. to overlay with metal), Eze. 37 : 6, 'I will draw skin over you.' Intrans. *to be drawn over,* Eze. 37 : 8.

קָרַן

pr. to push with the horn, apparently; whence—

קֶרֶן

f. — (1) A HORN. Meton. — (*a*) *a vessel made of horn,* or a horn used for a vessel, 1 Sa. 16 : 1.—(*b*) *a horn* for blowing, Josh. 6 : 5. Metaph. a symbol of *strength* and *power,* Jer. 48 : 25, 'the horn of Moab is broken,' i. e. his strength is broken. הֵרִים קֶרֶן פ׳ to exalt, or lift up any one's horn, i. e. to increase his power and dignity, Ps. 89 : 18. Hence 1 Sa. 2 : 1, 'my horn is high,' i. e. my strength increases, I acquire new spirit. Am. 6 : 13, 'we have taken horns to ourselves.' In a bad sense, to be proud, Ps. 75 : 5, 6. Job 16 : 25, 'I have put my horn in the dust,' my honour and glory. Ps. 18 : 3, 'the horn of my help,' or 'of my liberation;' 132 : 17, 'I will make the horn of David to shoot forth,' I will cause the kingdom of David to flourish; or grant powerful offspring.—For the plur. is used the dual קְרָנַיִם and קְרָנִים Dan. 8 : 3; more rarely pl. קְרָנוֹת Zech. 2 : 1; Eze. 27 : 15 (where *horns of ivory* mean elephants' teeth).

(2) *the summit* of a mountain, from its resembling *a horn,* Isa. 5 : 1. (Arab. id.)

(3) *horns of the altar,* are projections like horns at the four corners, Lev. 4 : 7.

(4) dual, is used of *flashes* of lightning, Hab. 3 : 4.

קָרַן

denom. *to radiate, to emit beams, to shine* (used of the face of Moses), Ex. 34 : 29.

Hiphil, *to bear horns* (pr. to put forth, to produce), Ps. 69 : 32.

קָרְנָא

emphat. קַרְנָא Ch. *a horn,* Dan. 3 : 5; 7 : 8. Dual קַרְנַיִן also used for the pl., Dan. 7 : 7, 20.

קֶרֶן הַפּוּךְ

'horn of paint,' *Keren-happuch.*

קָרַס

TO BOW ONESELF, hence *to sink together, to collapse,* Isa. 46 : 1. Hence—

קֶרֶס

plur. קְרָסִים const. קַרְסֵי pr. curve, joint; hence *tache, hook,* into which a little hook is put, Ex. 26 : 6.

קֵרוֹם see קֹרֹם

קַרְסֹל

prop. diminut. from קֶרֶס *a joint, a little joint;* specially *the ancle.* Dual קַרְסֻלַּיִם. Ps. 18 : 37, 'my ancles have not slipped.'

קָרַע

(1) TO REND, TO TEAR ASUNDER, as garments; for sorrow, Gen. 37 : 29; as a wild beast, the breast of any one, Hos. 13 : 8; God, the heaven, Isa. 63 : 19; to rend the eyes with paint, by putting too much stibium on them, Jer. 4 : 30.

(2) *to rend away, tear out,* Lev.

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13:56; 1 Sa. 15:28, 'Jehovah rendeth away the kingdom of Israel from thee.'

(3) *to cut in pieces* (with a knife), Jer. 36:23.

(4) *to cut out* (windows in a wall), Jer. 22:14.

(5) *to tear* with words, *to curse*, Ps. 35:15 (Arab. II., to blame, to rebuke.)

Niphal, *to be rent;* used of garments, Ex. 28:32; of an altar, 1 Ki. 13:3.

קְרָעִים

m., pl. *torn pieces* of cloth, 1 Ki. 11:30; Pro. 23:21.

קָרַץ

(1) TO TEAR; hence TO CUT OFF, TO DESTROY.

(2) specially to tear with the teeth, *to bite*, (Arab. id.);—(*a*) to bite the lips, as when devising snares, Pro. 16:30.—(*b*) Pro. 10:10; 6:13; to compress the eyes, to wink, as a malicious and crafty man.

Pual, *to be torn off, nipped off*, Job 33:6, 'I, too, was nipped off from the clay,' an image taken from a potter.

קֶרֶץ

m., *destruction*, Jer. 46:20.

קְרַץ

m. Ch., *a piece;* to eat any one's pieces, metaph. *to calumniate*, to slander, to act the sycophant. Dan. 3:8; 6:25. Syr. id.

קַרְקַע

m. quadril.—(1) *the ground, the floor* (comp. Arab. قَرْقَر an even floor).—(*a*) in the holy tabernacle and temple, Num. 5:17; 1 Ki. 7:7, 'from one floor to the other,' i. e. the walls from the bottom to the top.—(*b*) used of the bottom of the sea, Am. 9:3.

(2) *Karkaa*, Josh. 15:3.

קַרְקֹר

perh. 'soft and level ground,' *Karkor.*

קָרַר

an unused root, *to be cold.* Ch. and Syr. id. Arab. to be cold, to be quiet.

קָרַשׁ

an unused root (cogn. to חָרַשׁ) *to cut, to cut up.*

קֶרֶשׁ

m. *a board, plank*, Ex. 26:15, 18. Collect. *deck* (of a ship), Eze. 27:6.

קֶרֶת

(from קָרָה), fem. *a city*, Job 29:7; Pro. 8:3.

קִרְיָתָה

'city,' *Kartah*, Josh. 21:34.

קִרְיָתַיִם

'two towns,' an ancient dual, from קֶרֶת *Kartan* (otherwise קִרְיָתַיִם), Josh. 21:32.

קָשָׂה

an unused root, according to Simonis, i. q. קָשָׁה No. II., *to peel off the bark;* hence *to turn, to frame into a round form.*

קְשָׂוָה and קְשָׁוָה

only pl. קְשָׂוֹת Ex. 37:16; const. Num. 4:7, *cups.* Ch. קְסָוָה id.

קָשַׂט

an unused root, Arab. to distribute equally.

קְשִׂיטָה

f. Gen. 33:19; Josh. 24:32; Job 42:11, pr. something weighed out; hence used of some certain weight of gold and silver, which was used for money.

קָשַׁשׁ

an unused root, which appears to have had the sense of *peeling off, scaling off.*

קַשְׂקַשֶּׂת

pl. קַשְׂקַשִּׂים and קַשְׂקַשּׂוֹת Eze. 29:4, f. *a scale*, Lev. 11:9; שִׁרְיוֹן קַשְׂקַשִּׂים a coat of mail made like scales, 1 Sa. 17:5.

קַשׁ

m. *straw* (from its being collected, see קָשַׁשׁ), Ex. 15:7; *chaff* dispersed by the wind, Job 13:25.

קָשָׁא

an unused root; see the following word.

קִשֻּׁא

cucumber, only pl., Num. 11:5. The Talmudists rightly sought the origin of the word in its being difficult to cook (from קָשָׁה No. I.)

קָשַׁב

fut. יִקְשַׁב TO ATTEND to any thing, once in Kal, Isa. 32:3, ascribed to the ear. The original idea I consider to be that of *sharpening*, to prick up the ears.

Hiphil, with אָזְנוֹ to prick up the ear, i. e. to attend to any thing, Ps. 10:17; without אָזְנוֹ id.; 5:3; 66:19; 142:7; Pro. 17:4; Job 13:6.

קַשָּׁב

f. קַשֶּׁבֶת adj. *attentive*, Neh. 1:6, 11.

קַשּׁוּב

adj. id. Ps. 130:2.

קְשָׁב

m. *attention.* Isa. 21:7, 'he attended with attention, with very great attention.'

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I. קָשָׁה

(1) TO BE HARD, e. g. of words, 2 Sa. 19 : 44.

(2) *to be heavy*, used of the hand of God, 1 Sa. 5 : 7; of anger, Gen. 49 : 7.

(3) *to be difficult, hard*, Deut. 1 : 17.

Niphal, *to be harshly treated, afflicted with a heavy lot*, part. Isa. 8 : 21.

Piel, Gen. 35 : 16, *to have hard labour in parturition*. Verse 17 is Hiph.

Hiphil, fut. apoc. וַיַּקְשׁ—(1) *to make hard, to harden*, e. g.—(*a*) the neck, i. e. *to be obstinate, stubborn*, Deut. 10 : 16; without עֹרֶף Job 9 : 4. —(*b*) to harden any one's heart, *to make him obstinate*, Ex. 7 : 3; one's own heart, Ps. 95 : 8.

(2) *to make* (a yoke) *heavy*, 2 Ki. 12 : 4.

(3) *to make difficult*, 1 Ki. 2 : 10, 'thou hast asked a difficult thing.' Ex. 13 : 15, 'when Pharaoh would hardly let us go,' was unwilling to send us away.

II. קָשָׁה

Arab. קשא *to peel off bark*, especially by turning, hence *to turn*, to work in a round form.

קָשֶׁה

adj. f. קָשָׁה.—(1) *hard*, used of servitude, Ex. 1 : 14; harsh words, Gen. 42 : 7; Job 30 : 25, 'whose day is hard,' whose lot is unhappy.

(2) *firm, fast*, Cant. 8 : 6; and in a bad sense, *hardened*. קְשֵׁה עֹרֶף *stubborn*, Ex. 32 : 9; קְשֵׁה פָּנִים *impudent*, Ez. 2 : 4; קְשֵׁה לֵב stubborn of heart, Eze. 3 : 7.

(3) *heavy*—(*a*) i. q. vehement, of a wind, Isa. 27 : 8; of a battle, 2 Sa. 2 : 17.—(*b*) i. q. powerful, 2 Sa. 3 : 39.—(*c*) heavy in spirit, 1 Sa. 1 : 15.

(4) *difficult, hard*, Ex. 18 : 26.

קְשׁוֹט

Ch. *truth*, i. q. Heb. קֶשְׁט Dan. 4 : 34. כֵּן קְשׁוֹט *truly*, Dan. 2 : 47.

קָשַׁח

i. q. קָשָׁה TO BE HARD. In Kal not used.

Hiphil—(1) *to harden* the heart, Isa. 63 : 17.

(2) *to regard*, or *treat harshly*, Job 39 : 16.

קָשַׁט

an unused root, i. q. קָשַׁשׁ, Arab. to divide equally, conj. IV. to be equal.

קְשֹׁט and קֶשְׁט

m. Ps. 60 : 6; Pro. 22 : 21; *truth*. (Ch. קְשׁוֹט, id.)

קִשְׁי

m. (from קָשָׁה) *hardness* of mind, *obstinacy*, Deut. 9 : 27.

קִשְׁיוֹן

'hardness,' *Kishion, Kishon*, Josh. 19 : 20.

קָשַׁר

(1) TO BIND any thing to any thing, Gen. 38 : 28; Job 39 : 10; 40 : 29, 'wilt thou bind him for thy maidens?' i. e. that thy maidens may sport with him. Metaph. Gen. 44 : 30, 'his (the father's) soul is bound up with his (the boy's) soul,' embraces him with closest love.

(2) *to conspire* (pr. to join together, to confederate), 1 Sa. 22 : 8; 2 Ki. 10 : 9.

(3) part. pass., *bound*, hence *robust*, Gen. 30 : 42.

Niphal—(1) pass. of Kal No. 1. Metaph. 1 Sa. 18 : 1.

(2) *to be bound together, compacted* (as a wall), and thus *to be finished*, Neh. 3 : 38.

Piel—(1) *to bind together*, Job 38 : 31.

(2) *to bind to oneself* (like a girdle), Isa. 49 : 18, 'thou shalt bind them on thee as a bride,' sc. binds on her girdle.

Pual, part., *robust* (ewes), Gen. 30 : 41.

Hithpael, i.q. Kal No. 2, 2 Ki. 9 : 14.

קֶשֶׁר

m. with suff. קִשְׁרוֹ *conspiracy*, 2 Ki. 11 : 14. קֶשֶׁר קָשַׁר to make a conspiracy, 2 Ki. 12 : 21.

קְשָׁרִים

m. *girdles, bands* of women, especially of a bride, Isa. 3 : 20.

קָשַׁשׁ

in Kal only found Zeph. 2 : 1.

Poel קִשֵּׁשׁ TO GATHER, TO SEEK FOR, e. g. straw, Ex. 5 : 7; sticks, Num. 15 : 32.

Hithpoel, metaph. *to gather one's self*, i. e. to collect one's thoughts together, Zeph. 2 : 1.

קֶשֶׁת

pl. קְשָׁתוֹת, const. קַשְׁתוֹת, comm. (m. 2 Sa. 1 : 22; f. Ps. 18 : 35).—(1) *a bow* (from קוּשׁ)—(*a*) for shooting arrows, Gen. 21 : 16. בֶּן־קֶשֶׁת the son of a bow, i. e. an arrow, Job 41 : 20. Meton. *bow* is used—(*α*) for archers, Isa. 21 : 17; Ps. 78 : 57, where קֶשֶׁת רְמִיָּה are *deceitful archers* (who deceive by a simulated flight). —(*β*) the song of the bow, 2 Sa. 1 : 18, i. e. David's elegy, in which mention is made of the bow, verse 22; bow is used metaph. for strength and power; hence *to break any one's bow*, i. e. to overturn his power, Hos. 1 : 5; Job 29 : 20, 'my bow is strengthened in my hand,' i. e. my

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strength increases.—(*b*) *the heavenly bow, the rainbow*, Gen. 9 : 13; Eze. 1 : 28.

קֶשֶׁת

m. *an archer*, Gen. 21 : 20.

קָתָה

an unused root, see קְתָאַל.

קַתְרוֹס

Ch. always קיתרוס for קִיתָרוֹס *harp*.

ר

Resh, the twentieth Hebrew letter, as a numeral, i. q. 200. The name רֹאשׁ denotes *the head*.

This letter is cognate—(1) with the other liquids, see ל and נ.—(2) as being partly pronounced in the throat with the guttural ע.—(3) it is sometimes interchanged with the sibilants, comp. גָּזַק and גָּזַר; חָרַם, חָסַם. Sometimes a single letter, with ר inserted before it, is used instead of a double letter; as פָּסָא, Ch. פַּרְסָא; דִּפְשָׁק, דִּרְמָשָׁק.

רָאָה

inf. absol. רָאוֹ, רָאֹה, const. רְאוֹת, רְאֹה, fut. apoc. וַיַּרְא, וַיֵּרֶא.

(1) *to see;* followed by an acc., rarely by a dat. Ps. 64 : 6; two acc. Gen. 7 : 1; by כִּי 6 : 5; 1 : 4; by הֲ interrogative, Ex. 4 : 18. Without the acc. Ps. 40 : 13, 'I cannot see them,' i. e. take them in with my eyes, they are so much. Ps. 40 : 4, 'many shall see (my liberation) and shall fear.'—Specially—(*a*) *to see the face of a king*, is said of his ministers, 2 Ki. 25 : 19.—(*b*) *of God*, i. e. to be admitted to behold God; as the elders of Israel, Ex. 24 : 10; Moses, 33 : 20.—Absol.—(*c*) *to see* is used for *to enjoy the light, to live;* more fully, *to see the sun*, Ecc. 7 : 11; also, to see Jehovah in the land of the living, Isa. 38 : 11. Gen. 16 : 13, 'do I then here see (i. e. live) also after the vision,' sc. of God, having beheld God? comp. Jud. 13 : 22.—(*d*) *to see*, i. e. to be taught in visions, is said of the prophets, Isa. 30 . 10; part. a prophet.

(2) *to see*, i. q. *to look at, to view, to behold*, followed by an acc. Gen. 11 : 5; Lev. 13 : 3; by בְּ Gen. 34 : 1, 'to see the daughters of the land.' Eze. 21 : 26, 'he looked at the liver.' But Ecc. 12 : 3, is, 'those who look out at the windows.'—Jer. 18 : 17, 'I will look at them with the back and not with the face,' i. e. I will turn my back upon them. Specially—(*a*) *to be pleased with the sight.* Pro. 23 : 31, 'look not upon the wine when it is red.' Especially followed by בְּ Job 3 : 9. Ps. 54 : 9, 'mine eye has looked (with pleasure) on my enemies,' i. e. on their destruction.—(*b*) to look with sorrow. Gen. 21 : 16, 'let me not see the death of the child.'—(*c*) *to despise* (as if to look down upon). Job 41 : 26, 'he despises every thing high' (as if set in the very highest place); Cant. 1 : 6, 'despise me not because I am dark.'—(*d*) *to regard, have respect to.* Isa. 26 : 10, 'he will not regard the majesty of Jehovah.' Ex. 4 : 31, 'when he regarded their affliction,' in order to remove it. Ps. 106 : 44.—(*e*) *to see about* any thing, *to provide* or *care* for it. 1 Ki. 12 : 16, 'see to thine own house, David!' Gen. 39 : 23, 'the keeper of the prison cared for nothing which was delivered to Joseph.' Ps. 37 : 37, 'take care (to follow) uprightness.'—(*f*) *to provide* any thing *for oneself*, i. e. *to choose, to procure for oneself.* Gen. 22 : 8, 14, 'and Abraham called the name of that place (that which) Jehovah chooses' = מוֹרִיָּה, contr. מֹרִיָּה (Moriah). Deut. 33 : 21, 'and he chose the firstfruit for himself.' Part. selected, Est. 2 : 9.—(*g*) *to go to see*, in order to visit and salute, 2 Sa. 13 : 5; Gen. 37 : 14.—(*h*) *to look* to any one as expecting aid, Isa. 17 : 7; upon any one, to examine his cause, Ex. 5 : 21.—(*i*) figuratively, *to look at* any thing, *to aim at, to propose to oneself.* Gen. 20 : 10, 'what hadst thou in view that thou hast done this?'

(3) The Hebrews use a verb of *seeing* of things perceived—(*a*) by hearing; Gen. 2 : 19, 'to see what he would call them;' taste, 3 : 6; feeling, Isa. 44 : 16, 'I feel the fire' (the warmth).—(*b*) of things perceived, felt, and enjoyed by *the mind.* Thus *to see* life, Ecc. 9 : 9; death, Ps. 89 : 49; sleep, Ecc. 8 : 16; famine, Jer. 5 : 12; good, Ps. 34 : 13; affliction, Lam. 3 : 1; evil, Pro. 27 : 12.—(*c*) of the things which we perceive with the *mind* or heart; hence *to perceive, to understand, to learn, to know.* Ecc. 1 : 16, 'my heart knew much wisdom.' Isa. 40 : 5, 'all flesh shall see (shall understand, prove) that God hath spoken.' Job 4 : 8, 'even as I have proved.' רְאֵה בֵּין to see (the difference) *between*, Mal. 3 : 18.

Niphal—(1) *to be seen*, Jud. 5 : 8; 1 Ki. 6 : 18.

(2) *to let oneself be seen, to appear*, Gen. 1 : 9; 9 : 14; used of persons, *to shew oneself*, Lev. 13 : 7; נִרְאָה אֶת־פְּנֵי יְיָ to appear at the sanctuary. Often used of Jehovah, or an angel, 1 Sa. 3 : 21; Gen. 18 : 1; Jer. 31 : 3.

(3) *to be provided, cared for*, Gen. 22 : 14, 'in the mount of Jehovah there shall be provided,' i. e. in Mount Moriah God shall provide for men, and give them aid.

Pual, *to be seen.* Plur. רֻאוּ (Dag forte, or rather Mappik in the א), Job 33 : 21.

Hiphil הִרְאָה and הַרְאָה fut. apoc. וַיַּרְא.—(1) *to cause* one *to see*, Deut.

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1 : 33; *to shew* any thing to any one, Ex. 25 : 9; especially the prophets, Am. 7 : 1; 2 Ki. 8 : 13.

(2) *to cause one to see with pleasure*, Ps. 59 : 11.

(3) *to cause* any one *to experience* evil, Ps. 60 : 5; *to cause to enjoy* good, Ecc. 2 : 24; with acc. and בְּ Ps. 50 · 23.

Hophal, *to be shewn* something. Ex. 25 : 40, 'according to the pattern which was shewn to thee in the mount.' Lev. 13 : 49, 'and he shall be shewn to the priest.'

Hithpael, *to look at one another*—(*a*) used of those uncertain what to do, Gen. 42 : 1.—(*b*) of those who fight hand to hand, 2 Ki. 14 : 8.

רָאֹה

verbal adj. *seeing*. Const. state, Job 10 : 15, 'seeing my affliction.'

רָאָה

Deut. 14 : 13, a species of ravenous bird, so called from the keenness of its sight, but in Lev. 11 : 14, there is רָאָה, which should perhaps be restored also in Deut.

רֹאֶה

(1) part. act. seeing, sc. visions, i. e. *a seer, a prophet*, 1 Sa. 9 : 9; 2 Ch. 16 : 7, 10.

(2) abstr. *vision*. Isa. 28 : 7, 'they totter (even) in their visions.'

(3) with art. *Haroeh*, 1 Ch. 2 : 52.

רְאוּבֵן

'see, i. e. behold, a son!' *Reuben*. Patron. רְאוּבֵנִי.

רְאוֹת

inf. Kal of the verb רָאָה which see.

רְאוּמָה

'exalted,' *Reumah*, Gen. 22 : 24.

רְאוּת

f. *vision*, Ecc. 5 : 10 קְרִי.

רְאִי

m. *looking-glass, mirror*, Job 37 : 18.

רְאִי

in pause רְאִי m.—(1) *vision*, Gen. 16 : 13 (see the root No. 1, *c*).

(2) *appearance, sight*, 1 Sa. 16 : 12; Job 33 : 21; 'his flesh is consumed away out of sight.'

(3) *spectacle, example, gazing-stock*, Nah. 3 : 6.

רְאָיָה

'whom Jehovah cares for,' *Reaiah, Reaia*, 1 Ch. 4 : 2; for which there is 2 : 52 הָרֹאֶה.

רְאֵם see רְאִים

רְאִישׁוֹן see רְאִשׁוֹן

רְאִית

f. *sight, seeing*, Ecc. 5 : 10 כתיב.

רָאַל

an unused root, see הַרְאֵלָה.

רָאֵם

Zech. 14 : 10; i. q. רוּם TO BE HIGH.

רְאֵם

m. Num. 23 : 22; רְאֵמִים Ps. 92 : 11; רִים Job 39 : 9. Plur. רְאֵמִים Ps. 29 : 6; also רָמִים 22 : 22; m. a wild animal, resembling an ox; possessed of horns. The animal meant is doubtful; I have no hesitation in understanding it to be *the buffalo*. The Arabic word, indeed, which answers to this denotes the *oryx*, a large and fierce species of antelope. LXX., Vulg. *unicornis*, an animal described by Pliny (H. N. viii. 21) long considered as fictitious and fabulous; but of late found in the deserts of Thibet.

רָאמוֹת

masc. pl.—(1) *high things, hights*, figuratively, *sublime, difficult things*, Pro. 24 : 7; pr. n. *Ramoth*—(*a*) Deut. 4 : 43; otherwise called רָמֹת מִצְפֵּה Josh. 20 : 8; 1 Ch. 6 : 65.—(*b*) 1 Ch. 6 : 58; perhaps רָמֹת Josh. 19 : 21; and יַרְמוּת 21 : 29.

(2) some precious thing, according to the Hebrew interpreters, *red coral*, Job 28 : 18; Eze. 27 : 16.

רָאמַת נֶגֶב

'height in the south,' *Ramath*, Josh. 19 : 8; for which there is רָמוֹת נֶגֶב 1 Sa. 30 : 27.

רָאַשׁ

an unused root, perhaps i. q. רָעַשׁ *to be moved, to tremble*, Arab. رعش to tremble, especially used of the head.

רָאשׁ see רוּשׁ

רֵאשׁ

i. q. רֵישׁ m. *poverty*, Pro. 30 : 8, from רוּשׁ.

רֹאשׁ

Ch.—(1) *the head*, Dan. 2 : 38; 4 : 2; 7 : 15, 'visions of my head,' presented to the mind.

(2) *the sum, head, amount* of any thing, Dan. 7 : 1. Pl. רֵאשִׁין 7 : 6, and רֵאשִׁין, Ezr. 5 : 10.

I. רֹאשׁ

(for רֹאשׁ) plur. רָאשִׁים (for רָאָשִׁים), once with suff. רֹאשָׁיו Isa. 15 : 2, see רֹאשׁ above, m.—(1) A HEAD of men or animals, Gen. 3 : 15; 28 : 18. נָתַן בְּרֹאשׁ ם׳ to give upon one's head, i. e. to repay him (his evil deeds), Eze. 9 : 10. בְּרֹאשֵׁינוּ 'with (the danger of) our heads,' i. e. of our life, 1 Ch. 12 : 19. Used in numbering men, especially soldiers, of *one* man, an individual; 1 Ch. 12 : 23. Jud. 5 : 30, 'for the head of a man,' i. e. for one man. Figuratively—

(2) whatever is *highest* and *supreme*—(*a*) *a prince* of the people, 1 Sa.

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15 : 17. רֹאשׁ בֵּית אָבוֹת and simply רֹ אָבוֹת head of a family, Ex. 6 : 14. הַכֹּהֵן הָרֹאשׁ the high priest, 2 Ch. 19 : 11; in 24 : 6 simply הָרֹאשׁ.—(*b*) the chief city, Josh. 11 : 10.—(*c*) the highest place, Job 29 : 25, 'I sat the highest,' in the first place. Lam. 1 : 5, 'her adversaries (are) לְרֹאשׁ,' i. e. 'they hold the first place,' they triumph.—(*d*) *the head* or *summit* of a mountain, Gen. 8 : 5; of a tower, 11 : 4; of a column, 1 Ki. 7 : 19; of an ear of corn, Job 24 : 24. Ps. 118 : 22, 'the headstone of the corner.' Metaph. Ps. 137 : 6, 'chief joy.' Cant. 4 : 14, 'most excellent spices.'

(3) *sum, amount*, Lev. 5 : 24. Metaphorically, the sum of words, Ps. 119 : 160; also *multitude*, or *host, band*, Jud. 7 : 16.

(4) what is *first* and *foremost, the beginning, commencement*. Gen. 2 : 10, 'four beginnings of streams,' i. e. four lesser rivers. Eze. 16 : 25, 'the beginning of a way,' where ways branch off. Am. 6 : 7, 'in front of the captives.' Ex. 12 : 2, 'the first of the months.' Isa. 40 : 21, 'from the beginning.' Pro. 8 : 26, 'the first clod of the earth' (i. e. which first was created).

(5) רֹאשׁ and once רוֹשׁ Deut. 32 : 32, is also a poisonous plant, 29 : 17; Hos. 10 : 4; of a bitter taste, Ps. 69 : 22; as I judge *the poppy*, so called from its heads. Jer. 8 : 14, 'juice of poppies,' opium. Hence *poison of any kind*, Deut. 32 : 33; Job 20 : 16.

II. רֹאשׁ

(1) Eze. 38 : 2, 3; 39 : 1; a northern nation; undoubtedly the *Russians*.

(2) *Rosh*, pr. n. m. Gen. 46 : 21.

רְאֹשָׁה

(by a Syriacism for רְאֵלָה) f. pl. רְאֹשׁוֹת *beginning*, Eze. 36 : 11.

רְאֹשָׁה

f. i. q. רֹאשׁ No. 2; Zech. 4 : 7, 'highest stone,' at a corner.

רִאשׁוֹן

(for רְאִישׁוֹן Josh. 21 : 10; Job 15 : 7 כתיב) once רִישׁוֹן Job 8 : 8, f. רִאשֹׁנָה adj. *first*, whether in time, or in order and place, Gen. 32 : 18, or in dignity, 1 Ch. 18 : 17. Pl. m. *forefathers*, Deut. 19 : 14; former days, times, 10 : 10; prophets, Zech. 1 : 4; pl. f. *former things*, formerly done, Isa. 43 : 18; formerly foretold, 42 : 9.—Fem. adv. *first, foremost*, Gen. 33 : 2; *former, formerly*, Dan. 11 : 29; בָּרִאשֹׁנָה as at the first, as before, Deut. 9 : 18; also בָּרִאשֹׁנָה—(*a*) of place and order, in the first rank, Isa. 60 : 9.—(*b*) of time, first, Num. 10 : 13; before, formerly, Gen. 13 : 4; *aforetime*, Isa. 52 : 4; כְּבָרִאשֹׁנָה *as aforetime*, 1 : 26; לָרִאשֹׁנָה at first, formerly, Jud. 18 : 29.

רִאשֹׁנִי

f. ית— id. Jer. 25 : 1.

מְרַאֲשׁוֹת see רֵאשׁוֹת

רֵאשִׁית

f. once תְּשִׁיתָה Deut. 11 : 12 (denom. from רֹאשׁ).—(1) *beginning*, Gen. 1 : 1; 10 : 10.

(2) *a former state*, Job 42 : 12; *former times*, Isa. 46 : 10.

(3) *the first* of its kind—(*a*) with regard to time, *first fruits*, Gen. 49 : 3, 'first fruits of my strength,' i. e. first born. Deut. 33 : 21, 'he chose the first part for himself,' as if the first fruits of the holy land. Lev. 2 : 12; Deut. 18 : 4.—(*b*) with regard to dignity, *the first, chief*, Am. 6 : 1, 6.

רַב

in pause רָב, f. רַבָּה, pl. רַבִּים adj. (from רָבַב).—(1) *much*, as much gold, 1 Ki. 10 : 2; *many*, as many people, i. e. numerous, Josh. 17 : 14; many men, Job 36 : 28; servants, Gen. 26 : 14; much cattle, Num. 32 : 1. Hence, with pl., many days, long time, Gen. 21 : 34; many peoples, Ps. 89 : 51. Followed by a genit., Pro. 14 : 29, 'a man of much (great) understanding;' 1 Sa. 2 : 5, 'she who has many children;' with ' parag., Lam. 1 : 1. Often neuter for *much*, Ex. 19 : 21; 1 Sa. 14 : 6. Hence adv. and even with a pl. subst. Ps. 18 : 15, 'lightnings much;' Ecc. 6 : 3, 'although many be the days of his years.' Often i. q. *enough*, it is sufficient, Gen. 45 : 28; רַב עַתָּה 'enough, now!' i. e. desist! 2 Sa. 24 : 16; רַב לָךְ Deut. 3 : 26; desist, leave off. Followed by an inf. Deut. 1 : 6, 'ye have dwelt long enough;' by מִן Eze. 44 : 6, 'desist from all your abominations.'—Also f. רַבָּה is often neuter, Ps. 123 : 4; and adverbially for *much, enough*, Ps. 62 : 3; constr. state, Ps. 65 : 10.

(2) *great, large, vast*, used of space, Gen. 7 : 11; of a long way, 1 Ki. 19 : 7; battle, 2 Ch. 13 : 17; sin, Ps. 19 : 14; loving-kindness of God, 31 : 20; continued attention, Isa. 21 : 7. Specially—(*a*) i. q. *powerful*, Ps. 48 : 3. Pl. the mighty, Job 35 : 9.—(*b*) *elder*, Gen. 25 : 23. Pl. the old, Job 32 : 9.—(*c*) subst. *a great man, leader*, e. g. chief of the body guard, 2 Ki. 25 : 8; Dan. 1 : 3.—(*d*) *a master*, in any art, *skilful*, Pro. 26 : 10.—Neutr. and subst. *magnitude*, Ps. 145 : 7; Isa. 63 : 7.

(3) Job 16 : 13, all the ancient versions, *his darts, his arrows* (God's). Others, *his archers*. The sense, however, may be, *his many*, i. e. bands of soldiers.

רַב

Ch.—(1) *great*, Dan. 2 : 10. מַלְכָּא רַבָּא

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רַבְרֵב *to speak great things*, i. e. to speak proudly, impiously, 7 : 8, 20.

(2) subst. *chief, leader, captain*, Dan. 2 : 48; 5 : 11. Pl. רַבְרְבִין (from sing. רַבְרָב) 3 : 33; f. 2 : 41; emph. 7 : 17.

רִיב see רִב

רֹב

prop. inf. of רָבַב, also רוֹב; followed by Makk. רָב, with suff. רָבָּם—(1) *multitude, abundance*, Lev. 25 : 16. לָרֹב adv. *much*, Gen. 30 : 30. Pl. const. Hos. 8 : 12 קְרֵי. Poet. *multitude* is almost for כֹּל Job 4 : 14; 33 : 19.

(2) *greatness*, e. g. of might, Ps. 33 : 16; of pity, 51 : 3; *length* of way, Josh. 9 : 13.

רָבַב

(1) TO BECOME MUCH OR MANY, TO BE INCREASED, Gen. 6 : 1; TO BE MUCH OR MANY, Ps. 3 : 2; 69 : 5; only pret. and inf. לִרֹב.

(2) Med. O. pret. Gen. 49 : 23, according to Kimchi *to shoot*. Some also refer to this, Ps. 18 : 15, 'he shot out lightnings.'

Pual (denom. from רִבָּבָה) *to be multiplied into myriads*, Ps. 144 : 13.

רִבָּבָה

f. *a myriad, ten thousand*, Jud. 20 : 10; Gen. 24 : 60; pl. 1 Sa. 18 : 8; used of any very large number, Ps. 3 : 7.

רָבַד

(1) TO SPREAD A BED, OR COUCH, i. q. רָפַד Pro. 7 : 16.

(2) i. q. Arab. ربط to bind.

רָבָה

fut. apoc. יְרֵב and יִרְבְּ imp. רְבֵה; plur. רְבוּ.—(1) TO BE MULTIPLIED, INCREASED, Gen. 1 : 22; Ex. 1 : 20; *to be many, to be numerous*, Ps. 139 : 18.

(2)—(*a*) *to become great*, 1 Sa. 14 : 30; *to become greater*, Deut. 30 : 16; hence *to grow up*, Gen. 21 : 20, 'and he became, when he grew up, an archer.'—(*b*) *to be great*, Gen. 43 : 34; *to be mighty*, Job 33 : 12.

Piel רִבָּה—(1) *to multiply, to increase*; with an acc., Jud. 9 : 29. Absol. to make much, i. e. to increase one's substance. Ps. 44 : 13, 'thou hast not gained much by selling them,' i. e. thou hast sold them for a small price.

(2) *to bring up*, Eze. 19 : 2; Lam. 2 : 22.

Hiphil הִרְבָּה; fut. יַרְבֶּה; apoc. יַרֶב; imp. apoc. הַרֵב; inf. הַרְבֵּה and הַרְבָּה; const. הַרְבּוֹת—(1) *to make* or *do much*, Gen. 3 : 16.—(*a*) followed by an inf. and gerund, often for adv. *much*. 1 Sa. 1 : 12, 'she prayed much;' 2 Ki. 21 : 6; also followed by a finite verb, 1 Sa. 2 : 3. Hence inf. הַרְבֵּה is often used for adv. *in doing much*; Ecc. 5 : 11; הַרְבֵּה מְאֹד very much, Neh. 2 : 2; 2 Sa. 8 : 8, 'very much brass.' Gen. 15 : 1, 'thy reward shall be very much;' with plur. 1 Ki. 10 : 11. לְהַרְבֵּה id., Neh. 5 : 18. Also *to multiply, to increase*. Pro. 22 : 16, 'to increase (riches) to him.'—(*b*) *to give much*, Ex. 30 : 15.—(*c*) *to lay much* upon any one; Gen. 34 : 12.—(*d*) *to have much*; prop. to produce much. Lev. 11 : 42, 'having many feet.' 1 Ch. 7 : 4, 'they had many wives and sons.'

(2) *to make great*. Ps. 18 : 36; Job 34 : 37, 'he makes large his words against God,' i. e. he speaks impiously.

רְבָה

Ch. *to become great*, Dan. 4 : 8, 19.

Pael, *to make great, exalt*, Dan. 2 : 48.

רַבָּה

prop. 'capital city,' hence *Rabbah, Rabbath*, pr. n.—(1) 2 Sa. 11 : 1; fully רַבַּת בְּנֵי עַמּוֹן Deut. 3 : 11.

(2) Josh. 15 : 60.

רְבוֹ

f. (for רְבוֹת) Jon. 4 : 11; and רִבּוֹא Ezr. 2 : 64; Neh. 7 : 66, *a myriad*. Dual רִבּוֹתַיִם two myriads, Ps. 68 : 18. Pl. רִבֹּאוֹת Dan. 11 : 12; contr. רִבֹּאות Ezr. 2 : 69; and רִבּוֹת Neh. 7 : 71.

רִבּוֹ

Ch. id. Plur. רִבְבָן קְרֵי רִבְוָן *myriads*, Dan. 7 : 10.

רִבּוּ

Ch. emphat. st. רִבְוָתָא *magnitude, greatness*, Dan. 4 : 19, 33; 5 : 18.

רִבּוֹ see רִבּוֹא

רִבּוֹ see רִבּוֹת

רְבִיבִים

plur. (from רָבַב) *showers*, Deut. 32 : 2.

רְבִיד

m. *neck-chain, collar*, from רָבַד Eze. 16 : 11; Gen. 41 : 42.

רְבִיעִי

f. -ית ordinal adj. *fourth* (from רֶבַע). בְּנֵי רְבִיעִים children of the fourth, sc. generation, 2 Ki. 10 : 30. Fem. also a subst. *a fourth part*, Ex. 29 : 40.

רְבִיעָי

f. רְבִיעָאָה Ch. id., Dan. 2 : 40; 7 : 23.

רַבִּית

'multitude,' *Rabbith*, Josh. 19 : 20.

רָבַךְ

TO MINGLE, TO DIP (as bread into oil), part. Hophal, Lev. 6 : 14 : 1 Ch. 23 : 29. (Arab. id.)

רָבַל

an unused root, Arab. to be abundant, fertile, to abound. Hence—

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רִבְלָה

'fertility,' *Riblah*, Num. 34 : 11.

I. רָבַע

(1) i. q. רָבַץ TO LIE DOWN.

(2) *to lie with* any one, Lev. 18 : 23.

Hiphil, *to cause* or *suffer to gender*, Lev. 19 : 19.

II. רָבַע

denom. from רְבַע *four*. Part. pass. *foursquare*, Ex. 27 : 1 ; 28 : 16. Part. Pu. id., 1 Ki. 7 : 31.

I. רֶבַע

m. with suff. רִבְעִי *lying down*, Ps. 139 : 3.

II. רֶבַע

(from אַרְבַּע)—(1) *a fourth part*, Ex. 29 : 40.

(2) *a side* (one of four), Eze. 1 : 8 ; 43 : 17.

(3) *Rebah*, Num. 31 : 8.

רֹבַע

m. *a fourth part*. 2 Ki. 6 : 25 ; Num. 23 : 10, 'who shall number the fourth part of Israel?' The Hebrew interpreters render it *concubitus*, hence progeny.

רִבֵּעַ

only in pl. רִבֵּעִים *great-grandsons' children, of the fourth generation*, Ex. 20 : 5 ; 34 : 7.

רָבַץ

fut. יִרְבַּץ, TO LIE DOWN, TO RECLINE, prop. used of quadrupeds, Gen. 29 : 2 ; Num. 22 : 27 ; once used of a bird, Deut. 22 : 6. Specially—(*a*) of a beast of prey lying in wait, Gen. 4 : 7, 'if thou doest not well (and indulgest in secret hatred) sin will be the lier in wait at the door,' i. e. sin will always lie in wait for thee.—(*b*) it is applied to men living tranquilly and securely, Job 11 : 19 ; to waters resting on the bosom of the earth, Gen. 49 : 25 ; to a curse which rests upon any one, Deut. 29 : 19.

Hiphil—(1) *to make* (a flock) *to lie down*, Cant. 1 : 7 ; men, Eze. 34 : 15.

(2) *to lay* stones in stibium, Isa. 54 : 11.

רֶבֶץ

m.—(1) *a couching place of flocks, of beasts*, Isa. 35 : 7 ; Jer. 50 : 6.

(2) *a quiet domicile* (of men), Pro. 24 : 15.

רָבַק

an unused root, Arab. to tie firmly, to bind fast, especially an animal.

רִבְקָה

Arab. 'a rope with a noose,' *Rebekah, Rebecca*, Gen. 22 : 23.

רַב see רַבְרְבִין Ch.

רַבְרְבָן

m. Ch. only in pl. רַבְרְבָנִין *nobles, princes*, Dan. 4 : 33 ; 5 : 1 ; 6 : 18.

רַבְשָׁקֵה

Aram. 'chief of the cup-bearers,' *Rabshakeh*.

רָגַב

an unused root, cognate to רָגַם to heap up stones, clods.

רֶגֶב

pl. const. רִגְבֵי *a clod*. Job 21 : 33, 'the clods of the valley are sweet unto him,' i. e. the earth is light upon him. Job 38 : 38, 'and (if) the clods cleave fast together,' adhere.

רָגַז

fut. יִרְגַּז TO BE MOVED, DISTURBED, 2 Sa. 7 : 10 ; Isa. 14 : 9. Specially—(1) *to be moved* with anger, *to be angry*, Pro. 29 : 9 ; Eze. 16 : 43.

(2) *to be moved* with grief, 2 Sa. 19 : 1.

(3) with fear, *to tremble, to quake*, Ps. 4 : 5 ; Deut. 2 : 25 ; used of inanimate things, Joel 2 : 10 ; Mic. 7 : 17, 'they shall tremble out of their hiding-place,' i. e. they shall go out trembling to give themselves up to the victors.

(4) for joy, Jer. 33 : 9.

Hiphil—(1) *to move, to disturb, to disquiet*, 1 Sa. 28 : 15 ; Jer. 50 : 34.

(2) *to provoke to anger, to irritate*, Job 12 : 6.

(3) *to cause to fear, to make tremble*, Isa. 14 : 16 ; inanimate things, Job 9 : 6.

Hithpael, *to act with anger, to be tumultuous*, Isa. 37 : 28, 29.

רְגַז

Ch. *to be angry*. Aph. *to irritate, to provoke to anger*, Ezr. 5 : 12.

רְגַז

Ch. *anger*, Dan. 3 : 13.

רַגָּז

masc. *trembling*, Deut. 28 : 65.

רֶגֶז

m.—(1) *commotion, perturbation*, Job 3 : 17 ; Isa. 14 : 3.

(2) *tumult, raging*, e. g. of a horse, Job. 39 : 24 ; of thunder, Job 37 : 2.

(3) *anger*, Hab. 3 : 2.

רַגָּזָה

f. *trepidation, trembling*, Eze. 12 : 18.

רָגַל

pr. *to move the feet, to go, to tread* (denom. from רֶגֶל), specially—

(1) *to go about*, to calumniate and slander ; hence *to calumniate*, Ps. 15 : 3.

(2) *to tread* upon garments which are to be washed ; hence רַגְלִי a fuller.

Piel, *to go about*—(*a*) to calumniate, 2 Sa. 19 : 28.—(*b*) in order to explore, Josh. 14 : 7. Part. *a spy, an explorer*, Gen. 42 : 9.

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Tiphel תִּרְגֵּל *to teach to go*, to lead (children) by the hand, Hos. 11 : 3.

רֶגֶל

f. with suff. רַגְלִי, dual (also for the pl.) רַגְלַיִם, const. רִגְלֵי, comm., pl. רְגָלִים.

(1) A FOOT (a primitive noun). Notice—(*a*) *to be in the feet* (footsteps) *of any one*, i. e. to follow after him, Ex. 11 : 8; Jud. 4 : 10.—(*b*) לְרַגְלַי Gen. 30 : 30, לְרַגְלֵי *behind* any one, *after* any one, Hab. 3 : 5.—(*c*) Deut. 11 : 10, *to water with the foot*, i. e. to irrigate land with a machine worked by the feet.—(*d*) water of the feet, Isa. 36 : 12 קרי, a euphemism for *urine*.—(*e*) *hair of the feet*, used for the hair of the pudenda, Isa. 7 : 20.

(2) metaph. *step, gait, pace*. Gen. 33 : 14, 'at the rate of the pace of the cattle,' i. e. as the cattle can go. Hence pl. רְגָלִים *steps, beats of the foot, times*, Ex. 23 : 14.

רֶגֶל and רַגְלָא

Ch. f. *a foot*. Dual רַגְלַיִן, emphat. רַגְלַיָּא Dan. 2 : 41; 7 : 7.

רַגְלִי

m. *footman*, always in a military sense, Ex. 12 : 37. Pl. רַגְלִים Jer. 12 : 5.

רַגְלִים

'place of fullers,' *Rogelim*.

רָגַם

(1) TO BRING TOGETHER, TO HEAP UP, pr. TO PILE; also, *to join together*. Specially—

(2) *to pile up stones, to cast stones, to stone*.—(*a*) to stone to death. Eze. 23 : 47, 'they shall stone them with stones.'—(*b*) followed by בְּ Lev. 24 : 16; 1 Ki. 12 : 18.—(*c*) followed by acc. Lev. 20 : 2, 27.

(3) *to lay on colours, to daub* any thing, *to colour, to paint*, a sense derived from that of throwing.

By a similar figure, from רגם, comes תִּרְגֵּם prop. *to set over, across* a river; hence *to translate*, to interpret.

רֶגֶם

i. q. Arab. 'friend (sc.) of God,' *Regem*.

רֶגֶם מֶלֶךְ

'friend of the king,' *Regem-melech*.

רְגֻמָה

f. *band, company*, Ps. 68 : 28.

רָגַן

TO MURMUR, TO REPINE; hence *to be contumacious*, Isa. 29 : 24.

Niphal, id., Deut. 1 : 27; Ps. 106 : 25.

רָגַע

(1) TO TERRIFY, especially TO RESTRAIN BY THREATENING. Isa. 51 : 15, 'restraining the sea when the waves rage.' Jer. 31 : 35; Job 26 : 12, 'by his power he rebuked the sea.'

(2) *to be afraid, terrified, to shrink together for fear, to be still*. Job 7 : 5, 'my skin contracts (sometimes draws together and heals) and again breaks out.'

(3) *to tremble* (pr. to be terrified), also used of a tremulous motion of the eye, *to wink*.

Niphal, *to be still* (used of a sword), Jer. 47 : 6.

Hiphil—(1) *to still, to make still*, to give rest (to a people), Jer. 31 : 2; also for *to set, to found, to establish*. Isa. 51 : 4.

(2) intrans. *to rest, to dwell quietly*, Deut. 28 : 65; Isa. 34 : 14.

(3) *to wink*, with the eye, Jer. 49 : 19, 'I will wink, I will make him run,' i. e. he shall run away at my wink. Pro. 12 : 19, 'while I wink,' i. e. for a moment.

רֶגַע

adj. pl. const. רִגְעֵי, *quiet, resting*, Ps. 35 : 20.

רֶגַע

m. pr. *a wink*, hence a *moment* of time, Ex. 33 : 5. בְּרֶגַע Job 21 : 13; כְּרֶגַע Ps. 73 : 19, and רֶגַע Job 34 : 20, *in a moment, suddenly, instantly*. Isa. 26 : 20. לְרָגָעִים—(*a*) every moment, as often as possible, Job 7 : 18.—(*b*) suddenly, Eze. 26 : 16.

רָגַשׁ

(kindred to רָעַשׁ) TO RAGE, TO MAKE A TUMULT, used of the nations, Ps. 2 : 1.

רְגַשׁ

Ch. i. q. Heb.

Aphel, *to run together with tumult*, Dan. 6 : 7, 12, 16.

רֶגֶשׁ

m. Ps. 55 : 15, and תְּרַגְּשָׁה f. 64 : 3, *a crowd* (of people).

רָדַד

TO SPREAD, TO PROSTRATE on the ground, hence *to subdue*, e. g. peoples, Ps. 144 : 2; Isa. 45 : 1, inf. רֶד, for רֹד.

Hiphil, *to extend, to spread out*, hence *to overlay with gold*, 1 Ki. 6 : 32.

רָדָה

fut. apoc. יִרְדְּ.—(1) TO TREAD, e. g. a wine-press, Joel 4 : 13; on any person, Ps. 49 : 15.

(2) *to subdue, to rule over*, followed by בְּ Gen. 1 : 28; and acc. Eze. 34 : 4; absol. Num. 24 : 19. Poet. used of fire, Lam. 1 : 13, 'from on high he hath sent fire into my bones and it ravageth in them.' Jer. 5 : 31, 'the prophets prophesy lies and the priests rule by their guidance.' In this place רָדָה may be taken in the Syriac sense *to teach*.

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(3) figuratively, *to possess oneself of, to take possession of* (as honey from a hive). Jud. 14 : 9.

Piel, *to break up, to tread upon*, Jud. 5 : 13.

Hiphil, causat. of No. 2, Isa. 41 : 2.

רַדַּי

'subduing,' *Raddai*, 1 Ch. 2 : 14.

רָדִיד

m. (from רָדַד) *a wide and thin female garment, a cloak*, Isa. 3 : 23; Cant. 5 : 7.

רָדַם

not used in Kal, pr. TO SNORE, TO SLEEP HEAVILY, onomatop.

Niphal—(1) *to sleep heavily*, Pro. 10 : 5; Jon. 1 : 5.

(2) *to fall down astounded*, Dan. 8 : 18; Ps. 76 : 7.

רֹדָנִים

1 Ch. 1 : 7; in Gen. 10 : 4, is דֹּדָנִים. I consider that the true reading, and that the *Dardanians* (Trojans) are meant.

רָדַף

(1) TO FOLLOW AFTER earnestly, TO PURSUE, Ps. 23 : 6; Jud. 3 : 28, 'follow after me quickly.' Figuratively *to follow after*, e. g. righteousness, Pro. 21 : 21; peace, Ps. 34 : 15; also wickedness, 119 : 150; the wind, Hos. 12 : 2.

(2) *to persecute*, Gen. 14 : 14, 15; 35 : 5; Jud. 7 : 25; Job 19 : 28.

(3) *to put to flight*, Lev. 26 : 36.

Niphal, pass. of Kal, Lam. 5 : 5. Part. Ecc. 3 : 15, *that which is past*; pr. driven away, chased away.

Piel, i. q. Kal.—(1) *to follow after* any one, Pro. 12 : 11; justice, 15 : 9; 19 : 7, 'he pursues words,' i. e. (the poor man) catches at the words of retiring friends, and trusts in them.

(2) *to persecute*, Nah. 1 : 8; Pro. 13 : 21.

Pual, *to be driven away, to be scattered*, Isa. 17 : 13.

Hiphil, *to pursue*, Jud. 20 : 43.

רָהַב

(1) TO RAGE, TO BE FIERCE; *to act fiercely* against any one, Isa. 3 : 5. Hence *to press upon, to urge on*, Pro. 6 : 3, 'be urgent on thy friend.'

(2) *to tremble, to fear*, i. q. Arab. Isa. 60 : 5 (according to some copies).

Hiphil—(1) *to render fierce, courageous*, Ps. 138 : 3.

(2) *to press greatly*, Cant. 6 : 5.

רָהָב

m. plur. רְהָבִים, *proud, fierce*, Ps. 40 : 5.

רַהַב

m.—(1) *fierceness, insolence, pride*. Job 9 : 13, 'proud helpers;' used figuratively of the sea, Job 26 : 12.

(2) *Rahab*, a poetical name of Egypt (probably of Egyptian origin, but accommodated to the Hebrew language), Isa. 51 : 9; Ps. 87 : 4. Isa. 30 : 7, allusion is made to the Hebrew etymology, 'insolence, (i. e. the insolent) they sit still,' i. e. boasting and grandiloquent, they are altogether inactive.

רַהַב

m. *pride*; and meton. that of which one is proud, Ps. 90 : 10.

רָהַג

an unused root; Arab. to cry out.

רָהְגָה

'outcry,' *Rohgah*, 1 Ch. 7 : 34 קרי; for which רוֹהֲגָה כתיב.

רָהָה

a spurious root, Isa. 44 : 8; see יָרֵהּ.

רָהַט

an unused root; i. q. Aram. *to run, to flow* (as water).

רַהַט

m. pl. רְהָטִים—(1) watering *troughs* Gen. 30 : 38; Ex. 2 : 16.

(2) *ringlets, curls*, apparently from their flowing down, Cant. 7 : 6.

רָהִיט

m. *carved* or *fretted ceiling*, so called from the hollows in it like troughs. Cant. 1 : 17 קרי, רָהִטֵנוּ; a few MSS. have the plur. רְהִיטֵינוּ.

רָהַם

an unused root, which seems to have had the signification of *making a noise, raging*. Hence רָהָם, Arab. رهام multitude, in אַבְרָהָם.

רְוִי

Ch. (for רְאִי) *appearance*, Dan. 3 : 25, from Hebr. רָאָה.

רוּב

i. q. רִיב *to strive, to contend*.

רוּד

(1) i. q. Arab. راد TO WANDER ABOUT, TO RAMBLE, specially used of beasts; also *to enquire after, to seek*, Conj. III., IV. to desire, to wish. Hence used of a people who go unbridled, Jer. 2 : 31; Hos. 12 : 1, 'Judah acts unreinedly towards God.'

(2) to follow after, like the Æthiop.

Hiphil, i. q. Kal No. 1, Gen. 27 : 40, 'and it shall be when thou shalt go free, that thou mayest break his yoke from off thy neck.' Used of one driven up and down by cares, Ps. 55 : 3.

רָוָה

TO DRINK LARGELY, TO BE SATISFIED WITH DRINK; once with fatness (drunk and sucked in), Ps. 36 : 9. Poet. applied to a sword, Jer. 46 : 10; to sexual pleasures, Pro. 7 : 18.

Piel—(1) *to be fully satiated*, or *irrigated* (of the earth), Isa. 34 : 7;

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also *to be drunken*, said of a sword, verse 6.

(2) *to give to drink, to irrigate*, e. g. fields, Ps. 65:11; Isa. 16:9, 'I will water thee with my tears.' אַרְוֵךְ for אַרְוֶךָּ; also *to satiate* any one with fat, Jer. 31:14; sexually, Pro. 5:19.

Hiphil, *to give to drink, to water*, Jer. 31:25; a field, 55:10; *to satiate* (with fat), Isa. 43:24.

רָוֶה

m. adj. *satiated* with drink, Deut. 29:18; *watered*, of a garden, Isa. 58:11.

רָז see רוּז

רָוַח

cognate to רוּחַ, prop. TO BE AIRY; hence *to be spacious, ample, loose.* Impers. יָרְחִיב it is spacious to me, i. e. I breathe, I am refreshed, Job 32:20; 1 Sa. 16:23.

Pual, part. *airy, spacious*, Jer. 22:14.

רֶוַח

m.—(1) *space*, Gen. 32:17.

(2) *relaxation*, liberation, Est. 4:14.

רוּחַ

not used in Kal, TO BREATHE, TO BLOW (an onomatopoetic root).

Hiphil הֵרִיחַ *to smell*, Gen. 8:21; 27:27. Metaph. for *to feel* (fire), Jud. 16:9; *to presage* (as a horse the battle, through scent), Job 39:25. Followed by בְּ *to smell with pleasure*, Ex. 30:38; hence, *to delight in*, Am. 5:21; Isa. 11:3, 'his delight shall be in the fear of Jehovah.'

רוּחַ

fem. (m., Job 41:8; Ecc. 1:6) pl. רוּחוֹת, רְחוֹת Jer. 49:36.

(1) *spirit, breath*—(*a*) *breath of the mouth.* Hence used of any thing quickly perishing, Job 7:7; Ps. 78:39. Often of the *vital spirit*, Job 17:1; Gen. 6:17. הֵשִׁיב רוּחַ to return the breath, to respire, Job 9:18.

(*b*) *breath* of the nostrils, snuffing, snorting, Job 4:9; hence *anger*, Jud. 8:3.

(*c*) *breath of air, air in motion*, i. e. *breeze*, Job 41:8; שָׁאַף רוּחַ to snuff up the breeze, Jer. 2:24; Gen. 3:8, 'the breeze of the day,' i. e. the evening, when a cooler breeze blows. It is more often *the wind*, Gen. 8:1; *a storm*, Job 1:19.

Wind is also used—(*aa*) of a quarter of heaven; the eastern quarter, Eze. 42:16; the four quarters, 37:9.

(*bb*) of any thing vain, Isa. 26:18; words, Job 16:3; knowledge, 15:2; desire, Ecc. 1:17.

(2) *breath, life, the vital principle* (see No. 1, *a*), of men or of beasts, Ecc. 3:21. Hence Isa. 38:16, 'the life of my spirit' (my life); חַיֵּנִי רוּחִי Gen. 45:27; and שָׁבָה רוּחִי my spirit, life, returns, Jud. 15:19, i. e. *I revive*; 'there is no spirit in it,' prop. said of dead and inanimate things, Eze. 37:8; metaph. of any one stupified with admiration, 1 Ki. 10:5. Sometimes *the human spirit* is called also רוּחַ אֱלוֹהַּ Job 27:3, as breathed into man by God, Gen. 2:7; Ecc. 12:7.

(3) *the rational mind* or *spirit*—

(*a*) as the seat of the senses, affections, and emotions. Pro. 25:28, 'a man who does not rule his affections,' or spirit; Gen. 41:8, 'his mind was agitated,' hither and thither; Dan. 2:1; to this is ascribed patience, Ecc. 7:8; impatience; fear, Isa. 61:3; strength of the mind, Josh. 2:11; pride, and a quiet lowly mind; affliction, Gen. 26:35.

(*b*) as to *thinking* and *acting*; a steadfast mind, Ps. 51:12; manly, Pro. 18:14; faithful, 11:13; new and better, Eze. 11:19. It is sometimes used of a spirit or *disposition* common to many, Hos. 4:12; Isa. 19:14; 29:10.

(*c*) *of will and counsel*, hence to stir up any one's spirit to any thing, 1 Ch. 5:26; to put an intention into any one, 2 Ki. 19:7; to arise into, and to occupy the mind, Eze. 20:32.

(*d*) it is applied to the *intellect*, Ex. 28:3; Job 20:3.

(4) רוּחַ יְהוָה, רוּחַ הָאֱלֹהִים *the Spirit of God*, rarely רוּחַ קָדְשׁוֹ יְיָ *the Holy Spirit of God* (always with suff. רוּחַ קָדְשְׁךָ), more rarely κατ' ἐξοχήν רוּחַ; by which all the universe is animated, filled with life and governed, Gen. 1:2; 6:3; Ps. 33:6, by which men are led to live wisely and honestly, 51:13; 143:10. The Old Testament refers to the Divine Spirit, peculiar endowments of mind, as that of an artificer, Ex. 31:3; of a prophet, Num. 11:25; 24:2; Joel 3:1; (whence אִישׁ הָרוּחַ Hos. 9:7; הָרוּחַ 1 Ki. 22:21); of an interpreter of dreams, Gen. 41:38; also the courage of a leader, Jud. 3:10; and kingly virtues, Isa. 11:2; 1 Sa. 16:13, 14.

רוּחַ

Ch.—(1) *wind*; pl. const. Dan. 7:2.

(2) *mind*, Dan. 5:20.

(3) *the Spirit* (of God), Dan. 4:5; 5:12.

רְוָחָה

f. *relaxation, respite*, Ex. 8:11; Lam. 3:56.

רְוָיָה

f. *abundant drink, abundance*, Ps. 23:5; 66:12. Root רָוָה.

רוּם

f. רוֹם, apoc. רֹם, conv. וְרוֹם.

(1) TO LIFT UP ONESELF, TO RISE, Gen. 7:17; hence, *to arise*, Ps. 21:

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14; *to arise, to grow* (of worms), Ex. 16:20. Metaph.—(*a*) the heart is lifted up (is proud), Deut. 8:14; eyes are lifted up (loftily), Pro. 30:13.—(*b*) *to show oneself powerful*, Ps. 57:6; to triumph over any one, 13:3.

(2) *to be exalted, to become high*, used of a way cast up, Isa. 49:11; metaph. *to become powerful*, Deut. 32:27; *to be extolled with praises*, Ps. 18:47.

(3) *to be high, lofty*, Job 22:12; 46:11.

Part. רָם, f. רָמָה—(1) *lifted up, high*, e. g. of the hand of God, in threatening, Isa. 26:11. Ex. 14:8, 'with uplifted hand,' i. e. openly, proudly; Num. 15:30.

(2) *high, lofty*, used of a seat, Isa. 6:1; a mountain, Eze. 20:28; of stature, Deut. 1:28. Pl. רָמִים the high places of heaven, Ps. 78:69. Metaph.—(*a*) used of a loud voice, Deut. 27:14.—(*b*) of elated mind, *proud*, Job 21:22; proud eyes, Ps. 18:28.—(*c*) *difficult* to be understood, Pro. 24:7 (in the Arab. manner רַאמוּת).

Niphal, see under the word רָמַם.

Pilel, רוֹמֵם *to raise, to make high*; hence *to build*, Ezr. 9:9; *to cause to grow* (as a plant), Eze. 31:4; *to bring up* children, Isa. 1:2. Metaph.—(*a*) to place in a high and safe place, *to put in safety*, Ps. 27:5.—(*b*) *to lift up, to exalt*, to bestow honours, 1 Sa. 2:7.—(*c*) *to exalt as victor*, Job 17:4.—(*d*) *to exalt with praises*, to celebrate, Ps. 30:2.—Pass. רוֹמַם *to be exalted*, Ps. 75:11. Part. *exalted*, Neh. 9:5.

Hiphil.—(1)—(*a*) *to lift up, to elevate, to exalt*, e. g. the head, Ps. 3:4; the hand, 89:43; any one's horn, i. e. to increase any one's power, 75:5.—(*b*) *to erect*, e. g. a standard, a monument, Gen. 31:45.—(*c*) *to lift up*, as the foot, Ps. 74:3, and the hand, as in threatening, or to do violence, 1 Ki. 11:27; a rod, Ex. 7:20; 14:16; the voice, Gen. 39:18; Isa. 13:2; 37:23. 2 Ch. 5:13, 'when they lifted up the voice with trumpets,' i. e. sounded with trumpets, 1 Ch. 25:5. הָרִים בְּקוֹל 1 Ch. 15:16; prop. to raise (a sound, or noise) with the voice.—(*d*) *to raise* a tribute, Nu. 31:28.

(2) *to lift up, to take away*, Eze. 21:31.

(3) *to offer* sacrifices, Lev. 2:9; gifts for the temple and the priests, Num. 15:19; public benefactions, 2 Ch. 30:24.

Hophal, pass. of No. 2, Dan. 8:11; of No. 3, Ex. 29:27.

Hithpael, *to exalt oneself* proudly, Dan. 11:36. Isa. 33:10 אֶתְרוֹמָם, for אֶרוֹמָם.

רוּם

Ch. id. Pret. pass. רִם *to be lifted up* (of the heart), Dan. 5:20.

Palel רוֹמֵם *to exalt with praises, to celebrate*, Dan. 4:34. Pass. *to lift up oneself, to rise up*, Dan. 5:23.

Aphel, *to lift up, to exalt*, Dan. 5:19.

רוּם

m. *height, elevation*, Pro. 25:3, elation of mind, pride, Isa. 2:11; Pro. 21:4; Jer. 48:29.

רוֹם

Ch. id. Dan. 3:1; 4:17; Ezr. 6:3.

רוֹם

elevation; hence *on high*, Hab. 3:10.

רוֹמָה

'high,' *Rumah*; comp. אֲרוֹמְמָה.

רוֹמָה

fem. *elevation*, adv. with uplifted neck, Mic. 2:3.

רוֹמָם

m. *exaltation, celebration*, Ps. 66:17. Pl. const. Ps. 149:6.

רְמוּמוֹת

f. prop. inf. Palel (in the Syriac manner), *a lifting up*, Isa. 33:3.

רוּן

Arab. راﻥ Med. Ye, TO CONQUER, TO OVERCOME. Not used in Kal (for רָנַן see רָנַן).

Hithpalel, Ps. 78:65, 'as a mighty man overcome by wine.'

רוּעַ

(1) pr. TO MAKE A LOUD NOISE.

(2) *to be evil*, see Niphal.

The forms of Kal and Hiphil, commonly placed here, belong to רָעַע.

Niphal, fut. יֵרוֹעַ—(1) *to become evil, to be made worse*, Pro. 13:20.

(2) *to suffer evil, to receive injury*, Pro. 11:15, רַע is added intensitively.

Hiphil הֵרִיעַ pl. also הֵרִעוּ 1 Sa. 17:20, pr. *to make a loud noise.*

(1) *to cry out with a loud voice, to vociferate*, Job 30:5; specially—(*a*) of warlike clamour, Josh. 6:16.—(*b*) *to shout for joy*, Jud. 15:14; Ps. 41:12; 95:2.—(*c*) more rarely used of a mournful cry, Mic. 4:9.

(2) *to sound a trumpet.* Num. 10:9, 'sound with the trumpets.' Joel 2:1; specially *to sound an alarm*, as a signal to move, Num. 10:1—7.

Palel, fut. יְרוֹעֵעַ *to be shouted for joy*, Isa. 16:10.

Hithpalel הִתְרוֹעֵעַ *to shout for joy*, Ps. 60:10; 65:14; see רָעַע.

רוּף

TO RUB OR POUND IN PIECES.

Pulal רוּפַף *to be moved* as if struck, *shaken*, Job 26:11.

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רוּץ

TO RUN, Gen. 18:7. Figuratively, Jer. 23:21, 'I have not sent (those) prophets; (but) they run,' betake themselves to the prophetic function with evil assiduity. Ps. 119:32, 'I will run in the way of thy commandments,' I will carefully walk in them. Hab. 2:2, 'that he who readeth may run,' may read without difficulty. Used of inanimate things, Ps. 147:15. Specially—(*a*) *to rush upon in a hostile manner*, Job 15:26; 16:14; Ps. 18:30.—(*b*) followed by ל to flee to any one for safety, Pro. 18:10.

Part. pl. רָצִים and רָצִין 2 Ki. 11:13, *runners*.—(*a*) the Persian horsemen, whose business it was to carry the royal mandates, Est. 3:13; 8:14.—(*b*) the guard, and royal messengers in the time of Saul, 1 Sa. 22:17; and after David, 2 Ki. 10:25.

Pilel רוֹצֵץ *to run* (as a chariot), Nah. 2:5.

Hiphil, *to cause to run up*, Jer. 49:19; hence *to lead up hastily, to bring quickly*, Gen. 41:14; *to cause to hasten*, Ps. 68:32, 'Æthiopia will make her hands to hasten to God,' either to worship him, or else to offer gifts.

Several forms of רוּץ, take their signification from רָצַץ.

רוּק

not used in Kal, pr. TO POUR ONESELF OUT, TO BE POURED OUT, hence *to be emptied*.

Hiphil הֵרִיק—(1) *to pour out*, Ps. 18:43; Ecc. 11:3. Figuratively—(*a*) *to draw out* a sword, Ex. 15:9; a spear, Ps. 35:3.—(*b*) *to send forth, to lead out* soldiers to battle, Gen. 14:14.

(2) *to empty out*, as vessels, sacks, Gen. 42:35; also *to leave empty*, Isa. 32:6.

Hophal, pass. of No. 1. Jer. 48:11. Cant. 1:3, 'thy name is poured forth like ointment,' gives a sweet odour, is pleasant and acceptable.

רוּר

TO FLOW, with an acc. *to emit mucor, saliva* (caro pudendorum), Lev. 15:3.

רוֹשׁ

i. q. ראשׁ No. 5, *poppy*.

רוּשׁ

TO BE NEEDY, TO SUFFER WANT, Ps. 34:11. Comp. יָרַשׁ.—Part. רָשׁ *poor, needy*, Pro. 14:20; sometimes רָאשׁ 10:4; pl. רָאשִׁים 13:23, and רָשִׁים 22:7.

Hithpalel, *to feign oneself poor*, Pro. 13:7. See רַשָּׁשׁ.

רוּת

contr. from רְאוּת 'appearance,' 'beauty,' or for רֵעוּת 'friend' (fem.), *Ruth*.

רָז

m. Ch. *a secret*, Dan. 2:18; 4:6; plur. רָזִין 2:29. (Syr. רזו to conceal.)

רָזָה

pr. TO SPREAD OUT, TO MAKE THIN AND LEAN, hence *to consume, to destroy*. Zeph. 2:11. (The primary idea appears to me to be that of scraping, scraping away; kindred roots גָּרַד, חָרַשׁ.)

Niphal, *to become lean, to waste away*, Isa. 17:4.

רָזֶה

m. *lean*, used of a person, Eze. 34:20; of soil, Num. 13:20.

I. רָזוֹן

m. (from רָזָה) *leanness*, hence *pining, phthisis*, Isa. 10:16; Ps. 106:15. Mic. 6:10, 'a lean ephah,' i. e. less than it ought to be.

II. רָזוֹן

(from רָזַן) *a prince*, Pro. 14:28.

רָזוֹן

'prince,' *Rezon*, 1 Ki. 11:23.

רָזַח

an unused root; *to cry out with a clear* (i. e. loud) *voice*.

רָזִי

m. (from רָזָה) *destruction*. Isa. 24:16, 'woe is me!'

רָזַם

i q. Arab. and Aram. רמז TO WINK WITH THE EYES, as in insolence and pride, Job 15:12; where some copies have יִרְמוֹז.

רָזַן

i. q. Arab. TO BE WEIGHTY, both as to weight and in a moral sense; hence רָזוֹן pr. *weighty* (august); poet. for *prince, king*, Jud. 5:3; Ps. 2:2.

רָחַב

TO BE OR BECOME WIDE, SPACIOUS. Pr. used of chambers, Eze. 41:7; of a mouth opened wide, 1 Sa. 2:1; metaph. of a heart expanded with joy, Isa. 60:5.

Niphal, part., *to be spacious, wide*; spoken of meadows, Isa. 30:23.

Hiphil—(1) *to make wide*, e. g. a bed, Isa. 57:8; a funeral pile, 30. 33; also *to make spacious, long and broad*, e. g. baldness, Mic. 1:16; the borders of a kingdom, Ex. 34:24; Deut. 33:20, 'who makes wide the borders of the Gadites.' Specially—(*a*) to make a wide space for any one, i. e. to make room for him, Pro. 18:16; and to deliver out of distress, Ps. 4:2.—(*b*) *to open the mouth wide*, Ps. 81:11; against any one, in derision and mockery, 35:21.—(*c*) to open the soul (i. e. the jaws) wide, Isa. 5:14; Hab. 2:

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5.—(*d*) to open any one's heart (to instruction), Ps. 119 : 32.

(2) intrans., *to be expanded*, Ps. 25 : 17. It is better for הַרְחִיבוּ to substitute הָרְחִיב *expanded and...*

רָחָב

fem. רְחָבָה adj.—(1) *broad, wide*, Job 30 : 14; of the sea, 11 : 9; of a wall (thickness), Jer. 51 : 58; also *long and broad, spacious*, of the earth, Ex. 3 : 8; of a cup large around, Eze. 23 : 32; רְחַב יָדַיִם, רְחַב יָדַיִם 'large on every side,' i. e. extending every way; spoken of land, Gen. 34 : 21; of sea, Ps. 104 : 25. Metaph. Ps. 119 : 96, 'thy commandment is exceeding broad,' i. e. the law is copious and infinite; also רְחַב לֵב Ps. 101 : 5; רְחַב נֶפֶשׁ Pro. 28 : 25, inflated, i. e. proud; and with a preceding subst., pride, 21 : 4.

(2) רָחָב *Rahab*, Josh. 2 : 1.

רֹחַב

m. *a broad space*, Job 36 : 16; 38 : 18.

רֹחַב

m. *breadth*, Gen. 6 : 15; Eze. 40 : 6. Metaph. רְחַב לֵב breadth of heart, great understanding, 1 Ki. 5 : 9.

רְחוֹב and רְחֹב

f. (Dan. 9 : 25), plur. רְחֹבוֹת (m., Zech. 8 : 5).

(1) *a street*, so called from breadth, Gen. 19 : 2; Jud. 19 : 20.

(2) *open place, forum*, 2 Ch. 32 : 6; comp. Neh. 8 : 1, 3, 16. Ezr. 10 : 9, 'the open place before the house of God.'

(3) *Rehob*, see בֵּית רְחוֹב.

רְחֹבוֹת

'streets,' or 'wide spaces,' *Rehoboth*. —(1) a well, Gen. 26 : 22.—(2) רְחֹבוֹת עִיר 'the streets of the city,' a city of Assyria, Gen. 10 : 11.—(3) רְחֹבוֹת הַנָּהָר 'breadths of the river,' a city, apparently on the Euphrates, Gen. 36 : 37.

רְחַבְיָה and רְחַבְיָהוּ

'for whom Jehovah makes an ample space,' i. e. whom he makes happy, *Rehabiah*.

רְחַבְעָם

'who enlarges the people,' *Rehoboam*.

רָחָה

an unused root, which appears to have had the signification of *rubbing, crushing*.

רֵחָה

m. *a mill stone*, so called from rubbing and making small; only dual רֵחַיִם *handmills*, prop. two stones, Ex. 11 : 5; Num. 11 : 8.

רַחוּם

m. *merciful*, only used of God, Deut. 4 : 31; Ps. 86 : 15; from רָחַם.

רְחוּם

'merciful,' *Rehum*,—(1) Ezr. 4 : 8. —(2) Neh. 3 : 17.—(3) Ezr. 2 : 2; for which there is, Neh. 7 : 7 מְרֵחוּם —(4) Neh. 12 : 3; otherwise חָרִם verse 15; 7 : 42.

רָחוֹק

adj. f. רְחוֹקָה (from רָחַק) *far off, remote*.—(*a*) from a place, Gen. 37 : 18. Subst. *distance, space*, Josh. 3 : 4; מֵרָחוֹק מֵרָחֹק *afar*, Ps. 10 : 1; מֵרָחוֹק *from afar, far*, Gen. 22 : 4; Isa. 57 : 9; לְמֵרָחוֹק *from afar*, Job 36 : 3.—(*b*) of time, מֵרָחוֹק from a long while ago, Isa. 22 : 11; לְמֵרָחוֹק id. Isa. 37 : 26.—(*c*) in respect to help, Ps. 10 : 1; 22 : 2. Metaph. any thing is called *remote* which we cannot easily reach,—(*α*) *arduous, difficult*, Deut. 30 : 11.—(*β*) *precious*, Pro. 31 : 10.

רחם

רָחַם

an unused and uncertain root; whence—

רַחִיט

Cant. 1 : 17 כתיב, i. q. קרי רָהִיט, *carved or fretted ceiling*; in the Samaritan Pentateuch for רהטים we have רחטים.

רֶהָה see רֵחַיִם

רָחִיק

Ch. *far off, remote*, Ezr. 6 : 6.

רָחַל

an unused root, perhaps of similar meaning to רָחַם to cherish.

רָחֵל

f.—(1) *a ewe*, Gen. 31 : 38; hence any *sheep*, Isa. 53 : 7.

(2) *Rachel, Rahel*, Gen. 29 : 6.

רָחַם

prop. TO BE SOFT; hence *to love*, Ps. 18 : 2.

Piel רִחַם, inf. רַחֵם, fut. יְרַחֵם *to behold with tenderest affection, to compassionate*, Ex. 33 : 19; Ps. 103 : 13; used of parents, Isa. 49 : 15; of God, Ps. 116 : 5.

Pual, *to obtain mercy*, Pro. 28 : 13.

רָחָמָה and רָחֵם

Lev. 11 : 18; Deut. 14 : 17, a smaller kind of vulture; so called from its affection towards its young.

רַחַם

(1) *womb*, Gen. 49 : 25; Isa. 46 : 3.

(2) poet. *a girl, a woman*, Jud. 5 : 30.

(3) *Raham*, 1 Ch. 2 : 44.

רֶחֶם

m. (once f. Jer. 20 : 17) with suff. רַחְמִי pr. *the inner parts*; in sing. specially *womb*, Job 24 : 20; Ex. 13 : 2; Ps. 22 : 11.

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רַחֲמָה

a girl, dual, רַחֲמָתַיִם Jud. 5 : 30.

רַחֲמִים

pl.—(1) *the bowels*, Pro. 12 : 10; hence *very tender affection*, specially *love, natural affection* towards relatives, Gen. 43 : 30; 1 Ki. 3 : 26.

(2) *pity, grace, favour*, Isa. 47 : 6; especially of God, Ps. 25 : 6. נָתַן רַחֲמִים לְ Deut. 13 : 18; to shew mercy to any one. נָתַן פ׳ לְרַחֲמִים to obtain mercy for any one, Ps. 106 : 46.

רַחֲמִין

Ch. *mercies*, Dan. 2 : 18.

רַחְמָנִי

m. adj. *merciful, compassionate*, Lam. 4 : 10.

רָחַן

an unused root, of uncertain signification, Arab. *to bend*.

רָחַף

pr. TO BE SOFT, *to be moved, affected*, specially—(*a*) with love, hence *to cherish*.—(*b*) with fear, hence *to tremble* (spoken of the bones), Jer. 23 : 9.

Piel, *to brood over* young ones, *to cherish* young, Deut. 32 : 11; figuratively used of the Spirit of God, Gen. 1 : 2.

רָחַץ

fut. יִרְחַץ inf. רָחְצָה—(1) TO WASH, the body, Gen. 18 : 4; meats, Ex. 29 : 17; metaph. the defilement of sin, Isa. 4 : 4. *To wash the hands in innocency*, i. e. to declare oneself innocent, Ps. 26 : 6.

(2) *to wash oneself, to be washed*, Ex. 2 : 5; Ruth 3 : 3.

Pual רֻחַץ *to be washed*, Pro. 30 : 12.

Hithpael, i. q. Kal No. 2, Job 9 : 30.

רַחַץ

m. *washing*, Ps. 60 : 10.

רְחַץ

Ch. Ithpael, *to trust* in any one, Dan. 3 : 28.

רַחְצָה

f. *washing* (of cattle), washing-place, Cant. 4 : 2; 6 : 6.

רָחַק

fut. יִרְחַק inf. הַרְחֵק—(1) TO GO AWAY FAR, to recede, Ecc. 3 : 5; Job 30 : 10. (The primary sense appears to have been, *to thrust away, to repel*.)

(2) *to be afar off, to be distant, remote*, Ps. 103 : 12; Jer. 2 : 5; used of God, as far off from granting help, Ps. 22 : 12, 20; of men from fraud, Ex. 23 : 7; from the law of God, Ps. 119 : 150; from safety, Job 5 : 4.

Niphal, *to be removed*, Ecc. 12 : 6 כתיב.

Piel רִחֵק *to move far off, to remove*, Isa. 6 : 12; metaph. 29 : 13.

Hiphil—(1) trans. i. q. Piel, Job 13 : 21; Ps. 103 : 12, 'he hath removed our transgressions from us,' forgives them. Followed by an inf. (Ps. 55 : 8) and a gerund, adv. הַרְחִיק לָלֶכֶת *to go far off*, Ex. 8 : 24. Inf. הַרְחֵק and adv., far off, Gen. 21 : 16. Hence—

(2) intrans. *to go away far*, Gen. 44 : 4; Josh. 8 : 4.

רָחֹק

verb. adj., *going far away*; Ps. 73 : 27, 'those who go far away from thee.'

רָחַשׁ

TO BOIL OR BUBBLE UP as a fountain (so Syr.) and boiling water. The primary idea appears to be in the noise made by water boiling. Metaph. Ps. 45 : 2, 'my heart boils up pleasant words.'

רַחַת

f. *a winnowing fan*, from רִוַּח, Isa. 30 : 24.

רָטַב

fut. יִרְטַב TO BE WET with rain, Job 24 : 8. Arab. especially used of the moisture of fresh plants.

רָטֹב

m. *juicy, green*, and *fresh*, Job 8 : 16.

רָטָה

a spurious root, see עָרַט.

רָטַט

an unused root, i. q. רָתַת; Ch. to tremble, to be terrified.

רָטֶט

terror, Jer. 49 : 24.

רְטַפֵּשׁ

quadrilit. pass. Job 33 : 25, TO GROW GREEN OR FRESH AGAIN; prob. compounded of רָטַב and טָפַשׁ.

רָטַשׁ

only found in Piel, TO BREAK IN PIECES; specially *to dash, to kill* (children) by dashing against a rock; 2 Ki. 8 : 12; also, *to dash down* with arrows, to prostrate, Isa. 13 : 18.

Pual, pass. *to be dashed against* a rock, and so *killed*, Isa. 13 : 16; Hos. 10 : 14.

רִי

masc. Job 37 : 11, i. q. Arab. *irrigation, watering*, for רִיוִ, from רָוָה.

רִיב and רוּב

pret. רָבְתָּ, רָבוֹתָ, also רִיבוֹתָ, inf. רִב, fut. יָרִיב, apoc. יָר�ֵב.

(1) TO CONTEND, TO STRIVE. It is used—(*a*) of those who contend with blows; Deut. 33 : 7, 'his hands contend for him;' but this is rare.—(*b*) of those who strive with words, Ps. 103 : 9; followed by עִם Gen. 26 : 20; אֵת Isa. 45 : 9; אֶל Jud. 21 : 22; בְּ Gen. 31 : 36; accus. Job 10 : 2. By לְ of the person *for* whom one con-

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tends, Jud. 6:31; עַל of the thing, Gen. 26:21.

(2) specially, *to contend forensically, to plead a cause*, Isa. 1:17; 1 Sa. 24:16; 25:39, 'blessed be Jehovah who hath pleaded the cause of my reproach from Nabal,' i. e. who in my stead has taken vengeance on Nabal. Ps. 43:1, 'plead my cause (and deliver me) from an unmerciful nation.' Part. רָב a defender, Isa. 19:20.—To this verb we should also refer Hos. 5:13; 10:6, 'a king (who) pleads a cause,' i. e. a hostile king. It may also be a subst. i. q. יָרִיב.

Hiphil, i. q. Kal, only part. 1 Sa. 2:10; Hos. 4:4.

רִיב

rarely רִב m. pl. רִבִּים and רִבּוֹת—(1) *strife, contention*, Gen. 13:7. אִישׁ רִיבִי my adversary, Job 31:35.

(2) *a forensic cause*, Ex. 23:2. אִישׁ רִב one who has a cause, Jud. 12:2.

רִיבַי

i. q. יְרִיבִי, יְרִיבָהּ, 'whose cause Jehovah pleads,' *Ribai*.

רִיחַ see רוּחַ

רֵיחַ

(root רוּחַ) m. *odour, scent*, which any thing exhales, Cant. 2:13; Gen. 27:27. Figuratively, Job 14:9.

רֵיחַ

Ch. id. Dan. 3:27.

רְיָאִם see רְאֵם

רִיעַ see רוּעַ

רֵיעַ

i. q. רֵעַ *a companion, a friend*, Job 6:27.

רִיפוֹת

f. pl. *crushed grains* of corn, *meal*, 2 Sa. 17:19; Pro. 27:22. From רוּף.

רִיפַת

Riphath, pr. n., Gen. 10:3.

רִיק

TO EMPTY, TO POUR OUT, see רוּק.

רִיק

(from רוּק) adj. *empty, vain*, Jer. 51:34. Neutr. *emptiness, something vain*, Ps. 4:3. Adv. 73:13; לָרִיק Lev. 26:16; לְרִיק Job 39:16; בְּדֵי רִיק Jer. 51:58, *in vain, fruitlessly*.

רֵק and רִיק

f. רֵקָה adj. *empty, vain*, used of vessels, Jud. 7:16; of ears of corn, Gen. 41:27; of an empty, i. e. hungry soul, Isa. 29:8. Metaph.—(*a*) *empty, vain*, Deut. 32:47.—(*b*) *empty, impoverished, poor*, Neh. 5:13.—(*c*) *worthless, wicked*, Jud. 9:4.

רֵיקָם

adv. *emptily*, Jer. 14:3—(*a*) *empty-handed*, Ruth 3:17; hence to send away empty, without a gift, Gen. 31:42. Deut. 16:16, 'he shall not present himself before Jehovah without (bringing) a gift.'—(*b*) *in vain, to no purpose*, 2 Sa. 1:22.—(*c*) *without cause, rashly*, Ps. 25:3.

רִיר

m. (from רוּר), *saliva*, 1 Sa. 21:14.

רֵישׁ

(from רוּשׁ), Pro. 13:18, and—

רִישׁ

Pro. 28:19, m. *poverty*.

רִישׁוֹן

i. q. רִאשׁוֹן *first*, Job 8:8, בתיב.

רַךְ

f. רַכָּה adj. (from רָכַךְ)—(1) *tender*, spoken of little children, Gen. 33:13; of cattle, 18:7.

(2) *infirm*, 2 Sa. 3:39. Gen. 29:17, weak, *dull eyes*.

(3) *delicate*, Deut. 28:54, 56.

(4) *soft*, Pro. 15:1. רַכּוֹת soft words, Job 40:27.

(5) רַךְ לֵבָב *fearful*, Deut. 20:8.

רֹךְ

softness, Deut. 28:56.

רָכַב

fut. יִרְכַּב TO BE CARRIED, TO RIDE—(1) on an animal, *to ride*, Gen. 24:61; Neh. 2:12; 2 Ki. 9:18. Part. Ex. 15:1; Am. 2:15, *a horseman*.

(2) in a chariot, Jer. 17:25. Especially of Jehovah, upon the clouds, Isa. 19:1; upon the wings of Cherubim, Ps. 18:11; on the heavens, Deut. 33:26.

Hiphil—(1) *to cause to ride on horseback*, Est. 6:9; 1 Ki. 1:33.

(2) *to cause to ride in a chariot*, Gen. 41:43; metaph. upon the wings of wind, Job 30:22; Deut. 32:13. Used of inanimate things, *to place on a chariot* or *vehicle*, 2 Sa. 6:3; simply *to place*, e. g. the hand, 2 Ki. 13:16.

(3) *to fasten* an animal *to a vehicle*, Hos. 10:11.

רֶכֶב

m. (f. Nah. 2:5)—(1) *riders, cavalry*, Isa. 21:7; and the beasts themselves; verse 9, 'horses with (horse-) men.'

(2) *a chariot*, Jud. 5:28; pl. Cant. 1:9; collect. Gen. 50:9. Especially *military chariots*, Ex. 14:9. רֶכֶב בַּרְזֶל chariots with scythes, Josh. 17:18. עָרֵי הָרֶכֶב towns where war chariots were placed, 2 Ch. 1:14. Often it refers to the horses, and the soldiers, as 2 Sa. 8:4, 'and David hamstrung all the chariots,' i. e. the horses of them; 2 Sa. 10:18, 'and David slew seven hundred chariots of the Aramæans,' i. e. the horses

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and men; 2 Ki. 7:14, 'two pairs of horses.'

(3) *the upper millstone*, Deut. 24:6; 2 Sa. 11:21.

רַכָּב

m.—(1) *a horseman*, 2 Ki. 9:17.

(2) *the driver* of a war-chariot, 1 Ki. 22:34.

רֶכָב

'horseman,' *Rechab*. Patron. רֵכָבִי.

רִכְבָּה

noun act. *riding, and driving*, Eze. 27:20.

רֶכָה

for יַרְכָה, *Rechah*, 1 Ch. 4:12.

רֶכוּב

m. *vehicle, chariot*, Ps. 104:3. Root רָכַב.

רְכוּשׁ

defectively רְכֻשׁ Gen. 14:11; 31:18, m.; pr. that which is acquired, earned; hence *substance, wealth*, 14:16. 2 Ch. 35:7, 'the (private) property of the king.' 1 Ch. 27:31, 'the overseers of the property' (of the king). Root רָכַשׁ.

רָכִיל

m. *slander, detraction*; see רָכַל; אַנְשֵׁי רָכִיל slanderers, Eze. 22:9. הָלַךְ רָכִיל to go about for the sake of slandering, Lev. 19:16.

רָכַךְ

TO BE TENDER, SOFT; figuratively—(*a*) *to be delicate*, Deut. 28:56.—(*b*) *to be weakened, contrite* in mind, 2 Ki. 22:19; used of soft words, Ps. 55:22.

Niphal, fut. יֵרַךְ *to be weakened* (broken), of the mind or heart, *to become timid*, Deut. 20:3.

Pual, *to be softened* (a wound with ointment), Isa. 1:6.

Hiphil, *to break* any one's heart, Job 23:16.

רָכַל

TO GO ABOUT—(1) for purposes of traffic; hence *to traffic*. Part. *a merchant*, Eze. 27:13; fem. 3, 20.

(2) for the sake of slandering.

רָכֶל

'traffic,' *Rachal*, 1 Sa. 30:29.

רְכֶלָה

f. *traffic*, Eze. 28:5, 16, 18.

רָכַס

TO BIND, TO BIND ON, Ex. 28:28; 39:21. Arab. id., e. g. cattle in a stall.

רֶכֶס

only in pl., bound up places, i. e. rough, rugged, difficult to pass, Isa. 40:4.

רֹכֶס

m. *league, conspiracy*, from being bound together; or it may be rendered *snares*, or plots. Plur. const. רָכְסֵי Ps. 31:21.

I. רָכַשׁ

TO ACQUIRE, TO GAIN FOR ONESELF, Gen. 12:5; 31:18.

II. רָכַשׁ

an unused root, to run quickly (as a horse), cognate רָכַשׁ.

רֶכֶשׁ

m. a superior breed of horses, remarkable for speed, Mic. 1:13; 1 Ki. 5:8.

רְכֻשׁ see רְכוּשׁ

רָם

(1) part. of רוּם *high*.

(2) *Ram*,—(*a*) Job 32:2.—(*b*) Ruth 4:19.—(*c*) 1 Ch. 2:25.

רְאֵם see רְאֵם

רָמָה

(1) TO CAST, TO THROW, Ex. 15:1.

(2) *to shoot* (with a bow), Jer. 4:29.

Piel רִמָּה *to beguile, to deceive* (prop. to throw down, to trip up), Pro. 26:19. Pregn. 1 Ch. 12:17, 'to deceive me (and betray) to my enemies.'

רָמָה

f. (from רוּם)—(1) *a lofty place*, 1 Sa. 22:6; especially one consecrated to the worship of idols, Eze. 16:24.

(2) *Ramah*,—(*a*) Jud. 19:13; with art. Isa. 10:29.—(*b*) 1 Sa. 1:19; fully רָמָתַיִם צוֹפִים 1:1.—(*c*) Josh. 19:36.—(*d*) רָמַת הַמִּצְפֶּה 'the high place of the watch-tower,' Josh. 13:26, otherwise רָאמוֹת, רָמוֹת, verse 9.—(*e*) Jud. 15:17. Gentile noun רָמָתִי.

רְמָא, רָמָה

Ch.—(1) *to throw, to cast*, Dan. 3:21; 6:17.

(2) *to put, to place*, e. g. seats, Dan. 7:9.

(3) *to impose* (tribute), Ezr. 7:24.

Ithpeal, *to be cast, thrown*, Dan. 3:6, 15.

רִמָּה

f. *a worm*, Job 25:6; collect. *worms* bred by putrefaction, Ex. 16:24; Job 7:5; from רָמַם.

רִמּוֹן

m.—(1) *a pomegranate*, Cant. 4:3; also an artificial one, Ex. 28:33; *a pomegranate tree*, Joel 1:12. (Arab. رمان id. The origin is doubtful.)

From the pomegranate several places take their names—(*a*) *Rimmon, Remmon*, Josh. 15:32.—(*b*) Josh. 19:13, perhaps i. q. רִמּוֹנוֹ 1 Ch. 6:62.—(*c*) Jud. 20:45.—(*d*) רִמּוֹן פֶּרֶץ *Rimmon-perez*, Num. 33:19.

(2) an idol of the Syrians, 2 Ki. 5:18, perhaps *high*, from רָמַם.

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רָמוֹת

'heights,' *Ramoth*,—(1) in Gilead, elsewhere רָאמוֹת, Josh. 21 : 36.—(2) see רָאמוֹת נֶגֶב 1 Sa. 30 : 27.

רְמוּת

f. *a heap, pile* (of dead bodies), Eze. 32 : 5. But I prefer to read רִמּוּתֵךְ thy worms.

רָמַח

an unused root, perhaps i. q. רָמָה *to cast, throw*; whence—

רֹמַח

m. pl. רְמָחִים, *a lance, a spear*, Num. 25 : 7; Jud. 5 : 8. (Aram. and Arab. id.)

רַמְיוּ

pl. הָאֲרַמִּים 2 Ch. 22 : 5, i. q. Syrians.

רַמְיָה

'whom Jehovah set,' comp. רָמָה, *Ramiah*.

רִמְיָה

f. (from רָמָה Pi.)—(1) *a letting down* or *relaxing* of the hands, *indolence*. Pro. 12 : 24; 10 : 4, a remiss hand, idle. Adv. negligently, Jer. 48 : 10.

(2) *deception, fraud*, Job 13 : 7. Ps. 120 : 2, 'a fraudulent tongue.' Hos. 7 : 16, 'a deceitful bow,' one which shoots untruly; poet. deceptive archers, who deceive by a false flight, Ps. 78 : 57.

רָמַךְ

an unused root, Arab. Conj. IX. to be slender, small in the waist. Hence—

רַמָּךְ

fem., (plur. רַמָּכוֹת) *a mare*, Est. 8 : 10. (Arab. رمكة id.)

רָמַל

an unused root, Arab. to deck with gems, to stain with blood, whence—

רְמַלְיָהוּ

'whom Jehovah adorned,' *Remaliah*.

I. רָמַם

TO BE HIGH, LOFTY. Pret. רָמּוּ (where, however, many MSS. and editions have רָמוּ) Job 22 : 12; and רוֹמּוּ (where other copies have רוֹמוּ) 24 : 24. Part. exalted, Ps. 118 : 16.

Niphal, imp. plur. הֵרוֹמּוּ Num. 17 : 10; and fut. יֵרוֹמּוּ Eze. 10 : 15, 17, 19 (a few copies omit Dagesh); *to exalt oneself, to rise up*.

II. רָמַם

unused root, Arab. to become putrid.

רוֹמַמְתִּי־עֶזֶר

'whose help I have exalted,' *Romamti-ezer*.

רוֹמְמוּת see רֻמְמוּת

רָמַס

(1) TO TREAD with the feet, as a potter does clay, Isa. 41 : 25; Nah. 3 : 14, *to tread* upon, *walk* over any thing, Ps. 91 : 13.

(2) *to tread down*, 2 Ki. 7 : 17; Isa. 1 : 12, 'to tread down my courts,' i. e. to profane them. Part. *a treader down, an oppressor*, Isa. 16 : 4.

Niphal, pass. of No. 2, Isa. 28 : 3.

רֶמֶשׂ

(1) TO CREEP, TO CRAWL upon the ground, Gen. 1 : 26. *The earth* is sometimes said *to creep with creeping things*. Gen. 9 : 2, 'in all the things with which earth creeps,' i. e. which creep in abundance on the earth.

(2) it is used of aquatic (amphibious) reptiles. Gen. 1 : 21, 'creeping living creatures with which the waters abound;' used of all land animals, Gen. 7 : 21, init. Ps. 104 : 20, '(by night) all the beasts of the forest creep (out of their dens).'

רֶמֶשׂ

m. *a reptile*, collect. *reptiles*, Gen. 1 : 26; רֶמֶשׂ הָאֲדָמָה whatever creeps upon the ground, Gen. 1 : 25. Once used of aquatic animals, Ps. 104 : 25; all land animals, Gen. 9 : 3.

רָמָת

'a high place,' *Remeth*, Josh. 19 : 21.

רֹן

(prop. inf. of רָנַן), *shouting for joy*. Pl. shouts of deliverance, Ps. 32 : 7.

רָנָה

TO GIVE FORTH A TREMULOUS OR TINKLING SOUND, TO RATTLE, once used, Job 39 : 23, of arrows rattling when the quiver is struck, or when shot.

רִנָּה

fem. (from רָנַן)—(1) *shouting for joy*, Ps. 30 : 6. 1 Ki. 22 : 36, 'and there went through the camp a joyful cry: Home!'

(2) *a mournful cry, wailing*, Ps. 17 : 1; 61 : 2.

(3) *Rinnah*, 1 Ch. 4 : 20.

רָנַן

fut. יָרֹן (once יָרוֹן as if from רוּן Pro. 29 : 6), pr. TO EMIT A TREMULOUS AND STRIDULOUS SOUND. Specially used—

(1) of a mast or tall pole shaken by the wind; also of a torrent.

(2) as a verb, *to vibrate the voice*; hence—(*a*) *to shout for joy*, Lev. 9 : 24; used of inanimate things, Isa. 44 : 23.—(*b*) of a mournful outcry, *to wail*, Lam. 2 : 19.

Piel, *to shout for joy*, Ps. 98 : 8; 89 : 13; Jer. 51 : 48; followed by an acc., *to celebrate with shouting*, Ps. 51 : 16; by אֶל Ps. 84 : 3.

Pual, pass. Isa. 16 : 10.

Hiphil—(1) trans. *to cause to shout for joy*, Ps. 65 : 9; Job 29 : 13.

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(2) *to shout for joy, to rejoice,* Deut. 32:43; Ps. 81:2.

רִנָּה

f.—(1) *shouting for joy,* Job 3:7; Pl. וֹת– Ps. 63:6.

(2) plur. רְנִנִּים Job 39:13, *ostriches,* either from the stridulous sound of their wings, or from their wailing noise.

רְסָה

'dew,' 'fall of dew,' *Rissah.*

רְסִיסִים

m. plur.—(I.) *drops of dew,* Cant. 5:2; from רָסַס.

(II.) *ruins,* Am. 6:11.

רָסַן

an unused root; Arab. *to bind,* with a cord or muzzle. Hence—

רֶסֶן

m.—(1) *a curb* or *halter,* which goes over a horse's nose, Isa. 30:28; gener. *a bridle,* Ps. 32:9. Job 30:11, 'they cast off the bridle before me,' use unbridled licence.

(2) *the inner part of the mouth,* where the bit is put, Job 41:5, used of the double row of teeth (of the crocodile).

(3) *Resen,* Gen. 10:12.

רָסַס

(I.) TO MOISTEN, TO SPRINKLE, Eze. 46:14.

(II.) i. q. רָצַץ *to break.*

רַע

with a dist. acc. רָע, pl. רָעִים (from רָעַע).

(A) fem. רָעָה adj. *evil, bad*—(*a*) physically, as *bad* cattle, Lev. 27:10; *bad* waters, 2 Ki. 2:19.—(*b*) *wicked, evil,* Gen. 6:5; Jer. 3:17. רַע בְּעֵינֵי מ i. e. what is unpleasing to any one, Gen. 38:7; 1 Ki. 11:6; Ecc. 2:17. Specially—(*aa*) *noxious, hurtful;* an evil beast, Gen. 37:33; an evil, hurtful thing, 2 Ki. 4:41.—(*bb*) רַע עַיִן envious, malignant, Pro. 23:6.

(2) *evil in appearance, deformed,* Gen. 41:3.

(3) *unhappy, unfortunate,* Isa. 3:11. Jer. 7:6, לְרַע לָכֶם 'that it may go ill with you,' 25:7.

(4) *sad,* of the heart or mind, Pro. 25:20; of the countenance, Gen. 40:7.

(B) subst. *evil, badness,* Gen. 2:9; עֲצַת רָע evil counsel, Eze. 11:2; אַנְשֵׁי רָע evil men, Pro. 28:5; also *wickedness, malice,* Gen. 6:5.

I. רֵעַ

(from רוּעַ) *noise, outcry,* Ex. 32:17. *The noise of God* is thunder, Job 36:33, 'he declares to him (to man or to his enemy) his thunder.'

II. רֵעַ

(from רָעָה) with suff. רֵעִי, רֵעֵךְ, רֵעוֹ, רֵעֶיךָ, plur. רֵעִים; with suff. רֵעֶיהָ; רֵעֵיהֶם (for רֵעֵיהוּ); m. (1) *a companion, a friend,* Job 2:11; Pro. 25:17. Followed by dat., Job 30:29, 'a companion (i. e. like) to ostriches.' Also said of—(*a*) *a lover, one beloved* of a woman. Cant. 5:16; Jer. 3:1.—(*b*) *any other person,* Ex. 20:17; preceded by אִישׁ, *one, another.* Jud. 6:29, 'they said one to another.' Also used of inanimate things, Gen. 15:10.

(2) *thought, will,* Ps. 139:2, 17. Root רָעָה Ch. *to will,* and Syr. רעא Ethpa. *to think.*

רֹעַ

m. rarely רוֹעַ (from רָעַע)—(1) *an evil condition,* Jer. 24:2; especially *evil, wickedness,* 4:4.

(2) *deformity,* Gen. 41:19.

(3) *sadness* of heart, of appearance, Neh. 2:2; Ecc. 7:3.

רָעַב

fut. יִרְעַב TO HUNGER. Used of individuals, Ps. 34:11; Jer. 42:14; of a whole region, Gen. 41:55.

Hiphil, *to cause to hunger,* Deut. 8:3; *to suffer to hunger,* Pro. 10:3.

רָעָב

m. *hunger, famine,* Lam. 5:10; *scarcity of grain,* Gen. 12:10.

רָעֵב

f. רְעֵבָה verbal adj. *hungry,* 2 Sa. 17:29; *stricken with hunger,* Job 18:12.

רַעֲבוֹן

m. *famine,* Ps. 37:19; Gen. 42:19.

רָעַד

TO TREMBLE, TO QUAKE (of the earth), Ps. 104:32. (Arab. IV. VIII., id.)

Hiphil, *to tremble,* used of men, Dan. 10:11; Ezr. 10:9.

רַעַד

m. *trembling,* Ex. 15:15.

רָעָה

f. id. Ps. 2:11; 48:7.

רָעָה

fut. apoc. יִרְעֶ.—(1) TO FEED a flock, TO PASTURE, TO TEND. Gen. 37:13; Cant. 1:7; followed by an acc. Gen. 30:31; by בְּ 37:2. Part. a shepherd, Gen. 13:7; fem. 29:9. Figuratively *to pasture,* is used—(*a*) for *to govern, to rule,* of a prince, 2 Sa. 5:2; Ps. 78:71; of God, 23:1, 'Jehovah is my shepherd, I shall not want;' of a teacher of virtue, Pro. 10:21, 'the lips of the righteous feed many,' i. e. lead to virtue. So part. Jer. 2:8; Ecc. 12:11.—(*b*) *to nourish, to feed,* Hos. 9:2, 'the floor and wine-press shall not feed them.'

(2) *to feed* (intrans.) as a flock, Isa. 5:17; Jer. 50:19. Figuratively, *to depasture,* to consume. Mic. 5:

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5, 'they shall eat up (waste) the land of Assyria with the sword.' Job 20 : 26, '(the fire) devours what is left in his tent.' Jer. 2 : 16, 'they devour the crown of the head.' Job 24 : 21, 'who oppressed the barren woman.'

(3) *to delight in.*—(*a*) to delight in any one, to be his companion, Pro. 13 : 20.—(*b*) followed by an acc. of thing, Pro. 15 : 14, 'the mouth of fools delights in folly,' follows after folly. Ps. 37 : 3, 'seek after truth.' רָעָה רוּחַ to seek after the wind, i. e. folly, Hos. 12 : 2.

Piel רֵעָה to join oneself as a companion to any one, Jud. 14 : 20.

Hiphil, i. q. Kal No. 1, Ps. 78 : 72.

Hithpael, *to hold intercourse* with any one, Pro. 22 : 24.

רָעָה

(1) fem. adj. רַע *evil, bad.*

(2) subst.—(*a*) *evil* which any one does, Job 20 : 12; *calamity*, Gen. 19 : 19. עָשָׂה רָעָה עִם to bring evil upon any one, Gen. 26 : 29.—(*b*) *evil, wickedness.* Hos. 10 : 15, 'your very wicked wickedness.'

רֵעָה

const. רֵעַ, with suff. רֵעֵךְ, m. *a companion, a friend,* 2 Sa. 15 : 37; 1 Ki. 4 : 5. Root רָעָה.

רֵעָה

plur. רֵעִים *companions,* fem. Ps. 45 : 15.

רִעָה

inf. f., from רָעַע, *a breakage,* Pro. 25 : 19.

רְעוּ

friend (sc.) of God,' *Reu.*

רְעוּאֵל

'friend of God,' *Reuel, Raguel.*

רְעוּת

f. from רָעָה.

(1) *a female companion, friend,* Est. 1 : 19; preceded by אִשָּׁה *one another,* Isa. 34 : 15.

(2) *desire, study* of any thing. רְעוּת רוּחַ a vain pursuit, Ecc. 1 : 14.

רְעוּת

Ch. *will,* Ezr. 5 : 17; 7 : 18; from רָעָה.

רְעִי

m. *pasture,* 1 Ki. 5 : 3; from רָעָה.

רַעִי

'companionable,' *Rei.*

רֹעִי

adj. *of* or *belonging to a shepherd,* Isa. 38 : 12; subst. *shepherd,* Zech. 11 : 17.

רַעְיָה

f. *a female friend,* Jud. 11 : 37 (where the כתיב has רְעִיתַי); *a beloved female,* Cant. 1 : 9.

רַעְיוֹן

m. *desire, study, striving.* Ecc. 2 : 22, 'the striving of his heart.' רַעְיוֹן רוּחַ striving after wind, vain desire, Ecc. 1 : 17. Root רָעָה.

רַעְיוֹן

m. Ch. *thought,* Dan. 4 : 16; 5 : 6; used of night visions, 2 : 29. Root רָעָה to think.

רָעַל

TO BE STRUCK, TO TREMBLE (Ch. and Syr. id.) Only found in—

Hophal, id. Nah. 2 : 4.

רַעַל

m.—(1) *reeling* (from drunkenness), Zech. 12 : 2.

(2) pl. רְעָלוֹת a woman's vails, from their tremulous motion, Isa. 3 : 19.

רְעַלְיָה

'whom Jehovah makes to tremble,' i. e. who fears Jehovah, *Reelaiah,* Ezr. 2 : 2; for which there is in Neh. 7 : 7, רַעֲמְיָה *Raamiah.*

רָעַם

(1) TO RAGE, TO ROAR—(*a*) as the sea, Ps. 96 : 11; 98 : 7.—(*b*) as thunder.—(*c*) as with rage, *to be angry.*

(2) *to tremble,* Eze. 27 : 35.

Hiphil—(1) *to thunder* (of Jehovah), Ps. 29 : 3; Job 40 : 9.

(2) *to provoke to anger,* 1 Sa. 1 : 6.

רַעַם

m.—(1) *raging, tumult, noise,* Job 39 : 25.

(2) *thunder,* Ps. 77 : 19. Metaph. Job 26 : 14, 'the thunder of his power, who perceives it?' i. e. all the mighty deeds of God.

רַעֲמָה

f.—(1) *trembling,* poet. for mane, which in horses of a nobler breed appears to tremble from the fatness of the neck; Job 39 : 19, 'hast thou clothed his neck with trembling?' i. e. with a trembling, quivering mane.

(2) Gen. 10 : 7; Eze. 27 : 22, *Raamah.*

רַעַמְיָה see רַעְלְיָה

רַעַמְסֵס and רַעְמְסֵס

Rameses, Gen. 47 : 11; *Raamses,* Ex. 1 : 11. The name accords with that of several kings of Egypt, *Ramses, Ramesses,* i. e. 'son of the sun.'

רָעַן

not used in Kal.

Pilel רִעְנֵן TO PUT FORTH LEAVES, TO BE GREEN, Job 15 : 32; Cant. 1 : 16 (although these may be referred to the adj.)

רַעֲנָן

m. adj. *green,* of a leaf, Jer. 17 : 8; of trees, Deut. 12 : 2. *A green tree,*

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metaph. of happiness, Ps. 37 : 35; *green* (i. e. fresh) *oil*, 92 : 11.

רַעֲנָן

Ch. id., metaph. flourishing in favourable circumstances, Dan. 4 : 1.

רָעַע

(1) imp. רֹעַ, fut. יָרֵעַ TO MAKE A LOUD NOISE. Specially *to break* (as in Aram.), Ps. 2 : 9; and intrans., *to be broken*, Jer. 11 : 16.

(2) *to be evil* (from the idea of raging, being tumultuous); only in pret. רַע, fem. רָעָה, fut. יֵרַע (see יָרַע). רַע בְּעֵינֵי מ׳ to displease any one, Num. 11 : 10. Farther, *to be evil*, is, i. q. *to be noxious, hurtful*, 2 Sa. 19 : 8; of the eye, *to be envious*, Deut. 15 : 9; of the face, *to be sad*, Ecc. 7 : 3.

Hiphil הֵרַע and הֵרַעַ, inf. הָרַע.—(1) *to make evil*, Mic. 3 : 4, 'they make their actions evil;' also *to do evil, to do ill*, Gen. 44 : 5, 'ye have done ill that which ye have done.' Followed by לַעֲשׂוֹת *to do ill, to act wickedly, to live wickedly*, 1 Ki. 14 : 9; Isa. 1 : 16. Part. *an evil doer*, Pro. 17 : 4; pl. Isa. 1 : 4.

(2) *to do evil* to any one, Ex. 5 : 23; Num. 16 : 15; Gen. 31 : 7. Sometimes used of God as bringing calamities, Jer. 25 : 6; Ps. 44 : 3.

Hithpolel הִתְרוֹעֵעַ *to be broken in pieces* (as by a blow), Isa. 24 : 19; hence *to perish*, Pro. 18 : 24.

רָעַע

Ch. *to break, to break in pieces*, fut. יֵרוֹעַ, Dan. 2 : 40.

Pael, id., ibid.

רָעַף

fut. יִרְעַף כִּי DROP DOWN, Pro. 3 : 20, 'the clouds drop down dew.' (Arab. id.)

Hiphil, *to let drop down* (said of the sky), Isa. 45 : 8.

רָעַץ

TO BREAK IN PIECES, Ex. 15 : 6; metaph. *to oppress* a people, Jud. 10 : 8.

רָעַשׁ

TO SHAKE, TO TREMBLE, as the earth, Jud. 5 : 4; Isa. 13 : 13, 'the earth shall be moved from its place,' shall tremble; the heaven, Joel 2 : 10; 4 : 16; the mountains, Jer. 4 : 24; the sea-coast, Eze. 26 : 15. Used of grain moved by the wind, Ps. 72 : 16.

Niphal, *to be moved, shaken* (said of the earth), Jer. 50 : 46.

Hiphil—(1) *to move, to shake, cause to tremble*, the heaven and earth, Hag. 2 : 6, 7; kingdoms, Isa. 14 : 16; hence *to terrify* the nations, Eze. 31 : 16. Specially—

(2) *to make* a horse *leap*, Job 39 : 20, 'dost thou make (i. e. teach) him to leap like a locust?' Hence—

רַעַשׁ

m.—(1) *noise, tumult*, e.g. of chariots, Nah. 3 : 2; of horses running, Job 39 : 24; of battle, Isa. 9 : 4; *an earthquake*, 1 Ki. 19 : 11.

(2) *trembling*, Eze. 12 : 18; *brandishing* of a spear, Job 41 : 21.

רָפָא

(1) prop. TO SEW TOGETHER, TO MEND.

(2) *to heal*, pr. a wound, a wounded person (by sewing up the wound), Isa. 19 : 22; Job 5 : 18; hence a sick person, Gen. 20 : 17; Num. 12 : 13. Part. a doctor, Gen. 50 : 2. Impers. Isa. 6 : 10, 'and (lest) there be healing done to them,' lest they recover.

Metaph.—(*a*) God is said *to heal* a person, a people, a land, i. e. to restore to felicity, 2 Ch. 7 : 14; Hos. 7 : 1.—(*b*) *to pardon*, 2 Ch. 30 : 20.—(*c*) *to comfort*. Job 13 : 4, 'vain comforters.'

Niphal—(1) pass. of No. 1, Jer. 19 : 11.

(2) *to be healed*, a disease, Lev. 13 : 37; a sick person, Deut. 28 : 27. Isa. 53 : 5, 'there was healing to us, i. e. God pardoned us. Water is said *to be healed*, 2 Ki. 2 : 22.

Piel—(1) *to mend, to repair* (a broken altar), 1 Ki. 18 : 30.

(2) *to heal*, as a wound, Jer. 6 : 14; the sick, Eze. 34 : 4; to render *salubrious*, 2 Ki. 2 : 21; metaph. *to comfort*, Jer. 8 : 11.

(3) *to cause to be healed*, to take the charge of healing, Ex. 21 : 19. Inf. רַפּוֹא.

Hithpael, *to cause oneself to be healed*, 2 Ki. 8 : 29.

Sometimes רָפָא borrows a signification from רָפָה *to let down, to relax* (and vice versâ); part. Piel, Jer. 38 : 4.

רָפָא

(1) i. q. רָפֶה *flaccid, feeble, weak*, only in pl. רְפָאִים, i. e. *manes* in Hades, Isa. 14 : 9; Ps. 88 : 11; Pro. 2 : 18.

(2) *Rapha*, 1 Ch. 20 : 4.

רְפָאָה

f. only in pl. *medicines*, Jer. 30 : 13; Eze. 30 : 21.

רְפָאוֹת

f. *healing*, Pro. 3 : 8, from רָפָא.

רְפָאִי

only pl. רְפָאִים *Rephaim*, gentile noun, *Rephaites*, Gen. 14 : 5.

רְפָאֵל

'whom God healed,' *Raphael*.

רָפַד

fut. יִרְפֹּד TO STREW, TO SPREAD OUT, Job 41 : 22.

Piel—(1) *to spread out* a bed, Job 17 : 13.

(2) *to support*, i. e. *to refresh* a wearied person, Cant. 2 : 5.

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I. רָפָה

fut. apoc. יִרְפְּ—(1) pr. TO CAST, TO THROW, specially—

(2) *to cast down, to let fall*, especially the hand. In Kal intrans. *to decline* as the day, i. e. to draw to a close, Jud. 19 : 9; used of hay in the fire, i. e. to sink down, Isa. 5 : 24; *to relax, to desist* from any person or thing, Ex. 4 : 26.

(3) *to be let down*, especially of the hand, 2 Ch. 15 : 7, 'let not your hands hang down,' i. e. be not lazy in the work. 2 Sa. 4 : 1, 'and his hands were let down,' his courage was gone. Used also of a person himself, Jer. 49 : 24, 'Damascus (i. e. its inhabitants) has become faint-hearted.'

Niphal, *to be slack, remiss, idle*, Ex. 5 : 8, 17.

Piel, *to let down*, e. g. wings, Eze. 1 : 24; a girdle (i. e. to loosen), Job 12 : 21. Specially *to let down* any one's *hands*, i. q. to destroy his courage, Jer. 38 : 4.

Hiphil הִרְפָּה, imp. and fut. apoc. הָרֶף and יַרְפְּ—(1) *to let down* the hand. 2 Sa. 24 : 16, 'let down thy hand,' i. e. stop from inflicting plagues. Followed by מִן, to desert, to forsake, Josh. 10 : 6. Without יָד, *to desist*, Jud. 11 : 37.

(2) *to leave off*, e. g. a work begun, Neh. 6 : 3; instruction, Pro. 4 : 13; any person, i. e. *to desert* him, Neh. 6 : 3. Absol. Ps. 46 : 11, 'leave off (your own attempts) and know.'

(3) *to let* any one *go*, Cant. 3 : 4; Job 7 : 19.

Hithpael, *to shew oneself remiss*—(*a*) to be lazy, Josh 18 : 3.—(*b*) to lose one's courage, Pro. 24 : 10.

II. רָפָה

stands not unfrequently for רָפָא to heal, imp. רְפָה Ps. 60 : 4; fut. תִּרְפֶּינָה Job 5 : 18.

Niphal, נִרְפָּה Jer. 51 : 9; inf. הֵרָפֹה 19 : 11; fut. יֵרָפֵא 2 Ki. 2 : 22.

Piel, יְרַפֵּא Jer. 8 : 11.

רָפָה

'casting down,' 'throwing down,' i. e. a hero, a champion, *Raphah*,—(1) a giant, whose descendants were called יְלִידֵי הָרָפָה and רְפָאִים.—(2) 1 Ch. 8 : 37; for which there is 9 : 43, רְפָיָה *Rephaiah*, 'whom Jehovah healed.'

רָפֶה

m.—(1) *slack, remiss*, 2 Sa. 17 : 2; slack hands, Job 4 : 3, indicating faint-heartedness.

(2) *infirm, feeble*, Num. 13 : 18.

רָפוּא

'healed,' *Raphu*, Num. 13 : 9.

רָפַח

an unused root; Arab. to be rich.

רֶפַח

Rephah, 'riches,' 1 Ch. 7 : 25.

רְפִידָה

f. *support, prop* of a litter. Cant. 3 : 10. Root רָפַד.

רְפִידִים

'props,' 'supports,' *Rephidim*.

רְפָיָה

'whom Jehovah healed,' *Rephaiah*.

רְפָיוֹן

m. *slackness, remissness*, with יָדַיִם of a faint heart, Jer. 47 : 3. Root רָפָה.

רָפַס and רָפַשׂ

TO TREAD WITH THE FEET; especially to disturb water by treading.

Niphal Pro. 25 : 26, 'a troubled fountain.'

Hithpael, prop. to let oneself be trampled under feet, i. e. *to prostrate oneself*. Ps. 68 : 31, 'prostrating himself with fragments of silver,' i. e. submissively offering.

רָפַס

Ch., *to trample down*, Dan. 7 : 7.

רַפְסֹדוֹת

f. plur., *rafts*, 2 Ch. 2 : 15.

רָפַף

an unused root, which had, I suppose, the primary signification of *to pluck off*. (רוּף see.)

רָפַק

Hithpael, TO LEAN ONESELF, TO REST UPON, Cant. 8 : 5. (Arab. VIII. id.)

רָפַשׂ see רָפַס

רָפַשׁ

an unused root (cogn. to רָפַס); to trample with the feet, as if to break something to pieces, to disturb water; whence—

רֶפֶשׁ

m. *mud, mire*, Isa. 57 : 20.

רְפָת

only in plur. רְפָתִים Hab. 3 : 17, *ar-stalls*. Root רָפַת.

רִץ

m. (from רָצַץ) *a fragment* (of silver), Ps. 68 : 31.

רוּץ sce רִץ

רָצָא

(I.) i. q. רוּץ TO RUN. Inf. רָצוֹא Eze. 1 : 14.

(II.) i. q. רָצָה; רְצָאתִי for רְצִיתִי Eze. 43 : 27.

רָצַד

not used in Kal. Arab. to observe; to lie in wait.

Piel, *to observe* insidiously, Ps. 68 : 17.

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רָצָה

(1) TO BE DELIGHTED with any person or thing, Ps. 49 : 14; 102 : 15; Job 14 : 6. Specially *to receive graciously*, Gen. 33 : 10; Ps. 51 : 18. Followed by עִם *to delight in the association* of any one, Ps. 50 : 18; by an inf., 40 : 14, 'be pleased to deliver me.' Part. pass. pleasant, agreeable, Deut. 33 : 24.

(2) *to satisfy, to pay off*, Lev. 26 : 34.

Niphal—(1) *to be graciously accepted*, as a sacrifice, Lev. 7 : 18; 22 : 25.

(2) *to be paid off*, Isa. 40 : 2.

Piel, *to make* any one *well pleased*, i. e. to ask or seek his favour, Job 20 : 10, 'his children shall conciliate (or reconcile themselves to) the poor,' by restoring the goods taken from them.

Hiphil, *to pay, to pay off*, Lev. 26 : 34, 'then the land shall lie waste, and shall pay the sabbaths (she owes).'

Hithpael, *to make oneself pleasing, to obtain any one's favour*, 1 Sa. 29 : 4.

רָצוֹן

m.—(1) *delight, satisfaction*, Pro. 14 : 35; הָיָה לְרָצוֹן Isa. 56 : 7; and מֵרָצוֹן 60 : 7, to be pleasing, acceptable (to God), to be approved. —Ex. 28 : 38, 'to (conciliate) favour for them before Jehovah;' Lev. 19 : 5, 'that ye may be accepted,' or, your sacrifice.

(2) *a delight*, Pro. 11 : 1; specially what is pleasing to God, Mal. 2 : 13.

(3) *will, pleasure*, pr. that which pleases any one, Ps. 40 : 9. עָשָׂה רְצוֹנוֹ to do according to one's will, Est. 1 : 8; 9 : 5. Used of *wicked pleasure* and *wantonness*, Gen. 49 : 6.

(4) *goodwill, favour*, Pro. 16 : 15; especially of God, Ps. 5 : 13; Isa. 40 : 8, בְּעֵת רָצוֹן in the time in which one may be received to favour. Meton. *benefits*, Ps. 145 : 16.

רָצַח

(1) TO BREAK, OR DASH IN PIECES.

(2) *to kill*, Num. 35 : 6; Deut. 22 : 26.

Niphal, pass. of Kal No. 2, Jud. 20 : 4.

Piel—(1) *to dash in pieces*, Ps. 62 : 4.

(2) iteratively, *to kill many, to act the homicide*, 2 Ki. 6 : 32; Isa. 1 : 21.

רֶצַח

m.—(1) *a breaking in pieces*, Ps. 42 : 11, 'with a breaking in my bones,' i. e. with my extreme grief.

(2) *outcry*, into which any one breaks, Eze. 21 : 27.

רְצִיָא

'delight,' *Rezia*, 1 Ch. 7 : 39.

רְצִין

Arab. 'firm,' 'stable,' or i. q. רָזוֹן 'a prince,' *Rezin*.

רָצַע

TO PIERCE THROUGH, TO TRANSFIX, Ex. 21 : 6. (Arab. IV. id.)

רָצַף

TO ARRANGE STONES for a pavement, TO TESSELATE, Cant. 3 : 10. (Arab. id.)

רֶצֶף

m.—(1) *a stone* on a hearth. 1 Ki. 19 : 6, 'a cake cooked upon the stones.'

(2) *Rezeph*, Isa. 37 : 12.

רִצְפָּה

f.—(1) *a baking stone*, Isa. 6 : 6.

(2) *a tesselated pavement*, Est. 1 : 6.

(3) *Rizpah*, 2 Sa. 3 : 7; 21 : 8.

רָצַץ

fut. יָרֹץ (for יְרֻצֵץ), תָּרֹץ.

(1) TO BREAK, TO BREAK IN or DOWN. Isa. 42 : 3, 'a crushed reed.' —Intrans. *to be broken*, Ecc. 12 : 6.

(2) figuratively, *to oppress, to treat violently*, 1 Sa. 12 : 3; Am. 4 : 1.

Niphal נָרוּץ pass. of Kal No. 1, Eze. 29 : 7.

Piel רִצֵּץ—(1) *to break in pieces*, Ps. 74 : 14.

(2) i. q. Kal No. 2, Job 20 : 19.

Poel רוֹצֵץ i. q. Kal No. 2, Jud. 10 : 8. But Nah. 2 : 5 belongs to רוּץ.

Hiphil, fut. conv. וַתָּרֶץ Jud. 9 : 53, *to break in pieces*.

Hithpolel, *to dash one another, to struggle together*, Gen. 25 : 22.

רַק

(from רָקַק)—(1) adj. *thin, lean* (used of cows), Gen. 41 : 19.

(2) it becomes an adv. of limitation, restriction, *only, alone*. Job 1 : 15, 'only I alone.' Gen. 47 : 22, 'only the land of the priests he bought not.' Also, of exception, *only, except, provided*, Isa. 4 : 1, 'we will eat our own bread, ... only let us bear thy name.' Specially—(*a*) when a negation precedes, it is, *only, besides, save that, except*. 2 Ch. 5 : 10, 'there was nothing in the ark except the two tables.' Josh. 11 : 22.—(*b*) it is prefixed to adjectives, as רַק רַע *nothing except evil*; 1 Ki. 14 : 8, 'only what is right.'—(*c*) it has a kind of confirming sense; Gen. 20 : 11, 'surely the fear of God is not in this place.'

Sometimes at the beginning of a sentence, it must be referred not to the next but to some more remote word. Isa. 28 : 19, 'to have heard only the rumour causes terror.' Ps. 32 : 6, '(as to) the flood of great waters, to him only (the righteous) they shall not approach.'

רַק see רִיק

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רַק

m. with suff. רָקִי (from רָקַק), *spittle*, Job 7 : 19; Isa. 50 : 6.

רָקַב

fut. יִרְקַב TO ROT, TO DECAY (used of wood), Isa. 40 : 20. Metaph. Pro. 10 : 7.

רָקָב

masc. *decay* of bones, Pro. 12 : 4 (metaph. used of fear, Hab. 3 : 16); of wood, *rotten wood*, Job 13 : 28.

רִקָּבוֹן

m. id., Job 41 : 19.

רָקַד

TO LEAP, TO SKIP, Ecc. 3 : 4. Figuratively, to *skip* for fear, Ps. 114 : 4, 6. (Syr. Pa. id.)

Piel, *to spring, to dance*, 1 Ch. 15 : 29; Isa. 13 : 21; used figuratively, of a chariot, Nah. 3 : 2.

Hiphil, prop. *to cause to leap*, i. e. to tremble, used of the mountains, Ps. 29 : 6.

רַקָּה

f. (from רָקַק) properly, *something thin*. Hence—

(1) *the temple*, of the head, Jud. 4 : 21; 5 : 26.

(2) poet. for *cheek*, Cant. 4 : 3; 6 : 7.

רַקּוֹן

'thinness,' *Rakkon*, Josh. 19 : 46.

רָקַח

TO SPICE, TO SEASON oil for ointments, Ex. 30 : 33. Part. *an ointment maker*, 30 : 35; Ecc. 10 : 1.

Pual, pass., 2 Ch. 16 : 14.

Hiphil, *to season* (flesh), Eze. 24 : 10.

רָקַח

m. *spice*. Cant. 8 : 2, 'spiced wine.'

רֹקַח

m. *ointment*, Ex. 30 : 25.

רַקָּח

m. *an ointment maker, perfumer*, Neh. 3 : 8. Fem. 1 Sa. 8 : 13.

רְקָחִים

m. pl. *ointments*, Isa. 57 : 9.

רָקִיעַ

m. Gen. 1 : 6; Ps. 19 : 2; *the firmament of heaven, spread out* like a hemisphere above the earth (from רָקַע), like a splendid and pellucid sapphire, Ex. 24 : 10.

רְקִיק

m. (from רָקַק) *a thin cake, a wafer*, Ex. 29 : 2; Lev. 8 : 26.

רָקַם

prop. TO ADORN WITH COLOURS, TO VARIEGATE. Specially *to variegate* a garment, to weave it of variously coloured threads. Part. the weaver of such texture, Ex. 26 : 36.

Pual, pass. *to be wrought*, used of the formation of the embryo in the womb, Ps. 139 : 15.

רָקָם

Arab. رقمة 'flower garden,' prop. 'variegated,' *Rekem*.

רִקְמָה

fem.—(1) *something versicoloured, variegated*, of the pinions of the eagle, Eze. 17 : 3; of stones of various colours, 1 Ch. 29 : 2.

(2) *a variegated garment*, Eze. 16 : 13. Plur., Ps. 45 : 15. Dual, Jud. 5 : 30.

רָקַע

(1) TO BEAT, TO STRIKE the earth with the feet, as in indignation, Eze. 6 : 11; in exultation, 25 : 6.

(2) to spread out by beating, and simply, *to spread out*, e. g. God the earth, Ps. 136 : 6; Isa. 42 : 5.

(3) *to tread down*, 2 Sa. 22 : 43.

Piel, *to spread out* by beating, as a thin plate, Ex. 39 : 3; hence *to overlay*, Isa. 40 : 19.

Pual, part. *spread out* (with the hammer), Jer. 10 : 9.

Hiphil, *to spread out* (heaven), Job 37 : 18.

רְקָעִים

m. pl. *thin plates*, Num. 17 : 3.

I. רָקַק

prop. TO BEAT, TO POUND, specially, *to spread out by beating, to make thin*. Arab. intrans. to be thin.

II. רָקַק

TO SPIT, TO SPIT OUT. Followed by בְּ *to spit upon* any one, Lev. 15 : 8.

רַקַּת

i. q. Ch. רַקְתָּא 'a shore,' *Rakkath*.

רָשׁ see רוּשׁ

רָשָׁה

an unused root, Ch. רְשָׁא to be permitted, to be able, whence—

רְשׁוּת

m. *permission, power* of doing any thing, Ezr. 3 : 7.

רֵאשִׁית see רֹאשׁ

רָשַׁם

TO WRITE, TO COMMIT TO WRITING, Dan. 10 : 21. Arab. id.

רְשַׁם

Ch. id. Fut. Dan. 6 : 9.

Peil, רְשִׁים pass. 5 : 24, 25.

רָשַׁע

fut. יִרְשַׁע — (1) prop. TO MAKE A NOISE, or TUMULT. Syr. رشع Aph. to agitate.

(2) *to be unrighteous, wicked*, 1 Ki. 8 : 47. Pregn. *wickedly to depart from* (God), Ps. 18 : 22.

(3) *to have an unrighteous cause, to be guilty*, Job 9 : 29; 10 : 7.

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Hiphil—(1) *to declare guilty*, or *unrighteous*, i. e. *to condemn*, used of a judge, Ex. 22; 8; of the person who gains his cause, Isa. 54: 17. Hence simply, *to overcome;* 1 Sa. 14: 47, 'and whithersoever he turned himself his cause overcame,' i. e. he was the victor. But it may also be taken in the primary signification, and rendered *to cause perturbation, terror*.

(2) intrans. to act unrighteously, wickedly, 2 Ch. 20: 35; Job 34: 12. Pregn. Dan. 11: 32, 'those who wickedly desert the covenant.'

רָשָׁע

adj.—(1) *wicked, unrighteous*, Gen. 18: 23; Job 9: 24.

(2) *having an unrighteous cause* (in a forensic sense), Ex. 23: 7.

(3) *guilty*, liable to punishment, Gen. 18: 23; Num. 35: 31.

רֶשַׁע

with suffix רִשְׁעִי masc. *wickedness, unrighteousness*, Ps. 5: 5; 45: 8. מֹאזְנֵי רֶשַׁע wicked, i. e. deceitful, fraudulent balances, Mic. 6: 11. Specially used for *fraud, falsehood*, Pro. 8: 7. Plur. things done wickedly, Job 34: 26.

רִשְׁעָה

f.—(1) *wickedness, unrighteousness*, Isa. 9: 17; specially, fraud, falsehood, Pro. 13: 6.

(2) *something done wickedly*, Deut. 25: 2.

רִשְׁעָתַיִם see כּוּשַׁן

רָשַׁף

an unused root, *to inflame, to burn, to kindle*. Sam. id.

רֶשֶׁף

m.—(1) *a flame*, Cant. 8: 6.

(2) *lightning*, Ps. 78: 48. Hence poet., 76: 4, 'lightnings of the bow,' i. e. arrows, and Job 5: 7, 'sons of lightning,' i. e. ravenous birds.

(3) *a burning fever, a plague*, by which the body *is inflamed*, Deut. 32: 24, 'consumed with pestilence;' Hab. 3: 5.

(4) *Resheph*, 1 Ch. 7: 25.

רָשַׁשׁ

(cogn. to רָצַץ) TO BREAK, TO BREAK IN PIECES, not used in Kal.

Poel, id. Jer. 5: 17.

Pual, pass. Mal. 1: 4.

רֶשֶׁת

with suff. רִשְׁתִּי pr. inf. of יָרַשׁ in the sense of taking, and seizing, f. *a net*, Ps. 57: 7; Eze. 12: 13. מַעֲשֵׂה רֶשֶׁת 'net-work,' Ex. 27: 4.

רַתּוֹק

m. *a chain*, Eze. 7: 23. Plur. רַתּוּקוֹת 1 Ki. 6: 21; from רָתַק.

רָתַח

TO BOIL, TO BUBBLE UP, not used in Kal. (Syr. and Ch. id.)

Piel, *to make to boil*, Eze. 24: 5.

Pual, *to be hot*, of the bowels, metaph. of the mind, Job 30: 27.

Hiphil, i. q. Piel, Job 41: 23.

רֶתַח

m. *boiling*, only pl. Eze. 24: 5.

רָתַם

TO BIND horses TO a chariot, Mic. 1: 13. Arab. IV. to bind a thread round the finger. Hence—

רֹתֶם

m. (1 Ki. 19: 4 כתיב, f.) pl. רְתָמִים 1 Ki. 19: 4, 5; Job 30: 4; Ps. 120: 4; according to the Hebrews, and Jerome, *juniper;* more correctly, i. q. Arab. רתמה *genista, broom*, so called from binding.

רִתְמָה

'genista,' *Rithmah*, Num. 53: 18.

רָתַק

not used in Kal, TO TIE, TO BIND. Arab. to close, to sew together.

Niphal, Ecc. 12: 6 קרי (in a contrary signification), *to be unbound, loosed*.

Pual, *to be bound*, Nah. 3: 10.

רְתֻקוֹת

f. pl. *chains*, Isa. 40: 19.

רָתַת

an unused root, Aram. to be terrified.

רְתֵת

m. *terror*, Hos. 13: 1.

שׂ

The letter ש was used anciently without distinction, to designate both the sound of *s* and *sh*. After diacritic marks were introduced, the lighter sound was marked by a point on the left, the thicker by one on the right.

For the Hebrew שׂ the Chaldeans often, and the Syrians always, substituted ס. In the Hebrew kindred letters are—(*a*) the other sibilants, as צָפַן, שָׂפַן, סָפַן; שָׂקַק, זָקַק; שָׂאַר, שָׁאַר. —(*b*) sometimes the aspirates; שָׂדָה i. q. הָדָה; שָׂרַג = אָרַג.

שָׂאָה

an unused root. Derivative, שָׂה

שָׂאַר

an unused root, *to boil, to boil up, to ferment*.

שְׂאֹר

m. *fermentation, leaven*, Ex. 12: 15, 19. (Ch. סְאֹר id.)

שְׂאֵת

pr. inf. fem. of נָשָׂא, with suff. שְׂאֵתִי, once שֵׂתוֹ Job 41: 17 (where other copies have שאתו).

(1) *raising up*, Job 41: 17; *lifting up*, sc. of countenance, Gen. 4: 7.

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(2) *eminence, a place rising up* in the skin; hence any *spot*, Lev. 13: 2, 10.

(3) *excellency, majesty*, Gen. 49: 3.

(4) *a sentence, decree* of a judge, Hab. 1: 7. Others take it here to be pride.

שָׂבַךְ

TO INTERTWINE, i. q. סָבַךְ; whence—

שְׂבַךְ

m. pl. שְׂבָכִים *lattice work*, 1 Ki. 7: 17.

שְׂבָכָה

f.—(1) *a net*, Job 18: 8.

(2) *lattice work*, 2 Ki. 1: 2; 1 Ki. 7: 18.

שַׂבְּכָא see **סַבְּכָה**

שָׂבַם

an unused root of doubtful meaning. Arab. שבם to be cold. Simonis ascribes to it the sense of בָּשַׂם to be sweet-scented.

שְׂבָם

'coolness,' or 'sweet-smell,' *Shebam*, Num. 32: 3; and שִׂבְמָה *Shibmah*, *Sibmah*, verse 38.

שָׂבַע and **שָׂבֵעַ**

(1) TO BE OR BECOME SATISFIED OR SATIATED. Frequently used of food, Deut. 31: 20; more rarely of drink, Am. 4: 8; hence of a well-watered land, Pro. 30: 16. It is ascribed to the soul, Ecc. 6: 3; and metaph. to the eye, 1: 8. Constr. absol. Hos. 4: 10; followed by an acc., Ex. 16: 12; by מִן Pro. 14: 14; by בְּ Ps. 65: 5; by לְ before an inf., Ecc. 1: 8. Metaph. to be satisfied with money, 5: 9; shame, Lam. 3: 30; contempt, Ps. 123: 4; calamity, 88: 4.

(2) sometimes the notion of *weariness* and *loathing* is added, Isa. 1: 11; שָׂבַע יָמִים to be full of days, 1 Ch. 23: 1.

Piel, *to satisfy*, Eze. 7: 19; Ps. 90: 14.

Hiphil, *to satisfy*; Ps. 81: 17; 107: 9; 103: 5; 132: 15; 145: 16. Metaph. 91: 16.

שָׂבָע

m. *plenty, abundance* of food, Gen. 41: 29; Pro. 3: 10.

שָׂבֵעַ

m. adj. *satisfied, satiated*, Pro. 27: 7. Metaph.—(*a*) in a good sense, e. g. abounding in (divine) favour, Deut. 33: 23.—(*b*) in a bad, *satiated with troubles*, Job 14: 1. Hence, with the additional idea of weariness, satisfied with life, Gen. 25: 8; 35: 29.

שֹׂבַע

m.—(1) *satiety, fulness*. Ex. 16: 3, 'to the full.'

(2) *abundance*, Ps. 16: 11.

שִׂבְעָה

f. *satiety, fulness*, Eze. 16: 49.

שָׂבְעָה

f. id., Isa. 23: 18, 'to the full;' Eze. 39: 19.

שָׂבַר

TO LOOK AT, TO VIEW, followed by בְּ Neh. 2: 13, 15. (Arab. to examine, e. g. a wound.)

Piel.—(1) *to expect, wait for*, Ruth 1: 13.

(2) *to hope*, Est. 9: 1; Ps. 104: 27; Isa. 38: 18 (where others, by comparison with the Syr. render, to celebrate.)

שֵׂבֶר

with suff. שִׂבְרִי *hope*, Ps. 119: 116; 146: 5.

שָׂגָא

not used in Kal, TO BE OR BECOME GREAT, TO INCREASE.

Hiphil—(1) *to make great*, Job 12: 23.

(2) *to magnify, to extol*, Job 36: 24.

שְׂגָא

Ch. id.; fut. Dan. 3: 31, 'your peace be multiplied,' a form of salutation; Ezr. 4: 22.

שָׂגַב

(1) TO LIFT ONESELF UP, Job 5: 11.

(2) *to be lofty*, of a city, Deut. 2: 36.

Niphal, *to be high*, Pro. 18: 11. Figuratively—(*a*) *to be most high*, of God, Ps. 148: 13.—(*b*) *to be safely protected*, Pro. 18: 10.—(*c*) *to be hard to be* understood, Ps. 139: 6.

Piel, *to set on high, to exalt*; metaph.—(*a*) to make powerful, Isa. 9: 10.—(*b*) *to protect safely*, Ps. 20: 2; 59: 2.

Pual, pass. of Piel, *b*, Pro. 29: 25.

Hiphil, *to exalt oneself, to shew oneself exalted*, Job 36: 22.

שָׂגַג

a root of uncertain authority, see שׂוּג.

שָׂגָה

i. q. שָׂגָא TO BECOME GREAT, TO INCREASE, Job 8: 7; Ps. 92: 13.

Hiphil, *to cause to increase, to increase*, Ps. 73: 12.

שְׂגוּב

'elevated,' *Segub*.—(1) 1 Ch. 2: 21.—(2) 1 Ki. 16: 34; שְׂגִיב קרי.

שַׂגִּיא

m. *great*, Job 36: 26; from שָׂגָא.

שַׂגִּיא

Ch.—(1) *great*, Dan. 2: 31.

(2) *much, many*, Dan. 2: 48; 4: 9.

(3) adv. *very, greatly*, Dan. 2: 12; 5: 9.

שֵׂד or **שִׂדָּה** see **שִׂדִּים**

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שָׂדַד

not used in Kal, prob. TO BE STRAIGHT, LEVEL. Arab. X. to be straight.

Piel, *to harrow*, i. e. *to level* a field, Isa. 28 : 24; Job 39 : 10; Hos. 10 : 11.

שָׂדָה

an unused root, prob. TO LEVEL, to be level. Arab. سَدَا to spread out. Hence—

שָׂדֶה

m. const. שְׂדֵה with suff. שָׂדִי, plur. שָׂדוֹת, const. שְׂדוֹת; with suff. שָׂדוֹתַי, שָׂדוֹתָם.—(1) *a plain* (pr. level tract); Hos. 12 : 13, the plain, or plain country of Syria, i. e. Mesopotamia. Also used of the main land as opposed to the sea, Eze. 26 : 6.

(2) *a field*—(*a*) *a meadow*, which is ploughed and sown, Gen. 23 : 17; Ex. 9 : 25.—(*b*) collect., *fields, country*, hence a man of the field (living in the fields, not in tents), Gen. 25 : 27; beasts of the field, wild beasts, 2 : 20; 1 Sa. 17 : 44.—(*c*) *field of a city*, Neh. 12 : 29; also the *borders* of a people, Gen. 14 : 7; 36 : 35. Once used of the *countries, empire* of a king, and meton. of his subjects. Ecc. 5 : 8, 'a king who is served (honoured) by his people.'

שָׂדַי

i. q. שָׂדֶה *plain, field*, Ps. 8 : 8; 50 : 11; 80 : 14; Deut. 32 : 13.

שְׂדִים

plur. (from שְׂדֵה שׂ a plain, a field, root שָׂדַד); hence עֵמֶק הַשִּׂדִּים (valley of the plains), *Siddim*.

שָׂדַר

i. q. סָדַר to set in a row, to arrange.

שְׂדֵרָה

f. *order, rank* of soldiers, 2 Ki. 11 : 8; of planks, 1 Ki. 6 : 9.

שֶׂה

(for שְׂיֵה or שְׂאֵה) const. שֵׂה, with suff. שִׂיוֹ Deut. 22 : 1, and שְׂיֵהוּ 1 Sa. 14 : 34; comm. *a sheep* or *goat*, a noun of unity, Gen. 22 : 7; Ex. 12 : 3. Deut. 14 : 4, 'one of the flock of sheep and one of the flock of goats,' i. e. a sheep, a goat.

שָׂהַד

an unused root, i. q. Aram. סָהַד, to bear witness.

שָׂהֵד

m. *a witness*, Job 16 : 19. Whence—

שָׂהֲדוּתָא

f. a Ch. (and Syr.) word, emphat. state, *witness, testimony*, Gen. 31 : 47.

שָׂהַר

an unused root, i. q. סָהַר, *to be round* (Syr. סהרא the moon).

שַׂהֲרֹנִים

m. plur., *little moons*, ornaments worn on the neck, Jud. 8 : 21; Isa. 3 : 18.

שׂוּב see שִׁיב

שׂוֹבָךְ

i. q. סֹבֶךְ *entangled branches*, 2 Sa. 18 : 9.

I. שׂוּג

i. q. סוּג No. I., TO GO BACK, 2 Sa. 1 : 22; several MSS. and editions read סוּ.

II. שׂוּג

i. q. סוּג No. II., TO HEDGE ABOUT, TO FENCE. In Kal not used.

Pilpel, שִׂגְשֵׂג *to hedge about* (a vineyard). Isa. 17 : 11, 'in the day that thou plantedst (it) thou didst hedge (it) about.'

שׂוּחַ

Gen. 24 : 63; Vulg. *ad meditandum in agro* (same as שִׂיחַ No. 4). But LXX. Aqu. Symm., express, *ad colloquendum*, sc. with his friends, or with his servants in the field; comp. שִׂיחַ No. 1; and this appears to be preferable.

שׂוּט

i. q. שָׂטָה TO GO OR TURN ASIDE to any thing, Ps. 40 : 5.

שׂוּךְ

TO FENCE ABOUT, TO HEDGE IN (Arab. سَاجَ Med. Waw, to fence with thorns). Metaph. Job 1 : 10, 'thou fencest round him,' i. e. thou guardest him; also, *to stop up the way before* any one, Hos. 2 : 8.

Pilpel שׂוֵּךְ *to intertwine, to weave*. Job 10 : 11, 'thou hast interwoven me with bones and sinews.'

שׂוֹכָה and שׂוּכָה

Jud. 9 : 48, 49, *a branch* (Ch. סוֹךְ and שׂוֹךְ id.)

שׂוֹכֹה

'a hedge' ה=ו, ן, *Socoh, Shochoh, Sochoh*, Josh. 15 : 35.

שׂוֹכָתִי

Suchathites, gent. n. of an unknown town שׂוֹכָה 1 Ch. 2 : 55.

שׂוּם and שִׂים

fut. יָשִׂים apoc. יָשֵׂם, וַיָּשֶׂם; once יְשׂוּם; imp. שִׂים; inf. שׂוּם const. שׂוּם; more rarely שִׂים; gener. TO PUT, TO SET, TO PLACE. Specially—

(1) *to put*, i. q. *to set, to place*. Gen. 2 : 8, 'and there (in the garden) he placed man.' 2 Ch. 18 : 26. Hence —(*a*) to place a plant, for, *to plant*, Isa. 28 : 25.—(*b*) to set, i. e. *to beget*

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children, Ezr. 10 : 44.—(*c*) to construct a nest or habitation (in a rock), Num. 24 : 21.—(*d*) *to dispose* an army, *to set in array*, Josh. 8 : 2, 13; bands of soldiers, Job 1 : 17; without accus. id., 1 Ki. 20 : 12; intrans., 1 Sa. 15 : 2, 'he set himself in the way.'—(*e*) *to constitute;* e. g. a king, Deut. 17 : 15; a prince, Hos. 2 : 2; judges, 1 Sa. 8 : 1; Ex. 2 : 14; followed by עַל to be set over, put in charge of any thing, 1 : 11.—(*f*) *to found*, as the world, Job 34 : 13; a people, Isa. 44 : 7; divine right, 42 : 4. God is said *to place his name*, i. e. to set his seat anywhere, Deut. 12 : 5; 1 Ki. 9 : 3.—(*g*) *to set* (to constitute) a statute, Gen. 47 : 26; a place (to determine it), Ex. 21 : 13.

(2) *to put, to place, to lay*, inanimate things, Gen. 31 : 34. Job 13 : 27, 'thou hast put my feet in the stocks;' *to set on*, Gen. 9 : 23; to put the hand on the mouth, as imposing silence, Job 21 : 5; 1 Sa. 19 : 13; to set fire to, to set on fire, 1 Ki. 18 : 23. Specially—(*a*) to put garments on oneself, Ruth 3 : 3.—(*b*) absol. *to put, lay down*, sc. a pledge, Job 17 : 3.—(*c*) *to put, to impose* on some one any thing to be done, Ex. 5 : 8; or to be suffered, Deut. 7 : 15; also, *to attribute* to any one (guilt), Jud. 9 : 24; Deut. 22 : 14; 1 Sa. 22 : 15.—(*d*) *to put* or *impose* a name on any one, Dan. 1 : 7; Jud. 8 : 31, 'and he set his name Abimelech.'—(*e*) to put before one's own eyes, things which we regard highly, Ps. 54 : 5; 86 : 14.—(*f*) *to propound, to explain* any thing to any one, Job 5 : 8; to declare, to signify, Ex. 17 : 14.—(*g*) *to lay up* as in a treasury. Job 36 : 13, 'the wicked lay up (in their heart) wrath;' i. e. they retain wrath. —(*h*) *to lay up on the heart;* to let any thing remain in the heart and mind, Isa. 57 : 1; שׂ׳ בְּלֵב 1 Sa. 21 : 13, to be moved, to be anxious. Followed by a gerund, Mal. 2 : 2, and אֲשֶׁר לֹא Dan. 1 : 8, to take care lest any thing be done. Ellipt. Ps. 50 : 23, 'who takes care of the way,' i. e. his manner of life.

(3) *to put, to place, to set*, i. e. *to direct, to turn* in any direction, as—(*a*) to set the eye on, see עַיִן No. 1, *e.* —(*b*) to set the face on or towards, see פָּנִים No. 1, letter *c*—*e*.—(*c*) to set the heart upon, to attend, Isa. 41 : 22; without לֵב 41 : 20. Followed by עַל Job 1 : 8; אֶל Ex. 9 : 21; לְ Deut. 32 : 46; בְּ (without לֵב), Job 23 : 6; but 1 Sa. 9 : 20, is to set the heart and mind on.

(4) *to make* or *render* any one so or so, Ex. 4 : 11, 'who maketh the dumb?' Followed by two acc. Ps. 39 : 9, 'make me not the reproach (object of reproach) of the wicked;' by לְ Gen. 21 : 13; by בְּ 32 : 13, 'I will make thy seed as the sand of the sea.' There seems a blending of two constructions in Isa. 25 : 2, 'thou hast made of a city ruins,' for עִיר לְגַל or כַּעִיר גַּל.—More rarely absol. *to make, to do*, Gen. 6 : 16, 'and thou shalt make the door of the ark in the side of it.' Ex. 10 : 2.

(5) *to make, to prepare* for any one, is often i. q. *to give*, as to give peace to any one, Num. 6 : 26; honour, Josh. 7 : 19; compassion, Isa. 47 : 6.

Hiphil i. q. Kal. Imp. either *attend*, or *range*, sc. the battle, Eze. 21 : 21; and part. (attending) Job 4 : 20.

Hophal, once, Gen. 24 : 33 קרי. (See יָשַׂם.)

שׂוּם

Ch. *to put, to place, to set*, specially —(*a*) *to constitute* any one, to prefer (to an office), Ezr. 5 : 14.—(*b*) *to put*, i. e. to give, to promulgate an edict, Dan. 3 : 10; Ezr. 4 : 19.—(*c*) to impose a name on any one, to give a name, Dan. 5 : 12.—(*d*) to endeavour towards something (prop. to direct the heart or mind unto), Dan. 6 : 15. —(*e*) to regard (set the mind to) any thing, Dan. 3 : 12.

I. שׁוּר

fut. יָשֹׁר i. q. שָׂרַר.—(1) TO CONTEND Hos. 12 : 5.

(2) *to hold dominion*, Jud. 9 : 22.

Hiphil הִשִּׂיר *to constitute princes*, Hos. 8 : 4.

II. שׁוּר

i. q. נָשַׁר TO SAW. 1 Ch. 20 : 3.

III. שׁוּר

i. q. סוּר TO GO BACK, Hos. 9 : 12.

שׁוּרָה

f. *series, row, order*, from שָׂרָה. Isa. 28 : 25, adverbially, 'and he places (plants) the wheat in rows.'

שׂוֹרֵק see שֹׂרֵק

שׂוּשׁ and שִׂישׂ

fut. יָשִׂישׂ, once יָשׂוּשׂ, imp. שִׂישׂ, inf. שׂוֹשׂ, const. שׂוּשׂ TO REJOICE, TO BE GLAD (prop. to leap, to spring, see סוּס), Job 3 : 22; Deut. 28 : 63; Isa. 65 : 19; specially שׂוּשׂ בִּישׁוּעָה Ps. 40 : 17; suff. Isa. 35 : 1, 'they shall rejoice for these things' (in the preceding chapter).

שִׂיחַ

m. *a thought*, Am. 4 : 13. Root שִׂיחַ.

שְׂחָה

TO SWIM, Isa. 25 : 11.

Hiphil, *to inundate*, Ps. 6 : 7. Hence—

שְׂחוּ

f. (for שְׂחָיָה) *a swimming*, Eze. 47 : 5.

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שְׁחוֹק

שְׁחֹק see שְׁחוֹק

שָׂחַט

TO SQUEEZE OUT grapes, Gen. 40:11. (Ch. סְחַט id.)

שָׂחַק

(1) TO LAUGH, Ecc. 3:4. Followed by אַל *to smile upon*, Job 29:24; by עַל *to deride, to laugh at* any thing, Ps. 52:8; by ל id., but specially in contempt, *to laugh at* a person threatening to do much, but able to do nothing, Job 5:22; Pro. 31:25.

(2) i. q. Pi. No. 3, Jud. 16:27.

Piel שִׂחֵק—(1) *to joke, to jest* (prop. to laugh repeatedly), Jer. 15:17.

(2) *to play, to sport*, e. g. as children, Zech. 8:5; as marine animals, Ps. 104:26; used of skirmishes, 2 Sa. 2:14.

(3) *to dance* to music, Jud. 16:25; Jer. 30:19, 'the voice of dancers' (and singers). Jer. 31:4, 'in the chorus of dancers.'

Hiphil, *to laugh at in scorn, to deride*, 2 Ch. 30:10.

שְׂחוֹק and שְׂחֹק

m.—(1) *laughter*, Ecc. 2:2; Job 8:21.

(2) *derision, scorn*, meton. of its object, Job 12:4; Jer. 20:7.

(3) *jest*, Pro. 10:23.

שַׂט

plur. שָׂטִים *deviations* from what is right, sins, Hos. 5:2; from שׂוּט.

שָׂטָה

fut. apoc. יָשֹׂט TO DECLINE, TO TURN ASIDE. (Aram. סְטָא id.) Pro. 4:15; 7:25. Specially used of adulterous wives, Num. 5:12, 29.

שָׂטַם

TO LAY SNARES for any one, TO FOLLOW hostilely, Gen. 27:41; Job 16:9.

שָׂטָן

i. q. שָׂטַם, Syr. id., Ps. 38:21; 109:4. Part. *lier in wait, adversary*, Ps. 71:13; 109:20.

שָׂטָן

(1) *adversary*, as in war, *an enemy*, 1 Ki. 5:18; in a court of justice, Ps. 109:6; and also whoever opposes another, 2 Sa. 19:23; Num. 22:22, 'the angel of Jehovah stood in the way to resist him.'

(2) with the art. הַשָּׂטָן (*adversary*, κατ' ἐξοχήν) it assumes the nature of a pr. n. *Satan, the devil*, who seduces men (1 Ch. 21:1; in which place only it is without the article), and then accuses them before God, Zech. 3:1; Job 1:7.

שִׂטְנָה

f.—(1) *accusation, letter of accusation*, Ezr. 4:6.

(2) *Sitnah*, a well, so called on account of the *contention* which Isaac had with the Philistines, Gen. 26:21.

שְׂיָא

m. (for נְשִׂיא) *elevation, height*, Job 20:6; i. q. נְשָׂאָה, from נָשָׂא.

שִׂיאוֹן

for נְשִׂיאוֹן 'lifted up,' *Sion*, Deut. 4:48.

שִׂיב

TO BE HOARY (hoary-haired), 1 Sa. 12:2. (Syr. סאב id.) Part. שָׂב *hoary, old*, Job 15:10.

שֵׂיבָה and שִׂיבָה

(1) *hoary hair*, Gen. 42:38. אִישׁ שֵׂיבָה a hoary-headed man, Deut. 32:25.

(2) *old age*, Gen. 15:15; 1 Ki. 14:4. Meton. *an old person*, Ruth 4:15.

שִׂיג

m. *withdrawing, going away*, 1 Ki. 18:27; from שׂוּג.

שִׂיד

TO COVER WITH LIME (Arab. שאד id.) Deut. 27:2, 4.

שִׂיד

m. *lime*, Deut. 27:2; Isa. 33:12; Am. 2:1.

שֵׂיָה see שֵׂאָה

שִׂיחַ

(1) pr. TO PRODUCE, TO BRING FORTH, TO PUT FORTH (comp. Syr. שׂיח to germinate, to flourish).

(2) *to speak*, pr. to utter, Job 12:8; Pro. 6:22, 'he shall speak with thee.' Followed by בְּ to speak *of* any one, Ps. 69:13.

(3) *to sing*, Jud. 5:10; *to celebrate* any thing *in song*, Ps. 105:2; *to lament, to complain*, 55:18.

(4) *to talk with oneself*, i. e. *to meditate*, especially on divine things, Ps. 77:4; 119:15.

Pilel שִׂוֵּחַ *to meditate*, Ps. 143:5; *to think upon any thing*, Isa. 53:8.

שִׂיחַ

m.—(1) *a shrub, bush*, Gen. 2:5. Pl. Gen. 21:15; Job 30:4, 7.

(2) *speech, discourse*, 2 Ki. 9:11.

(3) *quarrel*, Job 7:13; Ps. 142:3.

(4) *meditation*, 1 Ki. 18:27, 'he has a meditation,' so that he cannot hear; or, with some, 'he has a discourse' (conversation).

שִׂיחָה

f. *meditation*, especially pious, Ps. 119:97. Job 15:4, 'meditation before God.'

שִׂים see שׂוּם

שֵׂךְ

pl. שְׂכִים m. (from שָׂכַךְ) *thorns*, Num. 33:55.

שֹׂךְ

m. *a hedge*, Lam. 2:6.

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שַׁכָּה

f. *a sharp weapon*, pr. a goad, a thorn, Job 40 : 31.

I. שָׂכָה

an unused root, i. q. Ch. סְכָא to look at, to contemplate.

II. שָׂכָה

unused root, which appears to have had the sense of *cutting*.

שְׂכִוִי

'hill,' 'watchtower,' *Sechu*.

שֶׂכְוִי

m. *intellect, understanding*, and its seat, *the heart, the mind*, Job 38 : 36.

שִׂכְיָה

f. *image, form, appearance*. Isa. 2 : 16, Vulg. *omne quod visu pulchrum est*; but comp. Samarit. סכי *flag, standard*.

שַׂכִּין

m. *a knife*, Pro. 23 : 2; verbal of Piel from שָׂכָה. (Ch. סַכִּין id.)

שָׂכִיר

m. *a hireling*, Ex. 22 : 14; Lev. 19 : 13. Isa. 16 : 14, 'in three years according to the years of a hireling;' i. e. the event shall no longer be deferred. Root שָׂכַר.

שְׂכִירָה

f. *a hiring*. Isa. 7 : 20, 'a razor of hiring,' i. e. hired.

שָׂכַךְ

i. q. סָכַךְ—(1) TO WEAVE, TO FENCE.
(2) *to cover*, Ex. 33 : 22.

שָׂכַל

(1) prop. TO LOOK AT, TO BEHOLD, i. q. Ch. סְכַל.
(2) *to be prudent*, to act prudently, 1 Sa. 18 : 30.
Piel, causat. of Kal No. 2. Gen. 48 : 14, 'he (so) placed his hands prudently,' i. e. of set purpose. But all the ancient versions render, *he put his hands across*, which is defensible; comp. Arab. شكل to bind, to be intertwined.
Hiphil—(1) *to look at*. Gen. 3 : 6, 'and the tree was desirable to look at.'
(2) *to attend, to turn the mind to*, Deut. 32 : 29; Pro. 16 : 20; Ps. 41 : 2, 'who attends to (cares for) the poor;' Dan. 9 : 13.
(3) *to be* or *become understanding, prudent*, Ps. 2 : 10; Dan. 1 : 4; *to act prudently*, Jer. 20 : 11. Part. prudent, intelligent, Job 22 : 2; also *upright, pious*, Ps. 14 : 2. Inf. הַשְׂכִּיל Jer. 3 : 15; and הַשְׂכֵּל Pro. 1 : 3; subst. *intelligence, prudence*.
(4) *to be successful* (in carrying any thing on), *to act prosperously*, Josh. 1 : 7; 2 Ki. 18 : 7.
(5) *to make prudent, to teach*, Ps. 32 : 8; Dan. 9 : 22; Pro. 21 : 11.
(6) *to give success*, 1 Ki. 2 : 3.
Part. subst., *a song, poem*, Ps. 47 : 8; and in the titles of Psalms. The origin of this signification is doubtful. The easiest explanation appears to be that מַשְׂכִּיל is prop. *a didactic poem*, but applied to other kinds of poems.

שְׂכַל

Ch. Ithpael, *to attend* to any thing, Dan. 7 : 8.

שֵׂכֶל and שָׂכֶל

with suff. שִׂכְלוֹ m.—(1) *understanding, intelligence, prudence*, 1 Ch. 22 : 12; Pro. 13 : 15. שִׂים שֵׂכֶל to give understanding (of any thing), Neh. 8 : 8.
(2) in a bad sense, *cunning*, Dan. 8 : 25.
(3) *happiness*, Pro. 3 : 4.

שִׂכְלוּת

f., Ecc. 1 : 17; i. q. סִכְלוּת (which is found in many MSS. and editions) *folly*.

שָׂכְלְתָנוּ

Ch. f., *understanding*, Dan. 5 : 11, 12.

שָׂכַר

TO HIRE, Gen. 30 : 16, e. g. soldiers, 2 Sa. 10 : 6. Especially, *to bribe*, Neh. 6 : 12.
Niphal, *to be hired*, 1 Sa. 2 : 5.
Hithpael, id. Hag. 1 : 6.

שָׂכָר

m.—(1) *wages*, Gen. 30 : 28; price, for which any thing is hired, Ex. 22 : 14, gener. any kind of *reward*, Gen. 15 : 1.
(2) *Sacar*,—(*a*) 1 Ch. 26 : 4.—(*b*) 1 Ch. 11 : 35; for which in 2 Sa. 23 : 33 there is שָׁרָר.

שָׂכָר

m. id. Pro. 11 : 18; Isa. 19 : 10, 'those who make wages.'

שָׂלָה

an unused root, pr. *to be quiet*, i. q. שָׁלָה, hence *to be fat*, i. q. Arab. سلا.

שְׂלָו

in pause שְׂלָו (in קרי שְׂלָיו), *a quail*, from its fatness, always collect. *quails*, Ex. 16 : 13; Ps. 105 : 40. Plur. שְׂלָוִים Num. 11 : 32.

שְׂלָו see שְׂלָיו

שַׂלְמָה

transposed for שִׂמְלָה f.—(1) *a garment*, Ex. 22 : 8; Mic. 2 : 8.
(2) *Salmah, Salmon*,—(*a*) Ruth 4 : 20; for which there is שַׂלְמוֹן 4 : 21.—(*b*) 1 Ch. 2 : 51 (שַׂלְמָא).

שַׂלְמוֹן

clothed,' *Salmon*, see the preceding.

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שַׁלְמַי

Shalmai, Neh. 7 : 48; for which there is in Ezr. 2 : 46, שַׁלְמָי.

שָׁמְאַל

not used in Kal.

Hiphil, הִשְׁמִיל, הַשְׂמִאיל, and הִשְׂמִיל 2 Sa. 14 : 19, denom. from שְׂמֹאל.

(1) *to turn oneself to the left*, Gen. 13 : 9; Isa. 30 : 21.

(2) *to use the left hand*, 1 Ch. 12 : 2.

שְׂמֹאול and שְׂמֹאל

quadrilit.—(1) *the left side.* מִשְׂמֹאל on the left, 1 Ki. 7 : 49; to any one's left, Gen. 48 : 13. שְׂמֹאל Gen. 13 : 9, and עַל שְׂמֹאל 24 : 49, to the left.—יַד שְׂמֹאל the left hand, Jud. 3 : 21.

(2) *the left hand*, Gen. 48 : 14; Cant. 2 : 6.

(3) *the north, the north quarter*, Job 23 : 9. Gen. 14 : 15, 'to the north of Damascus.'

שְׂמָלִי and שְׂמָאלִי

fem. –ית adj. *left, what is on the left side*, 1 Ki. 7 : 21; 2 Ki. 11 : 11.

שָׂמַח and שָׂמֵחַ

fut. יִשְׂמַח TO REJOICE, TO BE GLAD. (The primary idea appears to be that of a *joyful* and *cheerful* countenance, comp. Arab. to be clement, liberal, mild.) Ecc. 3 : 12. It is often applied to the heart, Ps. 16 : 9; once to a light, Pro. 13 : 9, 'the light of the righteous shall shine,' as it were, with joyful brightness. Const. followed by בְּ 1 Sa. 2 : 1; עַל Isa. 9 : 16; כִּי Pro. 5 : 18; by בְּ Neh. 12 : 43; but by לְ specially to rejoice at another's misfortune, Ps. 35 : 19; שָׂמַח בַּיהוָה to rejoice concerning Jehovah, because of aid and protection, Ps. 9 : 3; to rejoice before Jehovah, said of sacred feasts, Lev. 23 : 40.

Piel, שִׂמֵּחַ *to gladden, to make joyful*, Deut. 24 : 5; used of joy at the ills of others, Ps. 30 : 2; Lam. 2 : 17; 2 Ch. 20 : 27.

Hiphil, i. q. Piel, Ps. 89 : 43.

שָׂמֵחַ

fem. שְׂמֵחָה verbal adj. *rejoicing, joyful*, Deut. 16 : 15; Ecc. 2 : 10. Pro. 2 : 14, 'those who rejoice to do evil.' Pl. const. once שְׂמֵחֵי Ps. 35 : 26; elsewhere שְׂמֵחֵי.

שִׂמְחָה

fem. *joy, gladness*, Ps. 4 : 8; 1 Ki. 1 : 40. Specially—(*a*) joyful voices, joyful cries, Gen. 31 : 27.—(*b*) *joyful banquets, pleasures.* Pro. 21 : 17, 'loving pleasures.' Neh. 8 : 12.

שְׂמִיכָה

fem. *a quilt, coverlet*, Jud. 4 : 18 (where some copies have סְמִיכָה); from סָמַךְ, comp. Syr. סמכא bed, couch.

שָׂמַל

an unused root, Arab. سمل to gird, to surround. Conj. IV. to wrap oneself in a garment.

(Hiphil הִשְׂמִיל see שָׂמְאַל.)

שִׂמְלָה

f. *a garment*, of men or women; especially a large *outer* garment, Gen. 9 : 23; with which, at night, persons wrapped themselves, Deut. 22 : 17; see שַׂלְמָה.

שַׂלְמָה

'garment,' *Samlah*, Gen. 36 : 36.

שִׂמָּאלִי see שְׂמָאלִי

שָׂמַם

an unused root, Arab. to poison; *Samûm*, a poisonous wind.

שְׂמָמִית

a species of poisonous lizard, Pro. 30 : 28.

שָׂנָא

fut. יִשְׂנָא inf. שְׂנֹא, const. שִׂנְאַת and שִׂנְאָת TO HATE, whether persons, Ps. 5 : 6; or things, Isa. 1 : 14. Part. *a hater, an enemy*, Ps. 35 : 19; שֹׂנְאוֹ one who hates him, Deut. 7 : 10; also שֹׂנֵא לוֹ 4 : 42. Fem. plur. female enemies, Eze. 16 : 27.

Niphal, pass. Pro. 14 : 17.

Piel, part. *hater, enemy*, Ps. 18 : 41.

שָׂנֵא

Ch. i. q. Hebr. Part. *enemy*, Dan. 4 : 16.

שִׂנְאָה

fem.—(1) prop. inf. of שָׂנֵא Deut. 1 : 27.

(2) *hatred;* 2 Sa. 13 : 15.

שָׂנִיא

f. שְׂנִיאָה, verbal adj. *hated*, Deut. 21 : 15.

שָׂנִיר

'coat of mail,' i. q. שִׁרְיוֹן, see שָׁנַר; unless it be 'cataract,' from the noise of water, *Senir.*

שָׂנַר

an unused root, prob. i. q. צָנַר *to clatter, to make a noise* (used of the din of arms); Arab. سنور armour.

שָׂעִיר

m.—(1) *hairy, rough*, Gen. 27 : 11, 23.

(2) *a he-goat*, Lev. 4 : 24; more fully שְׂעִיר עִזִּים, Gen. 37 : 31.

(3) pl. *wood demons, satyrs*, resembling he-goats inhabiting deserts, Isa. 13 : 21; 34 : 14.

(4) pl. *shower*, Deut. 32 : 2, comp. שָׂעַר.

שֵׂעִיר

'hairy,' 'rough,' *Seir*,—(1) Gen. 36 : 20.—(2) Gen. 14 : 6; 32 : 4.—(3) Josh. 15 : 10.

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שְׂעִירָה

f.—(1) *a female goat* (prop. rough, hairy), Lev. 4 : 28; 5 : 6.
(2) *Seirath*, Jud. 3 : 26.

שַׂעֲפִים

plur. i. q. סַעֲפִים *thoughts*, which divide and distract the mind, Job 20 : 2; 4 : 13, 'in the thoughts of night visions,' in nocturnal dreams.

שָׂעַר

(1) TO SHUDDER, TO QUIVER, Eze. 27 : 35; 32 : 10; followed by an acc., *to shudder at*, i. e. to feel a sacred awe, Deut. 32 : 17. Also used of the hair standing on end.
(2) used of the commotion of a storm; *to sweep away in a storm*, Ps. 58 : 10.
Niphal, impers. *to be fierce as a tempest*, Ps. 50 : 3.
Piel, *to sweep away in a storm*, Job 27 : 21.
Hithpael, *to rush like a tempest*, Dan. 11 : 40.

שַׂעַר

m.—(1) *horror*, Job 18 : 20; Eze. 27 : 35.
(2) *a storm*, Isa. 28 : 2.

שֵׂעָר

const. שְׂעַר, once שַׂעְרַת Isa. 7 : 20; with suff. שַׂעְרִי m. *a hair*, collect. *hair*, *hairs*, Lev. 13 : 3; so called from bristling up. בַּעַל שֵׂעָר rough, hairy, i. e. wearing a hairy mantle, 2 Ki. 1 : 8.

שְׂעָר

Ch. id. Dan. 3 : 27 7 : 9.

שַׂעֲרָה

f. *a storm*, Job 9 : 17; Nah. 1 : 3.

שַׂעֲרָה

f. *a hair*. Jud. 20 : 16, 'at a hair,' proverb. by a hair's breadth, 1 Sa. 14 : 45. Collect. Job 4 : 15. Pl. *hairs*, Ps. 40 : 13.

שְׂעֹרָה

fem. *barley*, from its hairy ears. In sing. barley growing, Job 31 : 40; but pl. שְׂעֹרִים the grain; Lev. 27 : 16; Ruth 1 : 22.

שְׂעֹרִים

'barley,' *Seorim*, 1 Ch. 24 : 8.

שָׂפָה

an unused root, which appears to have had the sense of devouring, licking up, sucking up, like סָנָא.

שָׂפָה

dual שְׂפָתַיִם, const. שִׂפְתֵי; with suff. שִׂפְתָיו, pl. const. שִׂפְתוֹת, f.
(1) *a lip*, Ps. 22 : 8; 1 Sa. 1 : 13. *To open the lips*, i. e. to begin to talk, Job 11 : 5; *to open* any one's *lips*, Ps. 51 : 17, to enable to speak: *to restrain the lips*, Pro. 10 : 19; a man of lips, used of a garrulous person, Job 11 : 2. דְּבַר שְׂפָתַיִם futile, foolish words, 2 Ki. 18 : 20. Meton.—(*a*) *speech*, words, as שִׂפְתֵי שֶׁקֶר fraudulent lips, Ps. 120 : 2; a fraudulent man, Pro. 10 : 18. שִׂפְתַיִם דְּלֵקִים burning lips, i. e. words feigning most ardent love, Pro. 26 : 23; Ps. 81 : 6, 'I heard words of an unknown (nation).'—(*b*) *tongue*, *dialect*, Gen. 11 : 1; Isa. 19 : 18; 33 : 19, 'men of deep language,' i. e. difficult to be understood, barbarous.
(2) *the lip*, *edge*, *border*, as of a vessel, 1 Ki. 7 : 26; of a garment, Ex. 28 : 32; of a river or the sea, Gen. 22 : 17; of the land, i. q. *boundary*, Jud. 7 : 22.

שָׂפַח

prop. i. q. סָפַח No. II., TO POUR.
Piel, *to make full off*, used of the hair, by disease, or scab; hence *to make bald*, Isa. 3 : 17.

שָׂפַם

an unused root, perhaps i. q. שָׂפַן to cover.

שָׂפָם

m. *the beard* (perhaps because it covers the chin; others derive it from שָׂפָה lip, and ם—i. q. ן—). 2 Sa. 19 : 25, 'he had not put his beard in order.' Lev. 13 : 45.

שִׂפְמוֹת

Siphmoth, 1 Sa. 30 : 28.

שָׂפַן

TO COVER, TO HIDE, i. q. סָפַן. Deut. 33 : 19, 'hidden treasures.'

I. שָׂפַק

i. q. סָפַק No. I., TO STRIKE, specially, *to clap the hands*, Job 27 : 23 (several MSS. סחק).
Hiphil, *to strike* a covenant, *to make an agreement*. Isa. 2 : 6, 'they make leagues with the children of strangers.'

II. שָׂפַק

i. q. סָפַק No. II., TO BE REDUNDANT, TO ABOUND. 1 Ki. 20 : 10.

שֵׂפֶק

masc. *smiting*, *chastening* (of God), Job 36 : 18.

שַׂק

m. with suff. שַׂקִּי, plur. שַׂקִּים—(1) *sackcloth*, thick cloth, especially made of hair, like strainers (see שַׂקִּית), used also for corn sacks and mourning garments. Isa. 3 : 24, 'a girdle of sackcloth.'
(2) a corn *sack*, Gen. 42 : 25; Lev. 11 : 32.
(3) *the dress of mourners*, Gen. 37 : 34; of devotees and prophets, Isa. 20 : 2.

שָׂקַד

Lam. 1 : 14; in Niphal. According to the Hebrew interpreters, TO BE

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FOUND, TIED TO (a yoke). The Targ. has *made heavy*. Several MSS. have נשׁקד, which is expressed by the LXX., Vulg., Syr., but it is contrary to the sense.

שָׁקַק

an unused root, prob. i. q. זָקַק TO STRAIN.

שָׁקַר

not used in Kal, i. q. Ch. סְקַר to look.

Piel, prop. *to make* (the eyes) *look around*, as done by wanton women, Isa. 3 : 16.

שַׂר

pl. שָׂרִים (from שָׂרַר) m.—(1) *leader, commander*, especially of soldiers, Gen. 21 : 22; of a royal body-guard, 37 : 36; of cup-bearers, 40 : 9; of a city, 1 Ki. 22 : 26; of a prison, Gen. 39 : 21; 47 : 6, 'rulers over cattle.'

(2) *prince*, Ex. 2 : 14; plur. nobles, courtiers, Gen. 12 : 15. Poet. used of the priests, Isa. 43 : 28.

שָׂרַג

TO BRAID, TO INTERWEAVE (Ch. and Syr. סרג id.)

Pual, *to be woven together*, Job 40 : 17.

Hithpael, *to interweave oneself*, Lam. 1 : 14.

I. שָׂרַד

an unused root—(1) prop. as I judge *to make an incision, a fissure*.

(2) i. q. Arab. *to sew together*, especially hard things, hence to *interweave*, like a coat of mail.

II. שָׂרַד

TO FLEE, TO ESCAPE, Josh. 10 : 20. (Syr. סרד id.)

שָׂרָד

m. *a coat of mail;* and thence *a kind of cloth* or *stuff*, like a coat of mail. Of this the curtains of the tabernacle were made, Ex. 31 : 10. Comp. Ch. סָדִין curtains; סָדָא sieve.

שָׂרָד

m., Isa. 44 : 13; i. q. Arab. סראד *an awl*, or rather *stylus;* with which the artist sketches out the figure to be sculptured.

שָׂרָה

(1) TO PLACE IN A ROW, TO SET IN ORDER; Arab. סאר Med. Waw.

(2) *to be leader, commander*, prince.

(3) *to fight* (prop. to wage war), Gen. 32 : 29; Hos. 12 : 4.

שָׂרָה

f. of שַׂר—(1) *a princess, a noble lady*, Jud. 5 : 29; 1 Ki. 11 : 3. Metaph. Lam. 1 : 1, 'princess of the provinces.'

(2) pr. n. *Sarah*.

שְׂרוּג

'shoot,' *Serug*, Gen. 11 : 20.

שְׂרוֹךְ

m. *latchet* of a shoe, Isa. 5 : 27. Proverb. of any thing of little value, Gen. 14 : 23; from שָׂרַךְ.

שְׂרוּקִים

m., pl. *tendrils* (of the vine), Isa. 16 : 8. See שֹׂרֵק.

שַׂרַח

'abundance,' i. q. סָרַח, *Serah, Sarah*.

שָׂרַט

i. q. Arab. TO CUT THE BODY, TO MAKE CUTS in the body, which mourners used to do, Lev. 21 : 5.

Niphal, *to be lacerated*, i. e. *hurt* by lifting too heavy a burden, Zech. 12 : 3.

שֶׂרֶט

m., Lev. 19 : 28; and—

שָׂרֶטֶת

f., Lev. 21 : 5, *a cutting, incision*.

שָׂרָי

'my princes?' 'nobility,' i. q. שָׂרָה? *Sarai*.

שָׂרִיג

m., plur. *shoots, tendrils* of a vine, Gen. 40 : 10; Joel 1 : 7; from שָׂרַג.

שָׂרִיד

m. pl. שְׂרִידִים, *a survivor*, one *escaped* from slaughter, Num. 21 : 35. Collect., Jud. 5 : 13. Used of things, Job 20 : 21. Root שָׂרַד.

Sarid, Josh. 19 : 10, 12.

שָׂרָיָה and שְׂרָיָהוּ

'soldier of Jehovah,' *Seraiah*, 2 Sa. 8 : 17, in other places שְׂ, שְׂ, כ' שְׂ, ק' שְׂ, שׁוֹשָׁא, שִׁישָׁא. [*Jah the Prince*. F.]

שַׂרְיוֹן see שִׁרְיוֹן

שָׂרַךְ

i. q. שָׂרַג not used in Kal, TO INTERWEAVE, TO ENTANGLE.

Piel, Jer. 2 : 23, 'a camel entangling her ways,' i. e. running about hither and thither in her heat.

שַׂרְסְכִים

Sarsechim, Jer. 39 : 3.

שָׂרַע

TO EXTEND, TO STRETCH OUT, Arab שׁרע. Part. pass. *stretched out*, i. e. one who has a member (especially the ear) too long, Lev. 21 : 18; 22 : 23.

Hithpael, *to stretch oneself out*, Isa. 28 : 20.

שַׂרְעַפִּים

m. pl. *thoughts*, Ps. 94 : 19; 139 : 23, i. q. שִׂעְפִּים.

I. שָׂרַף

(1) prop. TO SUCK IN, TO ABSORB, TO DRINK IN, TO SWALLOW DOWN, i. q. Ch. and Syr.

(2) to absorb with fire, i. e. *to burn*,

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to consume, as towns, houses, altars, Lev. 4:21; Josh. 11:9; a corpse at the funeral, Jer. 34:5; also *to burn*, and *to bake* (bricks) *by burning*, Gen. 11:3.

Niphal, Lev. 4:12, and—

Pual, pass. of No. 2, Lev. 10:16.

II. שָׂרַף

i. q. Arab. to be noble, to be born of a noble race.

שָׂרָף

m.—(I.) a species of venomous serpents, Num. 21:6. שָׂרָף מְעוֹפֵף a flying dragon, Isa. 14:29; 30:6. If the derivation is Phœnicio-Shemitic, I should regard it as so called from *swallowing down*; but it corresponds to the Sanscr. *sarpa*, serpent; from *srip*, *serpere*.

(II.) pl. שְׂרָפִים Isa. 6:2, 6, an order of angels. The Hebrews render the word *bright*, or *shining angels*; but שָׂרַף has the sense of burning, not of shining, and it is better to understand *princes*, *nobles*.

(III.) *Saraph*, 1 Ch. 4:22.

שְׂרֵפָה

f. *a burning* with fire, Gen. 11:3; *burning*, *conflagration*, *setting on fire*, Lev. 10:6; especially of dead bodies, 2 Ch. 16:14; Jer. 51:25, 'a mountain burned up.' Isa. 9:4.

I. שָׂרַק

(1) i. q. שָׁזַף TO INTERTWINE, TO PLAIT.

(2) i. q. Syr. סרק *to comb*, *to clean out* flax *by combing*, Isa. 19:9. This may pr. be *to disentangle* any thing tangled or entwined.

II. שָׂרַק

to be reddish, *tawny*, whence—

שָׂרֹק

m. pl. שְׂרֹקִים *reddish*, *tawny*, used of horses, *bay*, Zech. 1:8. (Arab. transposed אשקر a bay horse.)

שֹׂרֵק

m. Isa. 5:2; Jer. 2:21. שֹׂרֵקָה f. Gen. 49:11.—(1) *a shoot*, *a tendril* (from שָׂרַק); specially *a nobler* kind of *vine*.

(2) *Sorek*, Jud. 16:4.

שָׂרַר

TO BE PRINCE, TO HOLD DOMINION. Part. Est. 1:22. Fut. Isa. 32:1; Pro. 8:16.

Hithpael, *to make oneself a prince*, Num. 16:13.

שָׁשָׁה

(an unused root, i. q. שׁוּשׁ, from which the following word would be *regularly* formed.)

שָׂשׂוֹן

m. const. שְׂשׂוֹן (root שׂוּשׂ), *joy*, *gladness*, Isa. 22:13. Isa. 61:3, 'oil of gladness,' ointments used at banquets.

שְׂאֵת see שְׂאֵת

שָׂרַת

an unused and doubtful root, whence some derive מְשָׁרֵת.

שָׂתַם

i. q. סָתַם TO STOP, TO OBSTRUCT. Lam. 3:8, 'he obstructeth my prayers,' that they do not come to God.

שָׂתַר

TO CLEAVE, Arab. شطر.

Niphal, *to burst forth*, *to break out* (used of hæmorrhoids), 1 Sa. 5:9.

ש

Shin, together with Sin, the twenty-first letter of the alphabet; as a numeral it is *three hundred*. The name שִׁן i. q. שֵׁן denotes *a tooth*, and refers to its figure. This letter is pronounced like the Engl. *sh*.

In Arabic, three letters answer to ש—(1) in far the greater number of cases *Sin*.—(2) rather less frequently *Shin*. In those words in which—(3) the Arabs substitute *Tha* for ש, the Aramæans have *Tau*, תְּלָג, תּוּנָא. More rarely in such words the Arabs have *Ta*, as שָׁבַר to break, or ת for ש appears in the Hebrew itself, as בְּרוֹשׁ, בְּרוֹת, דָּתַשׁ and דָּרוֹת.—(4) the Arabic sometimes divides one Hebrew root into two Arabic, as קָשָׁה, קָשָׂא and קָשָׁא. ש is also interchanged with other sibilants, as ז, ץ.

שְׁ

more rarely שִׁ, and שֻׁ. Shin prefixed, i. q. אֲשֶׁר.

(A) relat. pron. *who*, *which*, *that*, Ecc. 1:11; Cant. 1:7. Often—(*a*) it is a mere mark of relation, as שָׁם—שָׁ *whither*, Ecc. 1:7.—(*b*) followed by לְ, it marks the genitive. Cant. 3:7, 'his litter, Solomon's,' pr. which was Solomon's; but 1:6, with emphasis, 'my vineyard, mine, I say.'

(B) conj. relat.—(1) *that*, after verbs of seeing, Ecc. 2:13; knowing, 3:18.

(2) *so that*. Ecc. 3:14, עֲשָׂה שׁ to cause that.

(3) *because that*, *because*, Cant. 1:6; *for*, לָמָּה שׁ for why? 1:7.

(4) עַד שׁ till that, until, Jud. 5:7. כְּמַעַט שׁ scarcely that, Cant. 3:4.

With prefixes—(1) בְּשׁ *because that*, Ecc. 2:16.

(2) כְּשׁ according to what, i. e. *as*, Ecc. 5:14; *as*, *when*, 9:12; 10:3.

שָׁאַב

fut. אֶשְׁאַב TO DRAW water. (Ch. id.) Gen. 24:11, 19, 20; 1 Sa. 7:6.

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שָׁאַג

fut. יִשְׁאַג TO ROAR, pr. used of a lion, Jud. 14:5; of thunder, Job 37:4; of fierce soldiers, Ps. 74:4; also of cries from violence of grief, 38:9.

שְׁאָגָה

const. שַׁאֲגַת f. *roaring* of a lion, Isa. 5:29; also, *cry*, wrung forth by grief, Job 3:24.

I. שָׁאָה

(1) TO MAKE A NOISE, used of the waves, the tumult of people.

(2) *to make a crash*, as a house falling down; hence *to be laid waste*, Isa. 6:11, init.

Niphal—(1) *to make a noise*, used of the waves and soldiers, Isa. 17:12, 13.

(2) *to be laid waste*, of a land, Isa. 6:11.

Hiphil, *to lay waste*, inf. לְהַשְׁאוֹת Isa. 37:26; without א 2 Ki. 19:25.

II. שָׁאָה

i. q. שָׁעָה TO LOOK AT, TO BEHOLD, not used in Kal.

Hithpael, הִשְׁתָּאָה id. Gen. 24:21.

שׁוֹאָה see שְׁאָוָה

שַׁאֲוָה

Pro. 1:27; כתיב i. q. שׁוֹאָה a wasting tempest.

שְׁאוֹל, שְׁאֹל

com. (m. Job 26:6; f. Isa. 5:14); *hades*, a place in which the dead are gathered together, Gen. 37:35; Num. 16:30. I have no doubt that it is for שְׁעוֹל *a hollow and subterranean place*.

שָׁאוּל

'asked for,' *Saul, Shaul*; patron. שָׁאוּלִי *Shaulites*.

שָׁאוֹן

m. (from שָׁאָה)—(1) *noise, tumult*, as of waters, Ps. 65:8; of a great crowd, Isa. 5:14; of war, Am. 2:2; of clamour, Ps. 74:23. Jer. 48:45, 'the sons of noise,' i. e. tumultuous soldiers.

(2) *devastation, destruction*. Ps. 40:3, 'the pit of destruction;' Jer. 46:17.

שְׁאָט

an unused root, i. q. שׂוּט *to loathe*. Hence—

שְׁאָט

m. with suff. שְׁאָטֵךְ Eze. 25:6, *contempt*, hence *pride, arrogance*, 36:5.

שְׁאִיָּה

f. *ruins*, Isa. 24:12; from שָׁאָה.

I. שָׁאַל and שָׁאֵל

(1) TO ASK, TO DEMAND, 1 Sa. 12:13; Ps. 2:8; followed by two acc., 137:3. Job 31:30, 'by asking with a curse his (an enemy's) life,' i. e. for his death; Jon. 4:8.

(2) *to ask, to request* any thing from any one, Isa. 7:11; Jud. 5:25; Ps. 21:5; שָׁאַל דָּבָר לְ to ask any thing for any one, 1 Ki. 2:22.

Specially—(*a*) *to ask a loan, to borrow* from any one, Ex. 3:22. Part. pass. lent, 1 Sa. 1:28. Followed by לְ prob. *to lend*, 1 Sa. 2:20. —(*b*) *to ask alms, to beg*, Pro. 20:4.

(3) *to inquire of, to interrogate*, Jud. 4:20; Gen. 24:47; Josh. 9:14, 'but they inquired not at the mouth of Jehovah;' followed by לְ Job 8:8. The person or thing asked *about*, has לְ before it, Jud. 13:18; עַל Neh. 1:2; acc., Hag. 2:11. Specially it is—(*a*) *to consult*; followed by בְּ, as to consult the oracle of Jehovah, Jud. 1:1; Teraphim, Eze. 21:26. Followed by לְ for any one, for his benefit, 1 Sa. 22:10.—(*b*) שָׁאַל לִשְׁלוֹם to ask of any one's health; hence *to salute*, Gen. 43:27.

Niphal, *to ask for oneself, to ask leave*, 1 Sa. 20:6, 28; Neh. 13:6.

Piel שִׁאֵל—(1) *to beg, to be a beggar*, Ps. 109:10.

(2) *to question*, 2 Sa. 20:18.

Hiphil, *to lend*, Ex. 12:36; 1 Sa. 1:28.

II. שָׁאַל

i. q. שָׁעַל *to be hollow*; hence שְׁאוֹל.

שְׁאָל

'prayer,' *Sheal*, Ezr. 10:29.

שְׁאַל

Ch.—(1) *to ask, to demand*, Dan. 2:10, 11; Ezr. 7:21.

(2) *to ask, to interrogate*, Ezr. 5:9, 10.

שְׁאֵלָא

Ch. emphat. state שְׁאֵלְתָּא prop. *question, petition*; hence *any thing inquired for, matter, affair*. Dan. 4:14, 'and this thing is by the command of the holy ones.'

שְׁאֵלָה

f. with suff. שְׁאֵלָתִי, שְׁאֵלָתָם Ps. 106:15; and contr. שַׁלְתָּךְ 1 Sa. 1:17.

(1) *request, petition, prayer*. שָׁאַל שְׁאֵלָה *to ask a petition*, i. e. ask something from any one, Jud. 8:24; Est. 5:6, 8; בָּאָה שְׁאֵלָה the petition is granted, Job 6:8.

(2) *loan, thing lent*, 1 Sa. 2:20.

שְׁאַלְתִּיאֵל

'whom I asked for from God,' *Shealtiel, Salathiel*; called שַׁלְתִּיאֵל Hag. 1:12; 2:2.

שָׁאַן

TO BE QUIET, not used in Kal, cognate to שָׁקַט.

Pilel שִׁאֵן *to be tranquil, to live in tranquillity*, Jer. 30:10; Job 3:18.

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שַׁאֲנָן

pl. שַׁאֲנָנִים adj.—(1) *tranquil*, said of a habitation, Isa. 33:20; *living tranquilly, securely*, Job 12:5.

(2) in a bad sense, *living at ease, careless, proud*, Ps. 123:4; Isa. 32:9. Subst. *pride, arrogance*, Isa. 37:29; 2 Ki. 19:28.

שַׁסַּם see שַׁאֲסַם

שָׁאַף

(1) TO BREATHE HARD, TO PANT, spoken of an enraged person, Isa. 42:14; of one in haste; hence *to hasten*, Ecc. 1:5.

(2) *to pant after, to catch at with open mouth*, as the air, Jer. 2:24; a shadow, Job 7:2; the night (i. e. death), Job 36:20. Poet. it is ascribed to a noose or trap, Job 5:5. Am. 2:7, 'who pant after the dust of the earth on the head of the poor,' are urgent that dust may be on the head of the poor, as a mark of oppression or mourning. Elsewhere *to pant after any one* is i. q. to thirst for his blood, Ps. 56:2; 57:4.

I. שָׁאַר

TO BE LEFT, TO REMAIN, 1 Sa. 16:11.

Niphal—(1) *to be let remain, to be left over*, Gen. 7:23; Zec. 9:7. Part. *a survivor*, Eze. 6:12.

(2) *to remain* any where, Ex. 8:5, 7; *to remain*, Job 21:34, 'your answers remain perfidy,' i. e. perfidious.

Hiphil—(1) *to leave, to let remain*, Ex. 10:12; *to leave behind*, Joel 2:14; Deut. 28:51.

(2) *to have left, to retain*, Num. 21:35.

II. שָׁאַר

i. q. שָׁאָר to ferment, whence מִשְׁאֶרֶת.

III. שָׁאַר

an unused root, *to be turgid, to swell up*.

שְׁאָר

m. *rest, residue, remnant*, Isa. 10:20; Zeph. 1:4.

שְׁאָר

m. Ch. id. Dan. 7:7, 19; const. שְׁאָר Ezr. 4:7; and שְׁאַר 7:18.

שְׁאָר יָשׁוּב

'a remnant shall return,' i. e. be converted, *Shear-jashub*.

שְׁאֵר

m.—(1) *flesh*, from the idea of *turgidity*, Ps. 73:26. Jer. 51:35, 'my outrage and my flesh (sc. devoured by the Chaldeans, as if my blood shed by the Chaldeans) come upon Babylon.' Meton.—

(2) *a relation by blood, relations by blood*, Lev. 18:6; 25:49.

(3) *any food*, or *aliment*, Ex. 21:10.

שַׁאֲרָה

f. *consanguinity*, concr. female relations by blood, Lev. 18:17.

שְׁאָרָה

'consanguinity,' i. e. female relation by blood, *Sherah*.

שְׁאֵרִית

f. once contr. שְׁרִית 1 Ch. 12:38, *remaining part, survivors*, especially after a slaughter, Jer. 11:23. Ps. 76:11, the remainder of wrath, i. e. extreme wrath, retained in extremity.

שְׁאֵת

f. (for שְׁאָת, from שָׁאָה) *destruction*, Lam. 3:47. Hence contract. שַׁת No. II.

שְׁבָא

(comp. Æth. סבא man), *Sheba—Sabæans, Sabæa*.

שָׁבַב

an unused root—(1) i. q. Arab. *to kindle*, pr. I judge, to blow upon, to excite a flame by blowing.

(2) i. q. Ch. Pa. to break.

שְׁבָבִים

m. pl. *fragments*, Hos. 8:6.

שָׁבָה

fut. apoc. יִשְׁבְּ TO TAKE, OR LEAD AWAY CAPTIVE, whether persons, Gen. 34:29; or flocks, 1 Ch. 5:21; or wealth, 2 Ch. 21:17.—Gen. 31:26, 'captives of the sword,' i. e. taken in war.

Niphal, pass. of Kal, Gen. 14:14; Ex. 22:9.

שְׁבוֹ

m. a kind of precious stone, Vulg. *agate*. Ex. 28:19; 39:12.

שְׁבוּאֵל

'captive of God,' *Shebuel*, 1 Ch. 23:16; called 1 Ch. 24:20, שׁוּבָאֵל.

שְׁבִיל see שְׁבוּל

שָׁבוּעַ

m. const. שְׁבוּעַ; dual שָׁבֻעַיִם; pl. שָׁבֻעִים and שָׁבֻעוֹת, const. שָׁבֻעוֹת, with suff. שָׁבֻעוֹתֵיכֶם *a hebdomad, septenary number* (denom. from שֶׁבַע).

(1) of days, *a week*, Gen. 29:27, 28. Dan. 10:2, 'through three weeks.' חַג שָׁבֻעוֹת *the feast of* (seven) *weeks, Pentecost*, Deut. 16:9. But, Eze. 45:21, 'the feast of hebdomads of days' is the passover, celebrated through seven days.

(2) *a hebdomad of years*, Dan. 9 24.

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שְׁבוּעָה and שְׁבֻעָה

fem. (from שָׁבַע), *an oath*, Gen. 26: 3. שְׁבֻעַת יְהוָֹה an oath by Jehovah, Ex. 22: 10; followed by a genit. of the swearer, Ps. 105: 9; and of the person sworn to, Gen. 24: 8. Specially—(*a*) of an oath in making a covenant, 2 Sa. 21: 7. בַּעֲלֵי שְׁבוּעָה לְ joined in league with any one, Neh. 6: 18.—(*b*) an oath of execration, *execration, imprecation;* Num. 5: 21; Dan. 9: 11.

שְׁבִית, שְׁבוּת

f. (the first often in קרי, the last in כתיב, and vice versâ), f. *captivity* (from שָׁבָה), Num. 21: 29, and *captives.* שׁוּב שְׁבוּת to bring back captives, Deut. 30: 3; and trop. *to restore* any one *to his former welfare and happiness;* Job 42: 10.

שָׁבַח

not used in Kal; prop. TO SOOTHE, TO STROKE; Arab. סבח to swim, by stroking the water.

Piel—(1) *to still* the waves, Ps. 89: 10; anger, Pro. 29: 11.

(2) *to praise*, pr. to soothe with praises, Ecc. 8: 15; especially God, Ps. 63: 4.

(3) *to pronounce happy*, Ecc. 4: 2 (שַׁבֵּחַ for מְשַׁבֵּחַ).

Hiphil, *to still* (waves), Ps. 65: 8.

Hithpael, *to boast* in any thing, Ps. 106: 47; 1 Ch. 16: 35.

שְׁבַח

Ch. Pael שַׁבַּח *to praise*, Dan. 2: 23.

שָׁבַט

an unused root, which had, I suppose, the sense of *to prop, to support.*

שֵׁבֶט and שֶׁבֶט

with suff. שִׁבְטִי, pl. שְׁבָטִים, const. שִׁבְטֵי m. (once f. Eze. 21: 15), *a staff, stick, rod;* specially—(1) used for beating or striking, Isa. 10: 15; and chastening, Pro. 10: 13; hence used of calamities sent by God, Job 9: 34. Isa. 11: 4, 'the rod of his mouth,' i. e. severe sentences.

(2) a shepherd's rod, *a crook*, Lev. 27: 32; Ps. 23: 4.

(3) *the sceptre* of a king, Num. 24: 17; Ps. 45: 7; and of a leader, Jud. 5: 14.

(4) *a tribe* (from the sceptre of the prince), Ex. 28: 21; sometimes also *family*, Num. 4: 18.

(5) *a measuring rod*, and meton. *a portion measured off*, Ps. 74: 2.

(6) *a spear*, 2 Sa. 18: 14.

שְׁבַט

Ch. *a tribe*, Ezr. 6: 17.

שְׁבָט

Shebat, the eleventh month, from the new moon of February to that of March, Zech. 1: 7. Syr. id.

שְׁבִי

in pause שֶׁבִי, with suff. שִׁבְיוֹ, שָׁבְיְךָ, שְׁבִיכֶם (from שָׁבָה) m. *captivity*, Deut. 21: 13; הָלַךְ בַּשְּׁבִי, ה׳ שְׁבִי to go, to be led into captivity, Jer. 22: 22; used of beasts, Am. 4: 10. Concr.—(1) *captives*, שָׁבָה שְׁבִי to lead away captives, Num. 21: 1.

(2) sing. *a captive*, Ex. 12: 29. Fem. שְׁבִיָּה Isa. 52: 2.

שֹׁבַי

=שֹׁבֶה 'who leads away captive,' *Shobai.*

שֹׁבִי

(id.) *Shobi*, 2 Sa. 17: 27.

שָׁבִיב

m. *flame*, Job 18: 5; from שָׁבַב.

שְׁבִיב

Ch. id. Dan. 3: 22; Pl. 7: 9.

שִׁבְיָה

(from שָׁבָה) *captivity*, Neh. 3: 36; meton. *captives*, Deut. 21: 11.

שְׁבִיל

m. *a way*, Ps. 77: 20; Jer. 18: 15; but the כתיב has שבול. Root שָׁבַל.

שְׁבִיסִים

m. *net works*, used of the head ornament of women, Isa. 3: 18. Root שָׁבַס.

שְׁבִיעִי

m. ־ִית f. adj. ordin. (from שָׁבַע) *seventh*, Gen. 2: 2; Ex. 21: 2.

שְׁבִית

f. i. q. שְׁבוּת (which see) *captivity.*

שָׁבַךְ

an unused root, TO POUR, i. q. Hebr. שָׁפַךְ.

שָׁבַל

Arab. סבל.—(1) TO GO.

(2) *to go up, to grow*, Conj. IV.

(3) *to flow*, especially plentifully. Conj. IV.

שֹׁבֶל

m. *train* of a robe, Isa. 47: 2, from שָׁבַל No. 3.

שַׁבְלוּל

a snail, from its moisture and sliminess, from the conj. Shaph. of בָּלַל No. 1, Ps. 58: 9, 'let them melt away... as a snail, which melts as it goes,' i. e. which emits slime; so that it at length wastes away and dies.

שִׁבֶּלֶת

f. *a branch*, from שָׁבַל. Plur. const., Zech. 4: 12, 'two olive branches.'

שִׁבֹּלֶת

plur. שִׁבֳּלִים f.—(1) *an ear of corn*, Gen. 41: 5; Isa. 17: 5.

(2) *a stream*, Ps. 69: 3; Isa. 27: 12.

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שָׁבַן

an unused root. Arab. to be tender, delicate (as a youth).

שָׁבְנָא and שֶׁבְנָא

perhaps, 'youth,' *Shebna.*

שְׁבַנְיָה and שְׁבַנְיָהוּ

'whom Jehovah caused to grow up,' *Shebaniah,*—(1) 1 Ch. 15 : 24.—(2) Neh. 9 : 4.—(3) 10 : 11.—(4) 10 : 5; for which there is 12 : 3, שְׁכַנְיָה; and 1 Ch. 24 : 11 שְׁכַנְיָהוּ.

שָׁבַס

an unused verb, i. q. שָׁבַץ to mingle, to interweave.

שָׁבַע

to swear (denom. from שֶׁבַע seven; as the septenary number was sacred, and oaths were confirmed by seven sacrifices; or by seven witnesses and pledges). In Kal only part. pass. Eze. 21 : 28, 'those who have sworn oaths.'

Niphal, *to swear.*—(*a*) absol., Gen. 21 : 24.—(*b*) followed by בְּ Gen. 21 : 23. *To swear, by God, by idols,* is sometimes the same as to worship, Deut. 6 : 13; Isa. 19 : 18.—(*c*) followed by לְ *to swear to any one,* Gen. 24 : 7; *to promise* any thing *by an oath* to any one, Gen. 50 : 24. הִשָּׁבַע לֵאלֹהִים is, *to swear allegiance to God,* 2 Ch. 15 : 14.

Hiphil—(1) *to cause to swear, to bind by an oath,* Num. 5 : 19; Gen. 50 : 5.

(2) *to adjure, to charge solemnly,* Cant. 2 : 7; 1 Ki. 22 : 16.

שֶׁבַע

f. and שִׁבְעָה m. const. שִׁבְעַת f. שִׁבְעָת m. card. num., SEVEN. The absolute form commonly precedes a noun, Gen. 5 : 7; Num. 23 : 1. If a noun precedes in the construct state, it expresses the ordinal, as שִׁבְעַת שֶׁבַע seventh year, 2 Ki. 12 : 1. The construct form always precedes the noun, as שִׁבְעַת יָמִים Gen. 8 : 10; שֶׁבַע מֵאוֹת seven hundred, 5 : 26. שִׁבְעָה שִׁבְעָה by sevens, 7 : 2. With suffix שִׁבְעָתָם those seven, 2 Sa. 21 : 9. *Seventeen* is שִׁבְעָה עָשָׂר masc., and שֶׁבַע עֶשְׂרֵה f. Gen. 37 : 2. Farther, a septenary number was used—

(1) as a round number, 1 Sa. 2 : 5; Ruth 4 : 15.

(2) as a holy number, Gen. 21 : 28; Ex. 37 : 23.

The form שֶׁבַע is also—(*a*) adv. *seven times,* Ps. 119 : 164; Pro. 24 : 16.

(*b*) pr. n. of a town, Josh. 19 : 2.

(*c*) *Sheba,*—(*α*) 2 Sa. 20 : 1.—(*β*) 1 Ch. 5 : 13. שִׁבְעָה *Sheba,* Gen. 26 : 33.

Dual שִׁבְעָתַיִם *seven-fold,* Gen. 4 : 15; 2 Sa. 21 : 9 כתיב.

Plur. שִׁבְעִים *seventy* (commonly for a round number), Gen. 50 : 3; Isa. 23 : 15. שִׁבְעִים וְשִׁבְעָה seventy and seven-fold, Gen. 4 : 24.

שִׁבְעָה

Ch., *seven,* m., Dan. 4 : 13; const. שִׁבְעַת Ezr. 7 : 14.

שִׁבְעָנָה

m. *seven;* once, Job 42 : 13.

שָׁבַץ

not used in Kal; Syr. TO MINGLE, TO INTERWEAVE.

Piel, *to weave together,* Ex. 28 : 39; specially *to make chequer-work, network.*

Pual, *to be inclosed, set* (as if inwoven), as a gem in gold, Ex. 28 : 20.

שֵׁבָץ

m., once, 2 Sa. 1 : 9 (with art.); *giddiness* (prop. confusion of the senses).

שָׁבַק

Ch., TO LEAVE, Dan. 4 : 12, 20, 23. (Syr. id.)

Ithpeal, *to be left,* Dan. 2 : 44.

שָׁבַר

(1) TO BREAK, TO BREAK TO PIECES, Gen. 19 : 9; Jer. 2 : 20; used of ships, Eze. 27 : 26. Part. pass. broken, i. e. having a member broken, Lev. 22 : 22. Pregn., Hos. 2 : 20, 'and the bow, and sword, and weapons of war I will break (and cast) out of the land.' Metaph.—(*a*) to break (quench) thirst, Ps. 104 : 11.—(*b*) to break any one's mind, i. e. to affect with sadness, Ps. 69 : 21.

(2) *to tear,* as a wild beast, 1 Ki. 13 : 26.

(3) *to break down, to destroy,* Dan. 11 : 26.

(4) *to measure off, to define* (from the idea of cutting). Job 38 : 10, 'when I set a boundary to it' (the sea).

(5) denom. from שֶׁבֶר.—(*a*) *to buy corn,* Gen. 42 : 3, 5; 47 : 14; Isa. 55 : 1 (also applied to wine and milk).—(*b*) *to sell corn,* Gen. 41 : 56.

Niphal—(1) *to be broken,* Isa. 14 : 29; used of ships wrecked, Eze. 27 : 34; also *to break* one's limbs, Isa. 8 : 15. Metaph. of a mind broken, i. e. afflicted, sad, Ps. 34 : 19; contrite, 51 : 19. It once appears transitive, *to break* any one's *mind,* or *heart,* Eze. 6 : 9.

(2) *to be torn to pieces,* Ps. 124 : 7. Used of cattle hurt or wounded, Ex. 22 : 9, 13; Zech. 11 : 16, 'wounded cattle.'

(3) *to be broken down* (as an army), Dan. 11 : 22; *to be destroyed, to perish,* Isa. 8 : 15; Jer. 48 : 4.

Piel שִׁבֵּר *to break altogether, thoroughly, to break in pieces,* as any

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one's teeth, Ps. 3 : 8; statues, altars, 2 Ki. 18 : 4; 23 : 14; ships, Ps. 48 : 8.

Hiphil—(1) *to cause to break through* (the womb), i. e. that the child shall appear, Isa. 66 : 9, 'shall I cause to break open (the womb), and not cause to bring forth?'

(2) *to sell corn*, Gen. 42 : 6; Am. 8 : 5, 6.

Hophal, *to be broken* (of the mind), Jer. 8 : 21.

שֶׁבֶר and שָׁבָר

with suff. שִׁבְרִי m.—(1) *a breaking, breach, fracture*, of a wall, Isa. 30 : 13; of a member, Lev. 21 : 19; metaph. used of a state, Ps. 60 : 4; of the mind (i. e. of sorrow), Isa. 65 : 14.

(2) *the breaking*, i. e. the solution, interpretation, of a dream, Jud. 7 : 15.

(3) *destruction*, as of a kingdom, Lam. 2 : 11; of individual men, Pro. 16 : 18. עַד הַשְּׁבָרִים even to destruction, Josh. 7 : 5. (See below.)

(4) *terror* (from the mind being broken), pl. Job 41 : 17.

(5) *corn, grain* (which is broken in a mill), Gen. 42 : 1.

(6) *Sheber*, 1 Ch. 2 : 48.

שִׁבָּרוֹן

m.—(1) *a breaking*, Eze. 21 : 11, 'broken loins,' used of the bitterest sorrow.

(2) *destruction*, Jer. 17 : 18.

שִׁבְרִים

pr. n. Josh. 7 : 5, *Shebarim*.

שִׁבַּשׁ

Ch. not used in Peal, cognate to שָׁבַץ.

Pael, TO PERPLEX, TO DISTURB.

Ithpael, pass. Dan. 5 : 9.

שָׁבַת

fut. יִשְׁבֹּת and יִשְׁבַּת.—(1) TO REST, TO KEEP AS A DAY OF REST. The primary idea appears to be that of *to sit down, to sit still*. It is used of men, Ex. 23 : 12; of land which is not tilled, Lev. 26 : 34.—Isa. 33 : 8, 'the traveller rests,' abstains from journeying; Lam. 5 : 14, 'the elders rest from the gate,' i. e. do not go to the forum.

(2) *to cease, to desist, leave off*, Job 32 : 1; Jer. 31 : 36; absol. *to cease to be, to have an end*, Gen. 8 : 22.

(3) *to celebrate the sabbath*, Lev. 23 : 32.

Niphal, *to have an end*, Isa. 17 : 3; Eze. 6 : 6.

Hiphil—(1) *to cause to rest* from work, Ex. 5 : 5, or *to cause* a work *to cease*, i. e. *to interrupt*, 2 Ch. 16 : 5; to make an enemy to rest, i. e. *to restrain*, Ps. 8 : 3.

(2) *to cause to cease*—(*a*) any person, Eze. 34 : 10; Josh. 22 : 25.—(*b*) any thing, i. e. *to put an end to*, e. g. war, Ps. 46 : 10; contention, Pro. 18 : 18; exultation, Isa. 16 : 10. Followed by ל Jer. 48 : 35; Ruth 4 : 14, 'who hath not left thee without a redeemer.'

(3) *to remove, to take away*, Ex. 12 : 15; Lev. 26 : 6.

I. שֶׁבֶת

with suff. שִׁבְתִּי (from שָׁבַת), *cessation, a ceasing*, Pro. 20 : 3; hence *idleness, inactivity*, Isa. 30 : 7.

(2) *interruption* of work, Ex. 21 : 19.

II. שֶׁבֶת

f. inf. from יָשַׁב, used as a subst. *sitting, seat*, 1 Ki. 10 : 19; Am. 6 : 3; also *place*, 2 Sa. 23 : 7.

שַׁבָּת

const. state שַׁבַּת, with suff. שַׁבַּתּוֹ, pl. שַׁבָּתוֹת, const. state שַׁבְּתוֹת, common —(1) *sabbath*, the seventh day of the week, Ex. 16 : 25, 'to-day is the sabbath of Jehovah.' שַׁבַּת שַׁבָּת every sabbath, 1 Ch. 9 : 32. שַׁבַּת שָׁנִים the sabbatical year, every seventh year, Lev. 25 : 4.

(2) perhaps *a week*, Lex. 23 : 15; comp. Deut. 16 : 9.

שַׁבָּתוֹן

m. intensitively, *a great sabbath, a solemn sabbath*, Ex. 16 : 23; 31 : 15; Lev. 16 : 31.

שַׁבְּתַי

'born on the sabbath,' *Shabbethai*.

שָׁגָא

i. q. שָׁגָה, whence שְׁגִיאָה, and—

שָׁגֵא

'wandering,' *Shege*, 1 Ch. 11 : 34.

שָׁגַג

(1) TO WANDER, TO GO ASTRAY, hence—

(2) *to err, (to be ignorant,) to commit a fault*, Ps. 119 : 67; Lev. 5 : 18. Here belongs Gen. 6 : 3, בְּשַׁגַּם 'because of their erring,' where שַׁג is inf. Job 12 : 16, 'erring (led astray) and leading astray,' a proverbial phrase, denoting men of every kind.

שְׁגָגָה

f. *error, fault*, through inadvertence, Ecc. 5 : 5; Lev. 4 : 2.

I. שָׁגָה

(1) TO WANDER, TO GO ASTRAY, Eze. 34 : 6; *to wander* from a way, and metaph. from the divine commands, Pro. 19 : 27; Ps. 119 : 21.

(2) *to reel* through wine, Isa. 28 : 7; used of a man intoxicated with love, Pro. 5 : 20, 'why dost thou reel, my son, with a strange woman?' i. e. intoxicated with her love.

(3) *to err, to transgress*, through inadvertence, 1 Sa. 26 : 21.

Hiphil, *to cause to wander* (the blind), Deut. 27 : 18. Metaph. *to cause to go astray* (from the divine

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commands), Ps. 119 : 10; *to lead astray*, Job 12 : 16.

II. שָׁגָה

perhaps i. q. שָׂגָה *to be great.*

Piel (unused), to magnify, to extol with praises, whence שִׁגָּיוֹן.

שָׁגַח

not used in Kal, TO SEE, TO LOOK AT, i. q. שָׁעָה.

Hiphil, *to behold, to look at*, Isa. 14 : 16; Ps. 33 : 14; Cant. 2 : 9, '(he is) looking in at the windows.'

שְׁגִיאָה

f. *a sin committed through inadvertence* and error, Ps. 19 : 13; from שָׁגָא.

שִׁגָּיוֹן

m. Ps. 7 : 1; and pl. שִׁגְיוֹנוֹת Hab. 3 : 1, *a hymn*, see שָׁגָה.

שָׁגַל

TO LIE with a woman, Deut. 28 : 30.

Niphal, *to be lain with, ravished* (of a woman), Isa. 13 : 16; Zec. 14 : 2.

Pual, id. Jer. 3 : 2. The Masorites have in every instance substituted for this verb, which they regarded as obscene, the שָׁכַב קרי. Hence—

שֵׁגָל

f. *king's wife, queen*, Ps. 45 : 10; Neh. 2 : 6.

שֵׁגָל

Ch. f. id. plur., Dan. 5 : 2, 3, 23.

שָׁגַע

not used in Kal; Arab. to be brave, vigorous. The primary idea appears to be that of any impetuous excitement.

Pual, part. מְשֻׁגָּע—(1) *one wrought on by a divine fury;* in a bad sense, *a fanatic*, used of false prophets, Jer. 29 : 26; Hos. 9 : 7; also, in contempt used of true prophets, 2 Ki. 9 : 11.

(2) *a madman*, 1 Sa. 21 : 16; Deut. 28 : 34.

Hithpael, *to be mad*, 1 Sa. 21 : 15, 16.

שִׁגָּעוֹן

m. *madness*, Deut. 28 : 28; 2 Ki. 9 : 20.

שָׁגַר

an unused root. Ch. Pael, *to eject, to cast forth.* Hence—

שֵׁגָר

m. Ex. 13 : 12, const. שְׁגַר Deut. 7 : 13; 28 : 4, *fœtus*, which comes forth at birth.

שַׁד

Lam. 4 : 3, dual שָׁדַיִם, const. שְׁדֵי m. (Hos. 9 : 14; Cant. 4 : 5), *breast, teat*, both of human beings, 4 : 5; 8 : 1; and of beasts, Gen. 49 : 25. Perhaps from שָׁדָה.

שֵׁד

only in plur. שֵׁדִים *idols*, pr. lords, Deut. 32 : 17; Ps. 106 : 37; from שׁוד; Arab. سيد lord, master; Syr. שאדא demon.

I. שֹׁד

m. *breast, teat*, Job 24 : 9; Isa. 60 : 16; perhaps from שָׁדָה.

II. שֹׁד

once fully שׁוֹד Job 5 : 21 (from שָׁדַד) —(1) *violence, oppression* of the weak, act., Pro. 21 : 7; pass. Ps. 12 : 6, 'the oppression of the poor.' Meton. *wealth obtained by violence*, Am. 3 : 10.

(2) *desolation, destruction*, Job 5 : 22; Isa. 51 : 19; Hab. 2 : 17, 'the devastation of wild beasts.' Specially, *a devastating tempest.* Isa. 13 : 6, 'like a tempest shall it (suddenly) come from the Almighty.' Hos. 7 : 13, 'destruction (light) on them!'

שָׁדַד

(1) TO BE STRONG, POWERFUL; as a verb only in a bad sense.

(2) *to act violently* with any one, *to oppress, to destroy* him, Ps. 17 : 9; e. g. a people, Jer. 5 : 6; especially by hostile invasion, Isa. 15 : 1. Part. Obad. 5, thieves by night. Part. pass. *destroyed, slain*, Jud. 5 : 27.

(3) *to lay waste*, as a country, cities, Ps. 137 : 8; Jer. 25 : 36.

Niphal, *to be laid waste*, Mic. 2 : 4.

Piel, i. q. Kal No. 2. Pro. 19 : 26; 24 : 15.

Pual, שֻׁדַּד **and** שֻׁדַּד **(Nah. 3 : 7),** *to be laid waste*, Isa. 15 : 1; Jer. 4 : 13.

Poel, i. q. Piel, Hos. 10 : 2.

Hophal, הוּשְׁדַּד pass. of Kal No. 2. Isa. 33 : 1; Hos. 10 : 14.

שָׁדָה

an unused root. Ch. שְׁדָא to cast forth, to shoot, to pour out.

שְׁדָה

f. pr. *mistress, lady*, hence wife, fem. of שֵׁד lord, master. It occurs once in Ecc. 2 : 8; 'I procured for myself ... the delights of men, a wife and wives.' The singular here refers to the queen, the plural to the other wives and the concubines of the king.

שַׁדַּי

m., *most powerful, Almighty*, an epith. of Jehovah; sometimes with אֵל, Gen. 17 : 1; sometimes simply, Job 5 : 17; Ruth 1 : 20. It is the plur. excellentiæ, from שַׁד.

שְׁדֵיאוּר

'casting forth of fire,' *Shedeur.*

שַׁדִּין

Job 19 : 29, is not a simple word;

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but a comp. from שׁ and דִּין, *that* (there is) *a judgment.* שַׁדִּין קְרִי id.

שָׁדַם

an unused doubtful root; whence—

שְׁדֵמָה

f.—(I.) Isa. 37 : 27, i. q. שְׁדֵמָה 2 Ki. 19 : 26.

(II.) pl. שְׁדֵמוֹת const. שַׁדְמוֹת *fields,* Jer. 31 : 40; 2 Ki. 23 : 4, either planted with corn, Hab. 3 : 17, or with vines, *vineyards,* Deut. 32 : 32. This signification is sufficiently confirmed both by the context of the passages and the authority of the ancient versions.

שָׁדַף

TO BLAST, TO SCORCH, Gen. 41 : 23, 27 (Ch. to burn.)

שְׁדֵפָה

f., 2 Ki. 19 : 26; and—

שְׁדָפוֹן

m. *blasting* of grain, as done by the east wind, 1 Ki. 8 : 37; Deut. 28 : 22.

שָׁדַר

Ch. Ithpael, TO ENDEAVOUR, TO SEEK to do something, Dan. 6 : 15.

שַׁדְרַךְ

Shadrach, Ch.; according to Bohlen Pers. שאדראה 'rejoicing in the way.'

שָׁהַם

an unused root, Arab. سهم to be pale.

שֹׁהַם

m.—(1) a species of gem; according to many *sardonyx* or *onyx,* Gen. 2 : 12; Ex. 28 : 9.

(2) *Shoham,* 1 Ch. 24 : 27.

שָׁו

Job 15 : 31 כתיב, i. q. שָׁוְא.

שׁוֹא

(1) i. q. שָׁאָה TO MAKE A NOISE, TO CRASH; also *to be laid waste, destroyed.*

(2) *to be evil.*

שׁוֹא

m. pl. with suff. שׁוֹאֵיהֶם, *destruction, ruin,* Ps. 35 : 17.

שָׁוְא

m. (*shav',* from שׁוֹא)—(1) *evil*—(*a*) which is committed, *wickedness, iniquity.* Job 11 : 11; Isa. 5 : 18, 'cords of wickedness.'—(*b*) *calamity, destruction,* Job 7 : 3; Isa. 30 : 28, 'fan of destruction.' Job 15 : 31, 'let him not trust in evil (wickedness): he is deceived, for evil (calamity) will be his reward.'

(2) spec. *falsehood, a lie,* Ps. 12 : 3; שֵׁמַע שָׁוְא a false report, Ex. 23 : 1; 20 : 7; 'utter not the name of Jehovah upon a falsehood,' do not swear falsely; Isa. 1 : 13, 'a lying sacrifice,' i. e. offered by a hypocrite.

(3) *emptiness, vanity, nothingness,* (used of any thing which disappoints) Job 15 : 31; תְּבֻלָּי שָׁוְא vain idols, Ps. 31 : 7; Mal. 3 : 14, 'it is a vain (or useless) thing to serve God.' לַשָּׁוְא *in vain,* Jer. 2 : 30.

שָׁוְא

Sheva, 1 Ch. 2 : 49 (see שְׁוָה).

שׁוֹאָה

f. (from שׁוֹא)—(1) *a storm, tempest,* Pro. 1 : 27 (שְׁאֵתָה כתיב); Eze. 38 : 9.

(2) *desolation,* Zeph. 1 : 15. Hence *desolate regions, ruins,* Job 30 : 3.

(3) *destruction,* especially sudden, *ruin,* Ps. 63 : 10, 'they lay wait for my life that they may destroy it;' Isa. 10 : 3.

שׁוּב

שׁוּב

inf. שׁוּב fut. יָשׁוּב, apoc. and convers. וַיָּשָׁב, יָשֹׁב.

(1) *to turn about, to return.* Const. absol. Jud. 14 : 8; from any place, Ruth 1 : 22; person, 1 : 15; to any one, Gen. 8 : 12; or place, 37 : 29; Num. 24 : 25; Isa. 52 : 8, 'when Jehovah shall return to Zion;' עֹבֵר וָשָׁב passing on and returning, i. e. passing hither and thither, Eze. 35 : 7.

Followed by another verb, *to return and do,* or *to return to do* (any thing) is the same as *to do again.*—(*a*) in a finite tense with ו, 2 Ki. 1 : 11, 13, 'and he sent again.' (Different from this is Hos. 2 : 11, 'I will return and take away.'—(*b*) without the copula, Gen. 30 : 31, 'I will feed again.'—(*c*) followed by a gerund, Job 7 : 7.

Figuratively used—(*a*) *to turn oneself* to any person or thing, e. g. to Jehovah, 1 Ki. 8 : 33; 2 Ch. 30 : 9; Isa. 19 : 22; Hos. 12 : 7; Absol. *to turn oneself,* Jer. 3 : 12; Isa. 1 : 27, 'her (Zion's) returned citizens;' שְׁאָר יָשׁוּב a remnant shall return, 10 : 21.—(*b*) *to cease from, to leave off,* as an evil way, 1 Ki. 13 : 33; sin, Eze. 3 : 19; anger, Ex. 32 : 12; justice, Eze. 18 : 24.—(*c*) *to turn oneself away* from any one, especially from Jehovah, Josh. 22 : 16; from idols, Eze. 14 : 6.—(*d*) *to return* into the possession of any thing, i. e. to recover it, Eze. 7 : 13; Isa. 23 : 17.—(*e*) generally to turn oneself any where, Ps. 73 : 10.

(2) It is often applied to inanimate things,—(*a*) *to be restored* (to a former owner), Lev. 27 : 24.—(*b*) *to be restored, renewed,* Hos. 14 : 8; of cities, Eze. 35 : 9 קרי; of an ailing limb, 1 Ki. 13 : 6.—(*c*) in a bad sense, to be again turned into earth, Gen. 3 : 19; Ecc. 3 : 20.—(*d*) *to become void,* (used of a command, a pro-

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phecy.) Isa. 45. 23; Eze. 7: 13.—(*e*) *Anger* is said *to return* when it is appeased, Gen. 27: 44; turned away from any one, 27: 45.

(3) causat.—(*a*) *to bring back, to restore*, Num. 10: 36; especially to bring back captives.—(*b*) *to restore, renew*, Nah. 2: 3. Sometimes in שׁוּב כהיב is taken causatively, where the Masorites have needlessly substituted Hiphil, Job 39: 12, etc.

Pilel שׁוֹבֵב.—(1) *to bring back*, Jer. 50: 19; metaph. *to convert* to God, Isa. 49: 5.

(2) *to restore*, Isa. 58: 12; Ps. 60: 3; with נָפַשׁ *to refresh*, 23: 3.

(3) *to turn away*, Mic. 2: 4; metaph. any one (from Jehovah), Isa. 47: 10.

Pulal שׁוֹבַב, part. *brought back*, i. e. rescued, delivered, Eze. 38: 8.

Hiphil הֵשִׁיב, fut. יָשִׁיב, apoc. יָשֵׁב, convers. וְהֵשִׁב—(1) *to cause to return;* hence *to bring back*, as captives, Jer. 32: 44; *to withdraw* (the hand), Ps. 74: 11; also, *to repulse*, Isa. 28: 6, 'who repel the wars,' i. e. enemies; 14: 27, 'who shall repulse (i. e. hinder) him?' Specially—(*a*) *to repulse the face* of any one, to refuse his petition, 1 Ki. 2: 16.—(*b*) *to bring back* any one's *life*, i. e. to refresh him, Ruth 4: 15. Trop. Ps. 19: 8. הֵשִׁיב רוּחוֹ to draw the breath, Job 9: 18.—(*c*) to bring back, i. e. to appease anger, Job 9: 13; Pro. 24: 18; Num. 25: 11. But Isa. 66: 15, is anger appeased because poured out.

(2) *to restore* any thing to any one, Ex. 22: 25; Lev. 5: 23. Hence—(*a*) *to reward, to recompense*, Pro. 17: 13; Ps. 18: 21; 94: 23.—(*b*) to return word, *to answer*, 1 Ki. 12: 6; Job 35: 4; simply הֵשִׁיב 33: 5; *to bring back word*, as a messenger, Num. 22: 8; Job 20: 2, 'my thoughts answer me,' i. e. they suggest what I shall answer.

(3) *to restore, to renew*, Ps. 80: 4; Isa. 1: 26; Dan. 9: 25.

(4) *to revoke, to make void*, as an edict, Est. 8: 5; a decree, Am. 1: 3, 'I will not revoke the things (which I have decreed);' a blessing, Num. 23: 20.

(5) *to return* is sometimes, *to bring again and again, to render*, as tribute, 2 Ki. 3: 4; 2 Ch. 27: 5; a sacrifice, Num. 18: 9.

(6) *to avert, to turn away* from any thing, e. g. one's face from idols, Eze. 14: 6; 18: 30.

(7) *to turn to, towards* any one, as—(*a*) one's hand against any one, Isa. 1: 25; 2 Sa. 8: 3.—(*b*) one's face to any one, Dan. 11: 18, 19.—(*c*) to recall (any thing) to mind, Deut. 4: 39; Isa. 46: 8; hence *to repent*, 1 Ki. 8: 47.

Hophal הוּשַׁב—(1) *to be brought back*, Ex. 10: 8.

(2) *to be restored*, Gen. 42: 28; Num. 5: 8.

שְׁבוּאֵל see שׁוּבָאֵל

שׁוֹבָב

m.—(1) adj., *falling away, rebellious*, Jer. 3: 14; Isa. 57: 17.

(2) *Shobab*,—(*a*) a son of David, 2 Sa. 5: 14.—(*b*) 1 Ch. 2: 18.

שׁוֹבֵב

m. *apostate, rebel*, Jer. 31: 22.

שׁוּבָה

f. *return;* metaph. *conversion*, Isa. 30: 15.

שׁוֹבָךְ

(from שָׂבַךְ) *Shobach*, 2 Sa. 10: 16; called in 1 Ch. 19: 16, שׁוֹפָךְ.

שׁוֹבָל

perhaps 'flowing,' or 'a shoot;' see שָׁבַל, *Shobal*.

שׁוֹבָק

'forsaking,' *Shobek*, Neh. 10: 25.

שׁוּג

i. q. שָׁגָה and שָׁגַג; whence מְשׁוּגָה.

שׁוֹד see שׁדד

שׁוּד

pr. i. q. שָׁדַד TO BE STRONG, TO BE POWERFUL; hence—

(1) *to act with violence, to lay waste*. Fut. Ps. 91: 6.

(2) *to rule*. Hence שַׁד lord, master.

I. שָׁוָה

pr. kindred with צָוָה TO SET, TO PLACE.—(1) TO BE EVEN, LEVEL; see Piel.

(2) *to be equal* (in value), *to be equivalent to* any thing, Pro. 3: 15; also, *to countervail* any thing. Est. 7: 4, 'the enemy could not countervail the king's damage,' could not compensate it. Est. 5: 13, 'all these things do not suffice me.' Impers. Job 33: 27, 'it is made even to me,' i. e. made to satisfy.

(3) *to be fit, suitable*, Est. 3: 8.

(4) *to be like, resemble*, Pro. 26: 4.

Piel—(1) *to make level*, e. g. a field, Isa. 28: 25; metaph. the mind, e. g. to compose, to calm the mind, Ps. 131: 2; and ellipt., Isa. 38: 13, 'I calmed (my mind) until morning.'

(2) *to put, to set*, Ps. 16: 8; 119: 30. שִׁוָּה פְּרִי to yield fruit, Hos. 10: 1. Followed by עַל to bestow on any one (honour, help), Ps. 21: 6; by כְּ to make one like any thing, 18: 34.

Hiphil, *to liken, to compare*, Lam. 2: 13.

II. שָׁוָה

Ch. Ithpael, TO FEAR. To this root seem to belong—

Piel, Job 30: 22, כּוֹתִ, הִמְסֵנְנִי תּוּשִׁיָּה

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'thou makest me to melt, and frightenest me.'

Nithpael, Pro. 27 : 15, 'a dropping in the time of rain and a contentious woman are to be feared.'

שָׁוְא or שָׁוְה

Ch. i. q. Heb.

Pael, *to put, to set,* to make equal or like to any thing, Dan. 5 : 21.

Ithpael, *to be made, rendered,* Dan. 3 : 29.

שָׁוֵה

'plain,' *Shaveh,* a valley to the north of Jerusalem, Gen. 14 : 17. שָׁוֵה קִרְיָתַיִם *Shaveh Kiriathaim,* Gen. 14 : 5 (in the tribe of Reuben).

שׁוּחַ

(1) TO SINK DOWN, TO SUBSIDE (comp. שָׁחַח). Pro. 2 : 18, 'her house sinks down into Hades.'

(2) metaph. *to be bowed down,* of the soul. Ps. 44 : 26, 'our soul is bowed down to the dust.' Lam. 3 : 20, קרי.

Hiphil, i. q. Kal No. 2. Lam. 3 : 20, כתיב.

שׁוּחַ

'pit,' *Shuah,* Gen. 25 : 2; patron. and gent. שׁוּחִי Shuhite, Job 2 : 11.

שׁוּחָה

f.—(1) *pit,* Jer. 2 : 6; Pro. 22 : 14.

(2) *Shuah,* 1 Ch. 4 : 11; called v. 4, חוּשָׁה.

שׁוּחָם

perhaps, 'pit-digger,' *Shuham,* Num. 26 : 42; called, Gen. 46 : 23, חֻשִׁים. Patron. שׁוּחָמִי Num. 26 : 42.

I. שׁוּט

(1) pr. TO WHIP, TO LASH.

(2) *to row* (as if to lash the sea with oars). Part. rowers, Eze. 27 : 8.

(3) *to run quickly, to run up and down, to run about* (which many men do, as if they lashed the air with their arms, as oars), Num. 11 : 8; to go over a land, especially to inspect it, Job 1 : 7; 2 Sa. 24 : 2.

Pilel, שׁוֹטֵט i. q. Kal No. 3, Jer. 5 : 1; 2 Ch. 16 : 9, 'the eyes of God מְשׁוֹטְטִים בְּכָל־הָאָרֶץ running through all the earth.' Metaph. *to run through a book,* i. e. to examine thoroughly, Dan. 12 : 4.

Hithpalel, i. q. Pilel, Jer. 49 : 3.

II. שׁוּט

i. q. Aram. *to despise.* Part. שָׂאט Eze. 16 : 57; 28 : 24.

שׁוֹט

masc. *a whip, a scourge,* Pro. 26 : 3; 1 Ki. 12 : 11. Job 5 : 21, 'the scourge of a (calumniating) tongue.' Especially of the scourge of God, i. e. of calamities, Isa. 10 : 26; Job 9 : 23. שׁוֹט שׁוֹטֵף an overflowing scourge, Isa. 28 : 15; an overwhelming calamity (specially, a hostile host).

שׁוּל

an unused root; Arab. سأل Med. Waw, to be loose, pendulous. Hence—

שׁוּל

m.—(1) *the train, flowing skirt of a robe,* Isa. 6 : 1; Jer. 13 : 22.

(2) *hem* of a garment, Ex. 28 : 33, 34.

שׁוֹלָל

m. (from שָׁלַל)—(1) *divested,* either of garments, i. e. *naked,* or of shoes, *unshod,* Mic. 1 : 8 קרי.

(2) *a prisoner, a captive,* Job 12 : 17—19.

שׁוּלַמִּית

Shulamith, Cant. 7 : 1, may be taken for the gentile noun, i. q. שׁוּנַמִּית *Shunamite* (for *Shunem* is by Eusebius called *Sulam*).

שׁוּם

masc. *garlic,* Num. 11 : 5. It appears to be so called from its powerful odour; comp. Arab. سموم something giving forth a smell.

שֹׁמֵר

Shomer, 2 Ki. 12 : 22; 1 Ch. 7 : 32.

שׁוּן

an unused root, perhaps i. q. שָׁאַן to be quiet.

שׁוּנִי

'quiet,' *Shuni,* Gen. 46 : 16. Also, patron. (for שׁוּנִיִּי), Num. 26 : 15.

שׁוּנֶם

perhaps 'two resting-places,' for שׁוּנַיִם, *Shunem.* Gentile noun שׁוּנַמִּי, f. ית.

שׁוּעַ and שָׁוַע

not used in Kal, i. q. שָׁשַׂע—(1) TO BE AMPLE, BROAD; hence—

(2) *to be rich, wealthy.*

(3) *to be freed* from danger and distress.

Piel שִׁוַּע *to ask for aid, to implore help,* Ps. 18 : 42; 88 : 14; Job 35 : 9.

שַׁוְעָ

m. *outcry, cry for help,* Ps. 5 : 3.

שׁוּעַ

(1) *rich, opulent,* Job 34 : 19; Eze. 23 : 23.

(2) *liberal, noble,* Isa. 32 : 5.

(3) *cry for help,* Isa. 22 : 5.

שׁוּעַ

(1) *wealth, riches,* Job 36 : 19.

(2) *cry for help,* Job 30 : 24.

(3) *Shua,* Gen. 38 : 2.

שׁוּעָא

'wealth,' *Shua,* 1 Ch. 7 : 32.

שַׁוְעָה

f. i. q. שָׁוְעָ Ps. 18 : 7; 39 : 13; 102 : 2.

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שׁוּעָל

m.—(1) *a fox*, Cant. 2 : 15; Lam. 5 : 18; Eze. 13 : 4; Neh. 3 : 35. I have little doubt that this name prop. denotes *excavator, burrower*, from the root שָׁעַל. The name appears to have been commonly used as also including *jackals*, Jud. 15 : 4; and Ps. 63 : 11.

(2) *Shual*,—(*a*) 1 Sa. 13 : 17.—(*b*) 1 Ch. 7 : 36.

שׁוֹעֵר

m. (denom. from שַׁעַר) *a door-keeper*, 2 Ki. 7 : 10; 2 Ch. 31 : 14.

שׁוּף

(1) pr. i. q. שָׁאַף TO GAPE UPON, hence *to lie in wait for* any thing, Gen. 3 : 15, 'he (the seed of the woman) shall lie in wait for thy head, and thou shalt lie in wait for his heel,' he shall crush thy head, and thou shalt crush his heel. Hence—

(2) *to attack, to fall upon* any one, Job 9 : 17, 'who falls upon me in a tempest.' Metaph. Ps. 139 : 11, 'darkness shall fall upon me,' shall overwhelm me.

שׁוּפָךְ see שׁוֹבָךְ

שׁוּפָמִי

Shuphamites, patronymic from שְׁפוּפָם

שׁוֹפָר

m. pl. שׁוֹפָרוֹת *a trumpet, horn*, so called from its clear and sharp sound (see שָׁפַר), Ex. 19 : 16; Lev. 25 : 9; Job 39 : 25.

שׁוּק

not used in Kal.—(1) TO RUN, like the kindred שָׁקַק.

(2) *to run after, to desire, to long for* any thing.

Hiphil, *to run over, to overflow*, Joel 2 : 24, 'the vats overflow with must.'

Pilpel שׁוֹקֵק *to cause to overflow*, or *abound* (used of the earth), Ps. 65 : 10.

שׁוֹק

f. *the leg*, the part of the body, with which one walks or runs; of persons, Isa. 47 : 2, and of animals, Ex. 29 : 22. Poet. used of footsoldiers, Ps. 147 : 10, 'he taketh not pleasure in the legs of a man,' i. e. in infantry. Proverbial, Jud. 15 : 8, 'and he smote them legs upon thighs,' cut them in pieces, so that their members lay upon each other in heaps.

Dual, שׁוֹקַיִם Pro. 26 : 7.

שׁוֹק

m. *a street*, Pro. 7 : 8; Ecc. 12 : 4. Plur. שְׁוָקִים Cant. 3 : 2.

שָׁוַר

an unused root; Ch. and Syr. *to leap, to leap forward, to leap upon* any thing; also *to be strong*.

שׁוֹר

m. epic. plur. שְׁוָרִים Hos. 12 : 12, *an ox*, so called from its strength and boldness. This is a general word for *one of the ox tribe*, without distinction of age or sex, Ex. 21 : 37; Lev. 22 : 27, 28. Once (Gen. 32 : 6) used collectively.

I. שׁוּר

fut. יָשׁוּר—(1) TO GO ROUND, TO GO ABOUT, TO JOURNEY, specially for the purpose of traffic, Eze. 27 : 25; *to go with* any thing, i. e. to offer the thing, Isa. 57 : 9.

(2) *to look around*, or *about*—(*a*) from a height, Cant. 4 : 8.—(*b*) *to lie in wait*, Jer. 5 : 26; Num. 23 : 9.—(*c*) used of one who regards and cares for any thing. Job 24 : 15, 'no eye will now care for me;' 35 : 5, 'look round about upon the clouds;' 35 : 13, 'the Almighty will not regard it.'—(*d*) *to behold*, Job 7 : 8.

Pilel שׁוֹרֵר see שׁרר.

II. שׁוּר see שִׁיר

III. שׁוּר

i. q. שָׂרַר *to range, to put* (stones) *in order*, hence שׁוּר a wall.

I. שׁוּר

a lier in wait, an enemy, Ps. 92 : 12.

II. שׁוּר

(1) *a wall*, Gen. 49 : 22; Ps. 18 : 30. Plur. שׁוּרוֹת. Job 24 : 11, 'within their walls,' i. e. their houses.

(2) *Shur*, Gen. 16 : 7; Ex. 15 : 22.

שׁוּר

Ch. *a wall*, Ezr. 4 : 13, 16.

שׁוּשׁ

an unused root, which appears to have had the signification of *whiteness*. Kindred is שֵׂשׂ to be hoary.

שׁוֹשָׁא see שַׁוְשָׁא

שׁוּשַׁן

m.—(1) *the lily*, prop. what is white, from שׁוּשׁ. כֻּתֳּנֶת שׁוּשָׁן work or ornament resembling lilies, 1 Ki. 7 : 19.

(2) an instrument of music, prop. so called from its resembling a lily, Ps. 60 : 1. שׁוּשַׁן עֵדוּת may be rendered *pipes of song*, as it were lyric.

(3) *Shushan, Susa*, Dan. 8 : 2.

שׁוֹשָׁן

id.—(1) *a lily*. Pl. שׁוֹשַׁנִּים Cant. 2 : 16; artificial, 1 Ki. 7 : 22.

(2) an instrument of music, resembling a lily. Pl. Ps. 45 : 1.

שׁוֹשַׁנָּה

f. *a lily*, 2 Ch. 4 : 5; Cant. 2 : 1.

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שׁוּשַׁנְכִיא

שׁוּשַׁנְכָיֵא

gentile noun, Ch. pl. *the Susæans, Susanchites,* inhabitants of Susa.

שִׁישָׁק see שׁוּשַׁק

שִׁית see שׁוּת

שׁוּתֶלַח

for שְׁאוּתֶלַח 'crashing of rending,' *Shuthelah;* patron. שׁוּתַלְחִי.

שָׁזַב

Ch. only found in—

Peel, or Peil שֵׁזִיב, שֵׁיזִיב TO SET FREE, TO LIBERATE. Fut. יְשֵׁיזִיב, inf. שֵׁיזָבָה Dan. 3 : 15, 17; 6 : 28.

שָׁזַף

prop. i. q. Ch. שְׁזַף TO SCORCH, TO BURN, especially as the sun, Cant. 1 : 6, 'for the sun hath burned me.' Poet. applied to the eye, as casting its glances on any thing, i. e. to look upon, Job 20 : 9; 28 : 7.

שָׁזַר

i. q. Arab. *to twist* a thread from right to left, to twist together several threads.

Hophal, שְׁשׁ מָשְׁזָר byssus, twisted (of many threads), Ex. 26 : 1; 27 : 9.

שַׁח

m. (from שָׁחַח) *depressed, cast down,* Job 22 : 29, 'cast down of eyes,' one depressed.

שָׁחַד

TO GIVE, TO BESTOW A GIFT, especially to free from punishment, Job 6 : 22; Eze. 16 : 33.

שֹׁחַד

m. *a present, a gift,* 1 Ki. 15 : 19; especially one to free from punishment, 2 Ki. 16 : 8; or to corrupt a judge, Ex. 23 : 8; לָקַח שֹׁחַד to take a reward, Ps. 15 : 5.—Pro. 17 : 8, 'a precious stone is a gift in the eyes of its lord,' i. e. to him who receives it.

שָׁחָה

(1) TO BOW ONESELF DOWN, Isa. 51 : 23.

(2) *to sink down, to be depressed.*

Hiphil הִשְׁחָה *to depress,* metaph. the heart, Pro. 12 : 25.

Hithpalel הִשְׁתַּחֲוָה (with the third radical doubled) fut. apoc. יִשְׁתַּחוּ.

(1) to prostrate oneself before any one, Gen. 23 : 7, 12; Lev. 26 : 1.

(2) *to honour* God *with prayers,* to worship, Gen. 22 : 5; 1 Ki. 1 : 47; Ps. 45 : 12. Inf. Ch. הִשְׁתַּחֲוָיָה 2 Ki. 5 : 18. As to הִשְׁתַּחֲוֵיתֶם, see Analyt. Ind.

שְׁחוֹר see שְׁחוֹר

שְׁחוֹר

m. *blackness,* Lam. 4 : 8. Root שָׁחַר.

שְׁחוּת

f. *a pit,* Pro. 28 : 10; from שָׁחָה No. 2.

שָׁחַח

pret. שָׁחֲחוּ, plur. שָׁחוּ and שָׁחֲחוּ, fut. יִשְׁחַח.

(1) TO SINK DOWN, Hab. 3 : 6; used of beasts of prey lying in wait, Job 38 : 40.

(2) *to be bowed down, cast down,* Ps. 10 : 10; specially with sickness, 35 : 14; also, *to submit oneself.* Isa. 60 : 14, 'they shall come to thee bowing down.'

Niphal, *to be bowed down,* Isa. 2 : 9. Used of a depressed and attenuated voice, Ecc. 12 : 4. Pregn. Isa. 29 : 4, 'and thy depressed (slender) voice shall be heard from the dust.'

Hiphil, *to bring down, to humble,* Isa. 25 : 12; 26 : 5.

Hithpoel, *to be cast down* (the soul), Ps. 42 : 7; 43 : 5.

שָׁחַט

(1) TO SLAY animals, Gen. 37 : 31; especially a victim, Lev. 1 : 5; and even a human victim, Gen. 22 : 10. Hos. 5 : 2, 'in slaughtering (victims) they make deep their transgression.'

(2) *to kill* (persons), 2 Ki. 25 : 7; Jer. 9 : 7, 'a deadly arrow;' in קֶרִי there is שָׁחוּט, the sense not different.

(3) זָהָב שָׁחוּט 1 Ki. 10 : 16; 2 Ch. 9 : 15, prob. *mixed gold,* alloyed, comp. Arab. סחט to dilute wine with water.

Niphal, pass. of No. 1, Lev. 6 : 18.

שְׁחִיטָה

f. *the slaying* of victims, 2 Ch. 30 : 17.

שְׁחִין

masc. *an inflamed ulcer, a boil* (see שָׁחַן) Ex. 9 : 9. שְׁחִין מְצֹרָיִם the boil of Egypt, Deut. 28 : 27; and שְׁחִין רָע Job 2 : 7; a kind of black leprosy endemic in Egypt, called *elephantiasis.*

שָׁחִיס

m. Isa. 37 : 30, i. q. סָחִישׁ. This would seem to be the primitive form, prop. denoting *sprout, shoot,* comp. שָׁחַץ.

שְׁחִיף or שְׁחִיף

masc. *a board,* so called from its being pared, planed away, from שָׁחַף, Eze. 41 : 16.

שְׁחִית

f. *a pit,* plur. שְׁחִיתוֹת Ps. 107 : 20; Lam. 4 : 20; from שָׁחָה.

שְׁחִיתָה see שְׁחִית

I. שָׁחַל

an unused root, Arab. סחל to peel off, to shell, to scale.

II. שָׁחַל

perhaps, *to roar,* as a lion. Comp. Arab. סחל to bray.

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שַׁחַל

m. *a lion*, Job 4 : 10; Ps. 91 : 13.

שְׁחֵלֶת

f. Ex. 30 : 34; according to Hebrew interpreters, *unguis odoratus*, prop. the covering or *shell* of a kind of muscle; which, when burning, emits an odour resembling musk; root שָׁחַל.

שָׁחַן

an unused root, Arab. סחן to be hot, inflamed.

שָׁחַס

an unused root, see שָׁחִיס.

שָׁחַף

(1) i. q. סָחַף, TO BARK, TO PEEL OFF, TO HEW OFF.

(2) *to become attenuated*, hence *lean*.

שַׁחַף

m. Lev. 11 : 16; Deut. 14 : 15; *gull*, an aquatic bird, so called from its leanness.

שַׁחֶפֶת

f., *consumption*, Lev. 26 : 16; Deut. 28 : 22.

שָׁחַץ

an unused root; Arab. to raise oneself up.

שַׁחַץ

m., *elation*, *pride*; (Talmud. id.), Job 28 : 8; 41 : 26, בְּנֵי שַׁחַץ Vulg. *filii superbiæ*, i. e. the larger ravenous beasts, as the lion.

שַׁחֲצִים

'lofty places,' *Shahazimah*, Josh. 19 : 22 קרי; שַׁחְצוּמָה כתיב.

שָׁחַק

(1) TO RUB OR BEAT IN PIECES, i. q. Arab. سحق, Ex. 30 : 36. Figuratively applied to enemies, Ps. 18 : 43.

(2) *to rub* or *wear away*. Job 14 : 19, 'the waters wear away (hollow out), the stones.'

שַׁחַק

m.—(1) *dust*; so called as being made small, Isa. 40 : 15.

(2) *a cloud*; prop. apparently a cloud of dust. Plur. clouds, Job 38 : 37; to which are ascribed showers, 36 : 28; thunder (Ps. 77 : 18). Meton. used of *the firmament of heaven*. Job 37 : 18, 'hast thou, like him (God), spread out the sky which is firm like a molten mirror?' Pro. 8 : 28; sing. Ps. 89 : 7, 38.

I. שָׁחַר

TO BE OR BECOME BLACK (Aram. id.) Pregn., Job 30 : 30, 'my skin is black (and draws away) from off me.'

II. שָׁחַר

(1) pr. apparently TO BREAK, TO BREAK FORTH, as light, the dawn.

(2) to break in, to pry in, hence *to seek*. In Kal once, Pro. 11 : 27.

Piel שִׁחֵר *to seek*, Job 7 : 21; 24 : 5; Pro. 13 : 24, 'he who loveth (his son) seeks (i. e. as it were carefully prepares) chastisement for him.' *To seek God* is—(*a*) to long after him, Ps. 63 : 2.—(*b*) to turn oneself to him, Hos. 5 : 15; Job 8 : 5.

שַׁחַר

m. *dawn*, *morning*, Gen. 19 : 15; Josh. 6 : 15; Ps. 139 : 9. Isa. 14 : 12, 'son of the morning;' used of Lucifer (the morning star). Adv. *at* or *in the morning*; Ps. 57 : 9; 108 : 3. Metaph. used of *felicity* after misery, Isa. 8 : 20; 47 : 11.

שְׁחוֹר and שָׁחוֹר

m. adj. *black*, used of hair, Lev. 13 : 31; a horse, Zech. 6 : 2; blackish colour of the face, Cant. 1 : 5.

שְׁחִיחוֹר see שְׁחוֹר

שַׁחֲרוּת

f. *the time of dawn*, metaph. used of *youth*, Ecc. 11 : 10.

שְׁחַרְחֹר

f. שְׁחַרְחֹרֶת *blackish*, used of the colour of the skin, Cant. 1 : 6.

שַׁחֲרִיָה

'whom Jehovah seeks for,' *Shehariah*.

שַׁחֲרַיִם

'two dawns,' *Shaharaim*.

שָׁחַת

not used in Kal.

Piel—(1) *to destroy*, *to ruin*, either by laying waste, as a country, Gen. 9 : 11; 19 : 13; or by pulling down, as walls, 13 : 10; or by wounding, Ex. 21 : 26; or by killing, 2 Sa. 1 : 14; Num. 32 : 15. Metaph., Am. 1 : 11, 'he destroyed (i. e. suppressed) his mercy.' Eze. 28 : 17, 'thou hast destroyed thy wisdom, because of thy beauty;' thou art so taken with the latter, that thou hast neglected the former.

(2) *to act wickedly*, Ex. 32 : 7; Deut. 9 : 12.

Hiphil.—(1) *to destroy*, either by laying waste, as a land, Jer. 36 : 29; a city, Gen. 19 : 14; or by killing, 1 Sa. 26 : 15; 2 Sa. 11 : 1; or by harming, Pro. 11 : 9. אַל הַשְׁחֵת (destroy not) in the titles of Ps. 57, 58, 59, 75, seems to be the beginning of a song, to the tune of which those Psalms were to be sung.

(2) הִשְׁחִיתוּ דַּרְכָּם Gen. 6 : 12; *to act wickedly*, and without the acc. id., Deut. 4 : 16. In Pro. 28 : 24, מַשְׁחִית appears to be a subst., *a man of destruction*, i. e., *a destroyer*, *a waster*; but in 18 : 9, one who brings destruction on himself, *a prodigal*.

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Hophal, *to be corrupted*, Pro. 25 : 26; Mal. 1 : 14.

Niphal—(1) *to be corrupted*, e. g. by putridity, Jer. 13 : 7; in a moral sense, Gen. 6 : 11.

(2) *to be laid waste*, Ex. 8 : 20.

שְׁחַת

Ch. *to destroy*. Part. pass. Dan. 2 : 9, 'a lying and corrupt word.' Neutr. שְׁחִיתָה *something done wickedly, a crime*, Dan. 6 : 5.

שַׁחַת

f. with suff. שַׁחְתָּם Eze. 19 : 4, 8 (from שׁוּחַ), *a pit*—(*a*) in which snares are laid for wild beasts, and metaph. used of snares, Ps. 7 : 16; Pro. 26 : 27.—(*b*) a cistern, in which there is mud, Job 9 : 31.—(*c*) an underground prison, Isa. 51 : 14.—(*d*) especially *the sepulchre*, Ps. 30 : 10. יָרַד שַׁחַת to go down into the grave, Job 33 : 24.—LXX. often render שַׁחַת by διαφθορά (as from שָׁחַת), and the Greek word has been taken in the signification of *corruption*, Acts 2 : 27; 13 : 35.

שִׁטָּה

fem. (for שִׁנְטָה), Arab. סנת *acacia*, (*mimosa nilotica*,) Isa. 41 : 19.

Pl.—(1) *acacias*, whence עֲצֵי שִׁטִּים acacia wood, Ex. 25 : 5; 26 : 26.

(2) *Shittim*, Num. 25 : 1; Joel 4 : 18.

שָׁטַח

TO SPREAD OUT, TO EXPAND (Syr. id.). Job 12 : 23, 'he spreads out the peoples,' i. e. gives them ample territories; especially something on the ground, Jer. 8 : 2; Num. 11 : 32.

Piel, *to spread out* (one's arms), Ps. 88 : 10.

שֹׁטֵט

m., *a whip, a scourge*, Josh. 23 : 13, i. q. שׁוּט.

שָׁטַף

(1) TO GUSH OUT, TO FLOW OUT ABUNDANTLY, Ps. 78 : 20; Eze. 13 : 13.

(2) *to inundate, to overwhelm*; used of a river, Isa. 30 : 28; metaph. of an army, Dan. 11 : 10. Followed by an acc.—(*a*) *to overwhelm* any thing, Jer. 47 : 2; *to overwhelm and swallow up with water*. Ps. 69 : 3, 'the flood has swallowed me up.'—(*b*) *to sweep away with a flood*, Job 14 : 19.—(*c*) *to bring in as with a flood*. Isa. 10 : 22, 'the destruction is decreed, bringing in justice as with a flood,' i. e. deserved punishment.—(*d*) *to wash* any thing, Lev. 15 : 11; 1 Ki. 22 : 38.

(3) metaph. *to rush swiftly* (as a horse), Jer. 8 : 6.

Niphal—(1) *to be overwhelmed* (with a hostile force), Dan. 11 : 22.

(2) *to be washed*, Lev. 15 : 12.

Pual, i. q. Niph. No. 2. Lev. 6 : 21.

שֶׁטֶף and שֵׁטֶף

m.—(1) *effusion, outpouring*, e. g. of rain, Job 38 : 25; of a torrent, whence metaph. Pro. 27 : 4, 'an outpouring (like a rapid torrent) is anger.'

(2) *inundation, flood*, Ps. 32 : 6; Dan. 9 : 26, 'his end (cometh) as a flood,' i. e. suddenly. Metaph. used of an army, Dan. 11 : 22.

שָׁטַר

Arab. סטר TO WRITE, whence part. prop. *a scribe*; hence from writing having been especially used forensically, *a magistrate, prefect of the people*. Specially—(*a*) the prefects of Israel in Egypt, Ex. 5 : 6; and in the desert, Num. 11 : 16; Deut. 20 : 9.—(*b*) magistrates in towns, Deut. 16 : 18; Pro. 6 : 7; 2 Ch. 26 : 11.

שְׁטַר

(or rather שְׂטַר, as 26 MSS. and editions read; 11 others, סְטַר) Ch. Dan. 7 : 5, *a side*. (Syr. סטרא id., Arab. שטר side of any thing.)

שִׁטְרַי

Shitrai, 1 Ch. 27 : 29 כתיב, שִׁרְטַי קרי.

שַׁי

m. (for שַׁיְא) *a gift, present*, from its being brought (see שָׁיָא), Ps. 68 : 30; Isa. 18 : 7.

שָׁיָא or שָׁיֵא

an unused root, Arab. שיי to will, Conj. II. *to bring, to impel*.

שְׁיָא see שְׂרָיָה

שִׁיאוֹן

'overturning,' from שׁוֹא, *Shihon*.

I. שִׁיבָה

f. (from שׁוּב) *return*, and concr. *those who return*, Ps. 126 : 1.

II. שִׁיבָה

(for יְשִׁיבָה, from יָשַׁב) f. *dwelling*, 2 Sa. 19 : 33.

שָׁיָה

an uncertain root, to which may be referred fut. apoc. תֶּשִׁי Deut. 32 : 18. Vulg. *dereliquisti*. Apparently the same as שָׁהָה, Arab. סהא to forget, to neglect; unless תֶּשִׁי be rather taken from שָׁהָה itself, as if contracted from תֶּשְׁהִי (for תִּשְׁהֶה).

שִׁיז

an unused root, Arab. to love violently; whence may be taken—

שִׁיזָא

Shiza, pr. n. m. 1 Ch. 11 : 42.

שֵׁיזֵב see שָׁזַב

שִׁיחָה

(from שׁוּחַ) i. q. שׁוּחָה *a pit*, Ps. 119 : 85; 57 : 7 כתיב.

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שִׁחוֹר, שִׁחֹר

Shihor, Sihor, properly 'black,' 'turbid' (root שָׁחַר), the *Nile*. Isa. 23 : 3, 'the sowing of Shihor, the harvest of the Nile.' Jer. 2 : 18.

שִׁיחוֹר לִבְנַת

Josh. 19 : 26, *Shihor-libnath*, according to Michaelis, *the river of glass*, from the sand of which glass was first made.

שִׁיט

m.—(1) i. q. שׁוֹט *a whip, a scourge*, Isa. 28 : 15 כתיב.

(2) *an oar*, i. q. מָשׁוֹט Isa. 33 : 21.

שֵׁילָה

(1) *tranquillity, rest;* from שָׁלָה. Gen. 49 : 10, 'the sceptre shall not depart from Judah until tranquillity shall come, and the peoples shall obey him (Judah). Then let him bind,' etc.; i. e. Judah shall not lay down the sceptre of the ruler, until his enemies be subdued, and he shall rule over many people; an expectation belonging to the kingdom of the Messiah. Others render *the peaceable one, peace-maker;* either understanding the Messiah, or Solomon. The ancient versions take שלה (שָׁלֹה) as being compounded of שׁ and לֹה i. q. לוֹ to him, 'until he shall come to whom the sceptre, the dominion belongs,' i. e. Messiah (comp. Eze. 21 : 32). There is also a variety in the reading; but this is of little moment, as the same variety is found in No. 2.

(2) 'place of rest,' *Shiloh*. It is written שִׁילוֹ Jud. 21 : 21; שִׁלוֹ 21 : 19; שִׁלֹה Josh. 18 : 1.

שִׁילְלַי

Mic. 1 : 8 כתיב, i. q. שׁוֹלֵל; which see.

שִׁילֹנִי

Shilonite, gent. noun.—(1) from שִׁילֹה No. 2.

(2) 1 Ch. 9 : 5; for שַׁלְנִי from שֵׁלָה.

שִׁימוֹן

perhaps for יְשִׁימוֹן 'desert,' *Shimon*.

שִׁין

an unused root; i. q. Æth. *mingere*.

שִׁין or שֵׁן

m. plur. שִׁנִּים *urine*, Isa. 36 : 12.

שִׁיצָא see יָצָא

שִׁיר rarely שׁוּר

(1 Sa. 18 : 6 כתיב) fut. יָשִׁר, apoc. וַיָּשַׁר; once יָשֹׁר Job 33 : 27, TO SING, Jud. 5 : 1; Ps. 65 : 14. Construed—(*a*) followed by an acc. of the song, Ps. 7 : 1; of the person or thing, 21 : 14.—(*b*) by לְ *to sing in any one's honour, to celebrate in song*, Ps. 13 : 6; *to sing of* any one, Isa. 5 : 1.—(*c*) by בְּ *to sing concerning* any one, Ps. 138 : 5.—(*d*) by עַל of the person to whom any one sings. Job 33 : 27, 'he sings before men,' cries out among men. Pro. 25 : 20. *To sing* is also sometimes *to declaim aloud*, see examples above.

Pilel שִׁוֵּר *to sing*. Zeph. 2 : 14; Job 36 : 24, 'which men celebrate.' Part. *a singer*, 1 Ch. 9 : 33; Neh. 12 : 28.

Hophal, pass. Isa. 26 : 1.

שִׁיר

m.—(1) *song, singing*. 2 Ch. 29 : 28, 'the song sang and the trumpets trumpeted,' i. e. the singing began; verse 27. Also used of instrumental music. 1 Ch. 16 : 42; Neh. 12 : 27, 'with music of cymbals.'

(2) *a song*, both sacred, Ps. 33 : 3, and profane, Isa. 23 : 16; especially joyful, Am. 8 : 10. שִׁיר הַשִּׁירִים Cant. 1 : 1; Vulg. *canticum canticorum*, i. e. most excellent song.

שִׁירָה

f. *a song*, Deut. 31 : 19; Ps. 18 : 1; also used of a parable, Isa. 5 : 1. Plur. Am. 8 : 3.

שַׁיִשׁ

Syr. שישא *white marble*, 1 Ch. 29 : 2, from שׁוּשׁ.

שִׁישָׁא see שְׁוִישָׁא

שִׁישַׁק

Shishak, 1 Ki. 11 : 40. This seems to be Sesonchis, the first of the 22nd. dynasty of Manetho.

שִׁית

fut. יָשִׁית, apoc. וַיָּשֶׁת, inf. absol. שׁוֹת TO PUT, TO SET, TO PLACE.

(1) *to put*, i. q. *to set, to place*, e. g. a watch, Ps. 141 : 3; any one on a throne, 132 : 11; a crown on a head, 21 : 4; metaph. Gen. 3 : 15, 'I will put enmity between thee and the woman.' Ps. 73 : 28. Specially—(*a*) *to arrange, set in order*, (an army), *to set selves* (in array), Isa. 22 : 7; Ps. 3 : 7, 'who have set their camp around against me.'—(*b*) *to constitute, appoint* any one prince, 1 Ki. 11 : 34; Ps. 45 : 17; *to appoint* any one over any thing, Gen. 41 : 33.—(*c*) *to found*, 1 Sa. 2 : 8, 'and has placed upon them the world.'—(*d*) *to set* snares, lay snares, i. e. to plot, Ps. 140 : 6.—(*e*) *to set* or *appoint* a bound, Ex. 23 : 31; used of time, Job 14 : 13. Ellipt. Job 38 : 11, 'here shall one put (i. e. shall be put, sc. a bound) to the pride of thy waves.'—(*f*) *to put* or *set* any one in any place; Ps. 88 : 7, 'thou hast placed (cast) me into the lowest pit;' 73 : 18, 'thou hast set them in slippery places;' 12 : 6, 'I will put

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in safety the oppressed.' *To put any one* in any number, i. e. *to reckon him* to that number; 2 Sa. 19 : 29; and Jer. 3 : 19, 'how (i. e. in what honour) shall I set thee amongst my children!'—(*g*) *to collect, put together*, Gen. 30 : 40.—(*h*) *to set* any one with another, *to compare, to make equal*, Job 30 : 1.

(2) *to put* any thing, so that it may lie. Ps. 8 : 7, 'thou hast put all things under his feet,' subjected them to him; Ruth 4 : 16; Ps. 84 : 4, 'a nest where (the sparrow) may lay her young.' Specially—(*a*) to place one's hand on any one, Gen. 48 : 17; in protecting, Ps. 139 : 5; or as an arbiter, Job 9 : 33; the eyes of the dead (in filial piety), Gen. 46 : 4. *To put the hand with*, i. e. to join with any one in doing any thing, Ex. 23 : 1.—Ellipt. Job 10 : 20, 'take from me,' sc. the hand.—(*b*) to put in any place, Job 38 : 36, 'who hath put wisdom in thy reins?' Ps. 13 : 3, 'how long shall I put cares (shall I leave them as put) in my heart?' Pro. 26 : 24, 'he puts (holds, cherishes) fraud in his breast.'—(*c*) to put on ornaments, Ex. 33 : 4.—(*d*) *to lay* something *on* any one, either to be endured, Isa. 15 : 9; or performed, Ex. 21 : 22; also *to attribute, to impute* blame, Num. 12 : 11.—(*e*) to put any thing before oneself, for which one cares, Ps. 90 : 8; 101 : 3.—(*f*) *to pour out* (as corn), Ruth 3 : 15; *to cast forth*, Job 22 : 24, 'cast upon the ground the brass' (brazen treasures).

(3) *to put*, i. q. *to direct, to turn*, as—(*a*) one's face in any direction, Num. 24 : 1.—(*b*) one's eyes to do, to attempt any thing, Ps. 17 : 11.—(*c*) the mind or heart to regard, 1 Sa. 4 : 20; Job 7 : 17; Ex. 7 : 23.

(4) *to make*, or *render* any thing so or so, Isa. 5 : 6; Jer. 2 : 15; Isa. 16 : 3. More rarely absolutely, *to make, to do*, as miracles, Ex. 10 : 1. Hence—

(5) *to make*, or *prepare* for any one, i. q. *to give*, Gen. 4 : 25; impers. Hos. 6 : 11, 'also for thee, O Judah, a harvest of (evils) is prepared.'

Hophal, pass. *to be laid upon*, Ex. 21 : 30.

שַׁיִת

m. with suff. שֵׁיתוֹ *a thorn*, coll. *thorns*. Isa. 5 : 6; 9 : 17; 27 : 4. It seems probable that שַׁיִת is for שַׁנָּת, from שָׁנַן.

שִׁית

m. *attire, dress*, Pro. 7 : 10; Ps. 73 : 6. Comp. the root No. 2, *c*.

שָׁכַךְ see שָׁכַב

שָׁכַב

fut. יִשְׁכַּב, inf. שְׁכַב with suff. שָׁכְבָה, שָׁכְבְּךָ; imp. שְׁכַב, שִׁכְבָה, TO LIE, TO LIE DOWN. Ps. 68 : 14, 'would that ye lay amongst the stalls' (shepherds to take rest). Isa. 50 : 11, 'ye shall lie down in sorrow.' 1 Ki. 3 : 19; also *to lay oneself down*, Eze. 4 : 6, 'lie on thy right side.' Specially—(*a*) *to lay oneself down to sleep*, Gen. 19 : 4; 28 : 11; and as being asleep, 1 Sa. 3 : 2; as taking rest, Ps. 68 : 14; hence *to rest*, Ecc. 2 : 23, 'even at night his heart doth not rest.' Job 30 : 17, 'my gnawing (pains) take no rest.'—(*b*) used of the sick, 2 Sa. 13 : 6.—(*c*) of mourners, 2 Sa. 12 : 16.—(*d*) of the dying, *to lay oneself down* עִם אֲבוֹתָיו 1 Ki. 2 : 10; and of the dead, Isa. 14 : 8; Ps. 88 : 6.—(*e*) of those who *lie with* a woman, Gen. 26 : 10; 1 Sa. 2 : 22; with suff. אֶתָּהּ, אִתָּהּ Gen. 34 : 2; (once used of a woman, Gen. 19 : 32); with acc. Deut. 28 : 30, קְרִי.

Niphal, *to be lain with, ravished*, Isa. 13 : 16; Zec. 14 : 2.

Pual, id. Jer. 3 : 2 קְרִי.

Hiphil—(1) *to make* any one *lie down, to prostrate*, 2 Sa. 8 : 2; *to lay down*, 1 Ki. 17 : 19; *to cause to rest*, Hos. 2 : 20.

(2) *to pour out* a vessel (Arab. סכב), Job 38 : 37.

Hophal, *to be prostrated, to lie*, 2 Ki. 4 : 32; Eze. 32 : 19, 32.

שְׁכָבָה

f. *effusion, pouring out* (see Hiphil)—(*a*) of dew, Ex. 16 : 13, 14.—(*b*) seminis in concubitu, Lev. 15 : 16; Num. 5 : 13.

שְׁכֻבָת

f. i. q. the preceding, letter *b*; Num. 5 : 20; Lev. 18 : 20.

שָׁכָה

a doubtful root, according to Simonis the same as שָׁגָה, TO WANDER.

Hiphil, part. Jer. 5 : 8, 'like well-fed (libidinous) horses they wander.' But perhaps it is better to take מַשְׁכִּים as part. Hiphil of שָׁכַם, put adverbially; 'they are like horses fed (inflamed with lust) in the morning.'

שְׁכוֹל

(root שָׁכַל) m.—(1) *bereavement*, metaph. Isa. 47 : 8, 9.

(2) *the condition of a person left by all*, Ps. 35 : 12.

שַׁכּוּל

m.—(1) *bereaved*, Jer. 18 : 21; Hos. 13 : 8.

(2) *devoid of young*, Cant. 4 : 2; 6 : 6.

שִׁכּוֹר, שִׁכֹּר

m. *drunk, intoxicated*, 1 Sa. 25 : 36; 1 Ki. 16 : 9. Fem. 1 Sa. 1 : 13.

שָׁכַח and שָׁכֵחַ

(Isa. 49 : 14; Pro. 2 : 17), fut. יִשְׁכַּח TO FORGET, Gen. 27 : 45; 40 : 23; Ps. 102 : 5; *to leave* something from forgetfulness, Deut. 24 : 19. Men

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are often said to forget God, 6:12; Hos. 4:6; and God to forget (not to care for) any one, Ps. 10:12; 77:10.

Niphal, *to be forgotten*, Gen. 41:30; Job 28:4, 'forgotten of the foot,' i.e. void of aid of the feet. Pregn. Deut. 31:21, '(this song) shall not be forgotten (nor cease) out of the mouth of their seed.'

Piel, Lam. 2:6, and—

Hiphil, Jer. 23:27, *to cause to forget.*

Hithpael, i. q. Niphal, Ecc. 8:10.

שָׁכֵחַ

m. *forgetting, forgetful*, Isa. 65:11. Pl. const. Ps. 9:18.

שְׁכַח

Ch. *to find.*

Ithpeal, הִשְׁתְּכַח *to be found*, Dan. 2:35; Ezr. 6:2.

Aphel, הַשְׁכַּח—(1) *to find*, Dan. 6:6.

(2) *to acquire, obtain*, Ezr. 7:16.

שָׁכְיָה

perhaps 'wandering,' *Shachia.*

שָׁכַךְ

inf. שַׁךְ—(1) TO INCLINE ONESELF, TO STOOP (as one who sets snares), Jer. 5:26.

(2) *to subside* as water, Gen. 8:1; *to be appeased* as anger, Est. 2:1.

Hiphil, *to still* (a sedition), Num. 17:20.

שָׁכֹל

fut. יִשְׁכַּל TO BE BEREAVED of children, *to be childless*, followed by acc. Gen. 27:45, 'why should I be bereaved of both of them?' Gen. 43:14. 1 Sa. 15:33. Part. pass. Isa. 49:21.

Piel—(1) *to bereave*, Gen. 42:36.—(*a*) used of wild beasts, Lev. 26:22, 'I will send among you wild beasts that shall bereave you.'—(*b*) of a sword, Deut. 32:25, 'without (in battle) the sword bereaves.'

(2) *to cause abortion*, used of an unhealthy soil, 2 Ki. 2:19; *to make abortion*, i.e. *to suffer* it, Ex. 23:26; Gen. 31:38; hence *to be sterile*, as a vine, Mal. 3:11. Part. subst. *abortion*, 2 Ki. 2:21.

Hiphil—(1) *to kill youths*, Jer. 50:9 (where מַשְׁכִּיל should be read).

(2) *to miscarry*, Hos. 9:14.

שִׁכֻּלִים

m. pl. *bereavement*, Isa. 49:20.

שַׁכְלֵל see כְּלַל

שָׁכַם

not used in Kal.

Hiphil—(1) *to rise early in the morning*, Gen. 19:27; Ex. 32:6. (Pr. perhaps *to put a load* on camels or other beasts, which nomadic tribes do very early in the morning, denom. from שְׁכֶם.) Followed by לְ *to get up early* to any place, Cant. 7:13. With another verb it is adv. *early*. Hos. 6:4, 'the dew disappearing early.' Inf. adv. early. Pro. 27:14.

(2) figuratively, *to do earnestly or urgently*. Jer. 7:13, 'I have spoken to you earnestly.' Jer. 11:7; Zeph. 3:7, 'they earnestly acted wickedly.' Once inf. אַשְׁכֵּם for הַשְׁכֵּם Jer. 25:3. For Jer. 5:8, see שָׁכָה.

שְׁכֶם

m. in pause שֶׁכֶם Ps. 21:13; with suffix שִׁכְמוֹ—(1) THE SHOULDER, or rather *the hinder part of both shoulder-blades*, or *the upper part of the back*. See Job 31:22, כְּתֵפִי מִשִּׁכְמָה הִפּוֹל 'let my shoulder fall from its shoulder-blade.' ־ָה is here a suffix. (This word appears to be a primitive). It is—

(*a*) the member on which a load is laid, Job 31:36. Isa. 9:5, 'the government shall be upon his shoulder;' 22:22. Zeph. 3:9, 'to serve God with one back,' i.e. with one mind.

(*b*) on which blows are inflicted. Isa. 9:3, 'the rod (which threatened) his shoulder.' Used also—

(*c*) in the phrase, *to turn the back*, used of one going away, 1 Sa. 10:9; Ps. 21:13, 'thou causest them to turn their backs.'

(2) metaph. *a tract of land* (pr. elevated, as if a back), Gen. 48:22.

(3) *Shechem*, Gen. 12:6; Hos. 6:9.

שֶׁכֶם

'back,' *Shechem*, Josh. 17:2. Patron. שִׁכְמִי.

שִׁכְמָה

according to some i. q. שְׁכֶם Job 31:22.

שָׁכֵן, שָׁכַן

(1) TO LET ONESELF DOWN, to settle down, e.g. the pillar of fire and cloud, Num. 9:17; Ex. 24:16.

(2) *to lie down*, used of the lion, Deut. 33:20; of a nation, encamped, Num. 24:2; of clouds overshadowing, Job 3:5. Hence *to rest*, Pro. 7:11, 'her feet rest not in her house.'

(3) *to dwell, to abide*, Gen. 9:27; Isa. 33:16. שָׁכַן אֶרֶץ to dwell in the land, to possess it, Pro. 2:21; without אֶרֶץ Ps. 102:29; Isa. 57:15, 'God, who inhabits (the heavens) for ever;' 2 Sa. 7:10, 'and (the people) shall inhabit in their own place;' Deut. 33:16, 'the dweller in the bush,' comp. Ex. 3:2. With a dative pleon. Ps. 120:6, 'to dwell for oneself.'—Part. pass. act. *dwelling*, Jud. 8:11.—Once metaph. *to dwell in any thing* is used for *to be familiar with* it, Pro. 8:12, 'I, wis-

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dom, dwell in prudence,' am altogether acquainted with her.

(4) *to be inhabited*, as a place, Jer. 50 : 39; used of a tent, Josh. 22 : 19.

Piel, *to cause to dwell*, Jer. 7 : 7; Deut. 12 : 11; Ps. 78 : 60, 'the tent (in which) he caused (his name) to dwell amongst men,' unless it be preferred 'the tent which he placed amongst men.'

Hiphil, *to cause* any one *to dwell*, Gen. 3 : 24; *to place* a tent, Josh. 18 : 1; Ps. 7 : 6, 'let him make me (my honour) to dwell in the dust.'

שְׁכַן

Ch. id., Dan. 4 : 18.

Pael, *to cause to dwell*, Ezr. 6 : 12.

שָׁכֵן

const. שְׁכַן; fem. with suff. שְׁכֵנְתָּהּ; plur. שְׁכֵנוֹת.—(1) *an inhabitant*, Isa. 33 : 24.

(2) *one dwelling near*; used of nations, Ps. 44 : 14; *a neighbour*, Pro. 27 : 10.

שָׁכֵן

with suff. שְׁכֵנִי m. *a dwelling*, Deut. 12 : 5.

שְׁכַנְיָה

'intimate with Jehovah,' as if dwelling with him, *Shechaniah*; see שְׁכַנְיָהוּ

שְׁכַנְיָהוּ

(id.) *Shechaniah*, 2 Ch. 31 : 15.

I. שָׁכַר

fut. יִשְׁכַּר.—(1) TO DRINK TO THE FULL, Hag. 1 : 6; *to drink to hilarity*, Cant. 5 : 1.

(2) *to make oneself drunken*, Gen. 9 : 21; Isa. 29 : 9; 51 : 21. Metaph. the wicked are said *to be drunken*, since they rush upon their own destruction, Isa. 29 : 9; Lam. 4 : 21. Part. pass. drunken, Isa. 51 : 21.

Piel, *to make drunken*, 2 Sa. 11 : 13; metaph. Jer. 51 : 7; Isa. 63 : 6.

Hiphil, id., *to make drunken*—(*a*) arrows with blood, Deut. 32 : 42.—(*b*) nations, Jer. 51 : 57.

Hithpael, *to act as one drunk*, 1 Sa. 1 : 14.

II. שָׂכַר

to hire, to reward, see אֶשְׂכָּר.

שֵׁכָר

m. *strong drink, intoxicating liquor*, whether wine, Num. 28 : 7, or made from barley, or honey or dates, Lev. 10 : 9; Mic. 2 : 11.—Isa. 5 : 22, wine mingled with spices appears to be intended.

שִׁכָּרוֹן

m. *drunkenness*, Eze. 23 : 33; 39 : 19.

שִׁכְרוֹן

'drunkenness,' *Shicron*.

שֶׁל

m. *error, fault*, 2 Sa. 6 : 7; from שָׁלָה.

שֶׁל

a particle blended from the prefix שְׁ, and לְ. It is very frequent in the Rabbinic; in the O. T. only with prefix.

(1) בְּשֶׁל *on account of*, Jon. 1 : 7, 'on account of whom.' Verse 12, 'on account of me.'

(2) בְּכָל אֲשֶׁר pr. *in whatsoever*. Ecc. 8 : 17, 'in whatsoever a man labours (i. e. how much soever he labours) yet he does not find.' Perhaps we should read בְּכָל אֲשֶׁר.

שַׁלְאֲנָן

m. adj. *tranquil*, Job 21 : 23, compounded of שַׁאֲנָן and שָׁלָה, or formed wholly from the latter, by insertion of ל.

שָׁלַב

not used in Kal.—(Ch. Pael, to join together, to connect; whence שַׁלְבִּין rounds of a ladder;) it appears to have meant, TO JOIN PLANKS BY TENONS.

Pual, part. Ex. 26 : 17, 'two tenons (there shall be) to each board joined to one another' (perhaps by transverse pieces of wood).

שִׁלְבִּים

m. plur. pr. *joinings, joints* at the *corners* (of a pedestal); hence *ledges* or *borders*, covering joints, 1 Ki. 7 : 28.

שֶׁלֶג

m. SNOW, Job 24 : 19; Ps. 147 : 16. (Aram. תִּלְגָּא.) Hence is a denom. in—

Hiphil הִשְׁלִיג *to be white like snow*, Ps. 68 : 15, 'when the Almighty scattered kings in it (the earth), it was snowy' (with the bones of the slain), like snow 'on Mount Zalmon.'

I. שָׁלָה and שָׁלוֹ

TO BE SAFE, SECURE, especially used of prosperity, Job 3 : 26; 12 : 6; Ps. 122 : 6. (Arab. سلا to be tranquil and secure in mind.)

II. שָׁלָה

i. q. Ch. TO WANDER, to sin from ignorance or inadvertence.

Niphal, id. 2 Ch. 29 : 11.

Hiphil, *to lead astray, to deceive*, 2 Ki. 4 : 28.

III. שָׁלָה

i. q. שָׁלַל, נָשָׁל, TO DRAW OUT. Hence many derive fut. apoc. יִשַּׁל (for יִשְׁלֶה), Job 27 : 8, 'when God draws out his soul,' sc. from his body, as if from the sheath of his soul; and this opinion may be acceded to. We should not, however, reject Schnurrer's conjecture, יִשַּׁל for יִשְׁאַל.

שְׁלָה

Ch. *to be safe, secure*, Dan. 4 : 1.

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שָׁלָה

Ch. *error*, Dan. 3 : 29 נתיב.

שְׁלָה

i. q. שְׁאֵלָה 'prayer,' *Shelah.* Patron. שְׁלָנִי.

שְׁלֵה see שְׁלֵהּ

שַׁלְהֶבֶת

f. *flame*, from לָהַב; whence the Ch. and Syr. Shaphel שַׁלְהֵב. Job 15 : 30; Eze. 21 : 3; Cant. 8 : 6, שַׁלְהֶבְיָה (in other copies conjointly שַׁלְהֶבְתְיָהּ and without Mappik) 'the flame of Jehovah,' i. e. lightning.

שְׁלוֹ see שְׁלוֹת

שְׁלֵו see שְׁלֵהּ

שָׁלְוָ

once שָׁלְיָ Job 21 : 23, and שַׁלְיָו Jer. 49 : 31, m., שַׁלְוָה f., pl. const. שַׁלְוֵי (from שָׁלָה).—(1) *safe, secure*, 1 Ch. 4 : 40; especially living tranquilly, Job 16 : 12. Neutr. security, Job 20 : 20.

(2) in a bad sense, *secure, at ease, careless*, Eze. 23 : 42.

שֶׁלְוָ

m. *tranquillity, security*, Ps. 30 : 7.

שַׁלְוָה

f.—(1) id. Pro. 17 : 1. Pl. בְּשַׁלְוֹתַיִךְ 'whilst thou wast living securely,' Jer. 22 : 21. בְּשַׁלְוָה in (the midst of) security, Dan. 8 : 25; 11 : 21, i. e. unexpectedly, suddenly.

(2) *carelessness, impiety*, Pro. 1 : 32.

שַׁלְוָה

f. Ch. *security*, Dan. 4 : 24.

שִׁלּוּחִים

m. pl. *dismission, sending away*—(*a*) of a wife, *divorce*, Ex. 18 : 2; hence *a bill of divorce*, metaph. Mic. 1 : 14. —(*b*) of a daughter, marriage present, 1 Ki. 9 : 16. Comp. שִׁלֻּחִים.

שְׁלוֹם

m. (from שָׁלֵם)—(A) adj. *whole, entire*, i. e.—

(1) of body, *healthy, sound*, Gen. 43 : 27, 'is your father in health?' Ps. 38 : 4, 'there is nothing entire (i. e. sound) in my bones;' Isa. 26 : 3.

(2) in number, *in full number*, Jer. 13 : 19.

(3) *secure, tranquil*, Job 21 : 9. Pl. *those who seek peace*, Ps. 69 : 23.

(4) *a friend*, Ps. 55 : 21.

(B) subst.—(1) *wholeness, safety, soundness, health*, Deut. 29 : 18; 1 Sa. 16 : 4, 'dost thou come in peace?' The following are to be noticed—

(*a*) הֲשָׁלוֹם לְ (once without ה, 2 Sa. 18 : 29) 'is he well?' Gen. 29 : 6.

(*b*) *to ask any one concerning health and welfare*, i. e. to salute any one, 2 Sa. 11 : 7, 'and David asked how the war went on;' also to see how any one fares, Gen. 37 : 14; 1 Sa. 17 : 18; Ellipt. 2 Ki. 10 : 13, 'we go down (to see) after the welfare of the children of the king,' i. e. to salute and visit.

(*c*) לְךָ לְשָׁלוֹם 1 Sa. 20 : 42; and בְּשָׁלוֹם 2 Sa. 15 : 9, addressed to one who goes away.

(*d*) שָׁלוֹם לְךָ, *welfare to thee*, Jud. 6 : 23; Dan. 10 : 19; is used to encourage one who is fearful, and to assure him of peace; 1 Sa. 20 : 21, 'for there is safety to thee.'

(2) *peace*, Lev. 26 : 6; קָרָא לְשָׁלוֹם לְ to invite any one to peace, i. e. to offer peace, Deut. 20 : 10; עָנָה שָׁלוֹם אֶת to accept the offered peace, 20 : 11; עָשָׂה שָׁלוֹם לְ to make peace with any one, Josh. 9 : 15; אִישׁ שָׁלוֹם a peaceful man, Ps. 37 : 37.

(3) *concord, friendship*, אִישׁ שְׁלוֹמִי my friend, Ps. 41 : 10; דֹּבְרֵי שָׁלוֹם those who speak friendly, 28 : 3.

שְׁלֵם see שְׁלֵמִים

שְׁלֵם see שְׁלוֹם

שַׁלּוּן

perhaps for שָׁלֵם, *Shallum*, Neh. 3 : 15.

שְׁלֵשׁ see שְׁלוֹשׁ

שְׁלָו or שְׁלוֹ

Ch. f. *error, fault*, Dan. 6 : 5; Ezr. 4 : 22; from שָׁלָה.

שָׁלַח

fut. יִשְׁלַח, inf. absol. שָׁלֹחַ, const. שְׁלֹחַ once שְׁלַח Isa. 58 : 9.—(1) TO SEND. Const.—(*a*) absol. Gen. 38 : 17.—(*b*) followed by an acc. Gen. 43 : 8 (with a dat. pleon. Num. 13 : 2); once by לְ of pers. 2 Ch. 17 : 7.—(*c*) followed by אֶל Gen. 37 : 13; עַל Neh. 6 : 3; by לְ with an inf. Num. 14 : 36.—(*d*) followed by an acc. and אֶל Jer. 29 : 25; לְ Gen. 45 : 23.—(*e*) the accus. is often omitted, Gen. 31 : 4, 'he sent and called Rachel,' i. e. he sent (some one) who brought Rachel; or is put with בְּיַד 1 Ki. 2 : 25, 'and the king sent by Benaiah,' i. e. he deputed Benaiah. Ex. 4 : 13, 'send by whom thou wilt send.'—(*f*) a singular use is in 2 Sa. 15 : 12, 'and Absalom sent (and brought) Ahithophel from Gilo his city.'

Specially—(*aa*) *to send words* to another, i. e. *to inform by a messenger*. Pro. 26 : 6. Gen. 38 : 25, 'she sent these words to her father-in-law.' Followed by an acc. of the message, 1 Ki. 5 : 23, 'unto the place which thou wilt shew me;' by two acc. *to command any thing to any one*,

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2 Sa. 11:22, '(and he) told David all things which Joab had charged him.'—(*bb*) God is said to send calamities, Josh. 24:12; or aid, Ps. 20:3; or oracles, Isa. 9:7.

(2) *to dismiss, to let go.* Ps. 50:19, 'thou lettest thy mouth go (as if unbridled) to evil.' Pregn. שָׁלַח יָדָיו to let one's hand go (and withdraw it) from any thing, 1 Ki. 13:4.

(3) *to send out, to stretch out,* as a finger (in derision), Isa. 58:9; a rod, Ps. 110:2; a sickle (into the corn), Joel 4:13; the hand, Gen. 3:22.—(*a*) followed by עַל 1 Ki. 13:4 (in a hostile sense).—(*b*) by בְּ to put the hand to any thing, Job 28:9; also *to put the hand* or force on any thing, Gen. 37:22; *and to put the hand* to any thing, i. e. to purloin it, Ex. 22:7.—(*c*) to lay hands upon any one, Gen. 22:12.—Sometimes יָד is omitted. Ps. 18:17, *to stretch* (the hand) *from on high,* 2 Sa. 6:6; Obad. 13.—Part. pass. *stretched out,* i. e. slender (of a hind), Gen. 49:21.

Niphal, *to be sent,* inf. נִשְׁלוֹחַ Est. 3:13.

Piel שִׁלַּח—(1) *to send, to depute,* Isa. 43:14; Gen. 19:13; 28:6; 1 Sa. 6:3; *to send* (as God) plague and calamity, Deut. 7:20; Eze. 14:19; *to send,* i. e. to excite strife, Pro. 6:14.

(2) *to dismiss, to let go,* one who departs, Gen. 32:27; a captive, Zech. 9:11; *to manumit* a slave, *to send out a daughter,* give in marriage, Jud. 12:9; also *to accompany* one departing, to send him on his way, Gen. 18:16; *to deliver up to any one's power,* Job 8:4; *to let any one down* into a dungeon, Jer. 38:6; *to let* (the hair) *hang down,* Eze. 44:20.

(3) *to cast, to throw*—(*a*) things, as arrows, 1 Sa. 20:20; fire (into a city), Am. 1:4; any thing on the fire, Jud. 1:8.—(*b*) *to cast forth, to cast down.* Job 30:11, 'they cast down the bridle before me,' they act unbridledly. 39:3, 'they cast down their sorrows,' i. e. they bear their young with pain.—(*c*) *to expel, to cast out* some one, Gen. 3:23; *to divorce* a wife, Deut. 21:14; Job 30:12, 'they push away my feet.'

(4) *to stretch out, to extend* the hand, Pro. 31:19; branches, Jer. 17:8; a people, Ps. 44:3.

Pual—(1) *to be sent, deputed,* Jud. 5:15.

(2) *to be dismissed,* Gen. 44:3; *forsaken,* Isa. 27:10; Pro. 29:15, 'a child left to himself,' given up to its own will.

(3) *to be cast out, expelled.* Isa. 16:2, 'a bird cast out from the nest;' *to be cast* anywhere, *to be fallen* anywhere, Job 18:8.

Hiphil, *to send* a plague, a calamity, Lev. 26:22; Am. 8:11.

שְׁלַח

fut. יִשְׁלַח Ch.—(1) *to send,* Dan. 3:2; Ezr. 4:17, 18.

(2) *to extend* the hand, Dan. 5:24; *to attempt* any thing, Ezr. 6:12.

שֶׁלַח

m. with suff. שִׁלְחוֹ—(1) *a weapon, missile,* 2 Ch. 32:5; Joel 2:8. עָבַר בְּשֶׁלַח to perish by the weapon (of death), Job 33:18.

(2) *a shoot, a sprout,* Cant. 4:13.

(3) *Selah, Shelah,*—(*a*) Gen. 10:24.—(*b*) Neh. 3:15, which appears to be the same as שִׁלֹחַ.

שִׁלֹחַ

(for שִׁילוֹחַ; as in Ch., *a sending* of water, i. e. aqueduct) with art. הַשִּׁלֹחַ *Siloah,* Isa. 8:6; called also שִׁלֹחִים Neh. 3:15.

שִׁלְחוֹת

fem. plur. *shoots,* sprouts, Isa. 16:8.

שִׁלְחִי

perhaps, 'armed,' *Shilhi*

שִׁלְחִים

'armed men,' *Shilhim,* Josh. 15:32.

שֻׁלְחָן

plur. שֻׁלְחָנוֹת m. *a table,* from being extended, spread out, Ex. 25:23; Ps. 23:5; 1 Ch. 28:16. שֻׁלְחַן יְהוָה the table of Jehovah, i. e. the altar, Mal. 1:7. אֹכְלֵי שֻׁלְחָנְךָ those who eat at thy table, 2 Sa. 19:29.

שָׁלַט

fut. יִשְׁלַט—(1) TO RULE over any one, Ecc. 2:19; Neh. 5:15.

(2) *to obtain power, get the mastery,* Est. 9:1. (Arab. سلط to be hard.)

Hiphil—(1) *to cause to rule,* Ps. 119:133.

(2) *to give power* over any thing, Ecc. 5:18; 6:2.

שְׁלַט

fut. יִשְׁלַט Ch.—(1) *to rule, to have dominion,* Dan. 2:39; 5:7, 16; to have power over any thing, 3:27.

(2) *to rush* upon any thing, Dan. 6:25.

Aphel, to cause to rule, to make ruler, Dan. 2:38, 48.

שֶׁלֶט

only plur. שְׁלָטִים const. שִׁלְטֵי m. *a shield,* apparently from its *hardness,* 2 Sa. 8:7, 'shields of gold;' 2 Ki. 11:10; Cant. 4:4. Jer. 51:11, 'fill the shields,' i. e. cover the body with the shield.

שַׁלְטוֹן

masc. *powerful,* Ecc. 8:4; *having power* over any one, verse 8.

שִׁלְטוֹן

Ch. *lord, magistrate,* Dan. 3:2.

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שַׁלְטָן

const. שַׁלְטַן Ch. *dominion, rule.* Dan. 3:33; 6:27, 'in all my dominion.' Plur. *kingdoms,* 7:27.

שַׁלֶּאֶת see שַׁלִּיט

שַׁלְוָה

masc. (from שָׁלָה) *tranquillity, silence.* 2 Sa. 3:27, בְּשַׁלְוָה *tranquilly,* i. e. privately.

שִׁלְיָה

f. *afterbirth,* from שָׁלָה. Deut. 28:57. Talmud. שִׁלְיָא id.

שָׁלְיו and שְׁלָיו see שָׁלָו

שַׁלִּיט

(1) *hard, vehement,* fem. שַׁלְּטָת an imperious and impudent woman, Eze. 16:30.

(2) *having power over any thing,* Ecc. 8:8, and subst. *powerful one, ruler,* 7:19; Gen. 42:6.

שַׁלִּיט

Ch.—(1) *powerful,* Dan. 2:10; *having power over* any thing, 4:14; 5:21; subst. *a prince,* 2:15; Ezr. 4:20.

(2) followed by ל (there is, there is given) *power* to do any thing, Ezr. 7:24.

שָׁלִישׁ and שָׁלֵשׁ

m.—(1) *a third,* a measure of corn, prob. the third of an ephah, Isa. 40:12. Used generally of a measure, Ps. 80:6, 'thou waterest them with tears with a measure,' i. e. abundantly.

(2) *a triangle,* an instrument of music. Pl. 1 Sa. 18:6.

(3) *a third man,* a noble rank of soldiers who fought from chariots, Ex. 14:7, 'he took all the chariots of Egypt and warriors in every one of them;' used of the body-guard of kings, 1 Ki. 9:22.—Their captain is called רֹאשׁ הַשָּׁלִישׁ 2 Sa. 23:8; and 1 Ch. 12:18, רֹאשׁ הַשָּׁלִשִׁים, the same person appears also to be the הַשָּׁלִישׁ *κατ' ἐξοχήν,* one of the king's nearest attendants, 2 Ki. 7:2. Hence pl. שָׁלִשִׁים Pro. 22:20 קרי, perhaps *principalia,* i. e. noble things.

שְׁלִישִׁי

m., שְׁלִשִׁית f., pl. שְׁלִשִׁים (from שָׁלֹשׁ) *third,* Gen. 2:14. Pl. subst. *chambers* of the third story, Gen. 6:16.—Fem. specially is—(*a*) *a third part,* Num. 15:6, 7.—(*b*) with ה parag. adv. *the third time,* Eze. 21:19.—(*c*) *the third day, on the third day.* 1 Sa. 20:12, 'at this time to-morrow (or) the third day.'—(*d*) *the third year,* Isa. 15:5.

שָׁלַךְ

not used in Kal.

Hiphil—(1) TO CAST, TO THROW, Gen. 21:15; *to cast away,* 2 Ki. 7:15; *to cast about,* as stones, Ecc. 3:5. Const. followed by אֶל of the place, Gen. 37:22; by בְּ Ex. 32:24; by עַל of the person. Job 27:22, 'he will cast upon him,' sc. arrows, he will shoot at him; by לְ *to cast* any thing (to a dog), Ex. 22:30; by מִן *to cast* out of a place, Neh. 13:8; *to pluck,* Job 29:17, 'from his teeth I plucked the prey;' *to cast away, throw off,* Psa. 2:3. Figuratively—(*a*) הִשְׁלִיךְ נַפְשׁוֹ מִנֶּגֶד i. e. to expose one's life to the greatest danger.—(*b*) to cast (any thing) behind one, behind one's back, i. e. to neglect, to despise, Ps. 50:17; Isa. 38:17.—(*c*) to cast any thing upon God, i. e. to commit to his care, Ps. 55:23.—(*d*) to cast, as God, any one from his presence, i. e. reject him, 2 Ki. 13:23.

(2) *to cast down, to overthrow,* as a house, Jer. 9:18. Metaph. Job 18:7, 'and his own counsel shall cast him down.'

Hophal הָשְׁלַךְ and הֻשְׁלַךְ—(1) *to be cast, to be thrown, to be cast out;* Isa. 14:19, 'thou art cast out without thy sepulchre,' i. e. which was thy due; 2 Sa. 20:21; *to be cast forth* (delivered) to any one, Jer. 36:30. Metaph. Ps. 22:11, 'I was cast upon thee from the womb,' i. e. I committed my affairs to thee.

(2) pass. of Hiphil No. 2, Dan. 8:11.

שָׁלָךְ

m. Lev. 11:17; Deut. 14:17, a species of pelican, which casts itself down from the highest rocks into the water.

שַׁלֶכֶת

f.—(1) *a cutting down* (pr. overturning, casting down) of a tree, Isa. 6:13.

(2) *Shallecheth,* 1 Ch. 26:16.

שָׁלַל

(1) TO DRAW, TO DRAW OUT, Ruth 2:16.

(2) *to strip off, to spoil,* Eze. 26:12; 39:10; שָׁלַל שָׁלָל to take prey, Isa. 10:6. It sometimes follows the analogy of a regular verb.

Hithpoel, אִשְׁתּוֹלֵל (an Aram. form) for הִשְׁתּוֹלֵל *to be spoiled,* Ps. 76:6; Isa. 59:15.

שָׁלָל

m.—(1) *spoil, prey, booty,* Gen. 49:27; 1 Sa. 15:19; 30:20, 'David's spoil,' i. e. taken by David; Jer. 21:9, 'his life shall be to him for booty,' i. e. he shall be preserved alive Once a spoiler, warrior, Jud. 5:30.

(2) *gain,* Pro. 31:11.

שָׁלַם

fut. יְשַׁלֵּם—(1) TO BE WHOLE, SOUND,

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AFE. Job 9 : 4; 'who has set himself against him and continued safe?'

(2) *to be completed, finished*, of a building, 1 Ki. 7 : 51; of time, Isa. 60 : 20.

(3) denom. from שָׁלוֹם *to have peace, friendship* with any one. Part., Ps. 7 : 5, 'my friend.' Part. pass., peaceable, 2 Sa. 20 : 19.

Piel, שָׁלֵם and שִׁלֵּם—(1) *to make secure, to keep safe*, Job 8 : 6.

(2) *to complete, to finish* (a building), 1 Ki. 9 : 25.

(3) *to restore*, as something purloined, Ex. 21 : 36; something owed, Ps. 37 : 21; *to pay*, as vows, 50 : 14; sacrifices, Hos. 14 : 3; figuratively, *to impart* comfort, Isa. 57 : 18.

(4) *to requite, to recompense*, Jud. 1 : 7; Jer. 16 : 18; Ps. 62 : 13; 31 : 24; Pro. 13 : 21, 'but prosperity rewards the righteous.'

Pual—(1) *to be paid or performed* (used of a vow) Ps. 65 : 2.

(2) *to be recompensed*, Jer. 18 : 20; also *to receive the reward* (of deeds) Pro. 11 : 31; 13 : 13.

(3) *to live friendly*. Part., the friend (of God), Isa. 42 : 19.

Hiphil—(1) *to complete, to execute*, Job 23 : 14; *to make an end* of a thing, Isa. 38 : 12.

(2) *to make peace* with any one, Josh. 10 : 1; 1 Ki. 22 : 45; followed by אֶל *to submit oneself* by a treaty of peace, Josh. 11 : 19.

(3) *to make any one a friend*, Pro. 16 : 7.

Hophal, *to be a friend* to any one, Job 5 : 23.

שְׁלַם

Ch. *to complete, to finish* (a work). Part. pass., finished, Ezr. 5 : 16.

Aphel—(1) *to make an end*, Dan. 5 : 26.

(2) *to restore*, Ezr. 7 : 19.

שֶׁלֶם

m., Ch. *welfare, peace*, Ezr. 5 : 7; Dan. 3 : 31; 6 : 26.

שָׁלֵם

m. שְׁלֵמָה f. adj.—(1) *whole, perfect*, —(*a*) i. e. of full measure, as a just weight, Deut. 25 : 15; a full measure of sins, Gen. 15 : 16; a full number of captives, Am. 1 : 6.

(*b*) *sound, safe*, Gen. 33 : 18; of an army, Nah. 1 : 12; stones untouched, unhewn, Deut. 27 : 6.

(2) *completed, finished*, 2 Ch. 8 : 16.

(3) *cherishing peace and friendship*. Gen. 34 : 21, 'they live peaceably with us;' specially devoted to God, at peace with him, 1 Ki. 8 : 61; 2 Ki. 20 : 3.

(4) *Salem, Shalem*, i. q. *Jerusalem*, Gen. 14 : 18; Ps. 76 : 3.

שֶׁלֶם

m.—(1) prop. *retribution, remuneration, reward*; hence *thanksgiving*. זֶבַח שְׁלָמִים a sacrifice offered in giving thanks, Lev. 3 : 1; 7 : 13. Hence—

(2) such a sacrifice, Am. 5 : 22; plur. Lev. 7 : 20; also used of sacrifices offered in distress, Jud. 20 : 26.

שִׁלֵּם

m.—(1) *retribution*, Deut. 32 : 35.

(2) *Shillem*, Gen. 46 : 24; called 1 Ch. 7 : 13, שַׁלּוּם. Patron. שִׁלְּמִי.

שִׁלּוּם and שִׁלֻּם

m. id., Hos. 9 : 7; plur. Isa. 34 : 8.

שַׁלֻּם

'retribution,' *Shallum*.

שִׁלְמָה

f. *retribution, penalty*, Ps. 91 : 8.

שִׁלְמוֹ

'peaceable,' from שָׁלוֹם with the syllable זֶה i. q. זוּ, זוֹ, *Solomon*.

שַׁלְמַי

Shalmai, pr. n. m. Ezr. 2 : 46.

שִׁלְמִי

'peaceful,' *Shelomi*, Num. 34 : 27.

שְׁלֻמִיאֵל

'friend of God,' *Shelumiel*.

שֶׁלֶמְיָהוּ

Shelemiah, 1 Ch. 26 : 14.

שְׁלֻמִית

'peaceful,' and neut. 'love of peace,' *Shelomith*.

שַׁלְמָן

Hos. 10 : 14; fully שַׁלְמַנְאֶסֶר 2 Ki. 17 : 3 (comp. Pers. שׁרמאן אדר 'verecundus erga ignem'), *Shalman, Shalmanezer*.

שַׁלְמֹנִים

m. pl. *gifts, bribes*, with which any one is corrupted, Isa. 1 : 23, see Piel No. 4.

שָׁלַף

(1) TO DRAW OUT (Ch. id.), as a weapon from a wound, Job 20 : 25; *to draw* the sword, Num. 22 : 23; Josh. 5 : 13, 'a thousand men drawing the sword,' i. e. armed.

(2) *to draw off* a shoe, Ruth 4. 7, 8.

(3) *to pluck off*, or *up*, grass, Ps. 129 : 6.

שֶׁלֶף

Sheleph, Gen. 10 : 26; 1 Ch. 1 : 20.

שָׁלֹשׁ and שְׁלוֹשׁ

const. שְׁלֹשׁ, שְׁלֹשׁ־ f.; and שְׁלֹשָׁה const. שְׁלֹשֶׁת m.

(1) THREE. שָׁלוֹשׁ שָׁנִים three years; שְׁלֹשָׁה עָרִים three cities; שְׁלוֹשׁ three sons; שְׁלֹשִׁים שְׁלֹשֶׁת three months, whence מִשְּׁלֹשׁ חֳדָשִׁים about after three months. בִּשְׁנַת־שָׁלוֹשׁ in the third

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year. שְׁלֹשָׁה שָׁנָה thirteen, f.; שְׁלֹשָׁה עָשָׂר m. With suff. שְׁלָשְׁתָּם you three.

(2) *thrice*, Job 33 : 29.

Plur. שְׁלֹשִׁים comm. *thirty*, Gen. 5 : 16; also *thirtieth*, 1 Ki. 16 : 23, 29.

שְׁלֵשׁ

'triad,' *Shelesh*, 1 Ch. 7 : 35.

שָׁלִישׁ see שָׁלֵשׁ

שָׁלַשׁ

Piel (denom. from שָׁלֹשׁ)—(1) *to divide into three parts*, Deut. 19 : 3.

(2) *to do* any thing *the third time*, 1 Ki. 18 : 34.

(3) *to do on the third day*. 1 Sa. 20 : 19, 'and on the third day come down.'

Pual, part.—(1) *threefold*, Ecc. 4 : 12.

(2) *of the third year*, Gen. 15 : 9.

שְׁלִשִׁים

m. plur. *descendants of the third* generation, *great-grandchildren*, Ex. 20 : 5; 34 : 7. בְּנֵי שְׁלִשִׁים Gen. 50 : 23, children of great-grandchildren.

שְׁלִשָׁה

Shalisha, 1 Sa. 9 : 4; 2 Ki. 4 : 42.

שְׁלִשָׁה

'triad,' *Shilshah*, 1 Ch. 7 : 37.

שִׁלְשׁוֹם and שִׁלְשֹׁם

adv. (comp. of שָׁלֹשׁ = שָׁלֵשׁ and יוֹם), *the day before yesterday*, Pro. 22 : 20 כְּתִיב; elsewhere always joined with הִכְמוֹל; as Ex. 5 : 8, yesterday (and) the third day; 2 Sa. 5 : 2, heretofore, formerly; Gen. 31 : 2, as before-time; Deut. 19 : 6, in time past.

שַׁלְתִּיאֵל see שְׁאַלְתִּיאֵל

שָׁם

adv. THERE. A trace of another form שֹׁם is found in Ex. 2 : 22. It is used—

(1) pr. of place,—(*a*) i. q. *eo loco*, Gen. 2 : 8; preceded by a relative, *where*, Ex. 20 : 21; 2 Sa. 15 : 21. מִשָּׁם—שָׁם here, there, Isa. 28 : 10.—(*b*) *thither*, 1 Sa. 2 : 14; אֲשֶׁר—שָׁם *whither*, 1 Ki. 18 : 10.

(2) used of time, *at that time, then*, Ps. 14 : 5; Jud. 5 : 11.

(3) i. q. *therein, in that thing*, Hos. 6 : 7, 'therein they have rebelled against me.'

With ה parag.—(*a*) *thither*, Gen. 19 : 20; Isa. 34 : 15, 'thither shall she place her nest,' etc.—(*b*) *there*, Jer. 18 : 2. אֲשֶׁר שָׁמָּה *whither*, Gen. 20 : 13; *where*, 2 Ki. 23 : 8.

With pref. מִשָּׁם *thence*—(1) of place, Gen. 2 : 10. מִשָּׁם—אֲשֶׁר *whence*, Deut. 9 : 28.

(2) used of time, Hos. 2 : 17.

(3) i. q. *from that thing, whence*, Gen. 3 : 23, 'the ground whence (out of which) he had been taken;' 1 Ki. 17 : 13, 'make me thence (out of that meal) a cake.' Pleonastically, Gen. 49 : 24, 'from thence, from the shepherd, the stone of Israel (comes),' etc.

שֵׁם

const. שֵׁם, שֵׁמ, שֶׁמ, with suff. שְׁמִי, שְׁמֵךְ pl. שֵׁמוֹת, const. שְׁמוֹת m. (f. Cant. 1 : 3).

(1) NAME. I regard this word as primitive. בְּשֵׁם מ in any one's name, i. e. authority, Ex. 5 : 23; Jer. 11 : 21; בְּשֵׁם by name, Ex. 33 : 12; בְּשֵׁמוֹת by name, 1 Ch. 12 : 31. Specially it is—(*a*) *a celebrated name, fame*, Gen. 11 : 4; 2 Sa. 7 : 23; אַנְשֵׁי שֵׁם famous men, Gen. 6 : 4; also nobles, Num. 16 : 2; 1 Ch. 5 : 24; בְּנֵי בְלִי שֵׁם sons of an ignoble (father), i. e. ignoble themselves, Job 30 : 8. Hence *glory*, Gen. 9 : 27, 'in glorious tents;' Zeph. 3 : 19, 'I will make them praised and famous.'—(*b*) *a good name, good reputation*, Ecc. 7 : 1.—(*c*) *fame after death, memory*. So, *to destroy, to blot out the name* of any person or people, Deut. 9 : 14; also Ecc. 6 : 4, 'its name is covered with darkness' (of an abortion).—(*d*) *a monument*, by which any one's memory is preserved, 2 Sa. 8 : 13; Isa. 55 : 13.

(2) שֵׁם יְהוָה is—(*a*) *the celebrated name of God*; לְמַעַן שְׁמוֹ *for his name's sake*, as his name would lead one to expect; hence *for my name's sake*, lest the glory of the divine name should suffer. Isa. 48 : 9; Ps. 106 : 8. Ps. 138 : 2, 'above all thy name,' above all that can be predicated of thee.—(*b*) Jehovah, as being called on and praised. Ps. 5 12, 'those who love thy name,' who delight in thy praise.—(*c*) the Deity as present with mortals. Ex. 23 : 21, 'for my name is in him' (the angel). 1 Ki. 8 : 29, 'my name shall be there.' 1 Ki. 3 : 2. שִׂים שְׁמוֹ שָׁם to put his name (in any place), i. e. there to fix his abode. It is often applied to the aid which God vouchsafes. Ps. 54 : 3. Also used absol. of the name of God, Lev. 24 : 11; Deut. 28 : 58.

(3) *Shem*, Gen. 10 : 22—30.

שֵׁם

m. Ch. *name*, Dan. 4 : 5; Ezr. 5 : 10; with suff. שְׁמֵהּ Dan. 2 : 20; Ezr. 5 : 14, 'and they were delivered to Sheshbazzar, which was his name,' pr. to him whose name was Sheshbazzar. Pl. שְׁמָהָן Ezr. 5 : 4, 10.

שַׁמָּא

'desert,' *Shamma*, 1 Ch. 7 : 37.

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שְׁמְאֶבֶר

for שְׁמַאֲבֶר 'soaring on high,' from שָׁם = שָׁמָה height, and אֲבִר, *Shemeber.*

שִׁמְאָה

perhaps i. q. שִׁמְעָא 'fame,' *Shimeah,* 1 Ch. 8 : 32; in 9 : 38 שִׁמְעָם *Shimeam.*

שַׁמְגַּר

Shamgar. (The etymology is unknown.)

שָׁמַד

not used in Kal.

Hiphil, TO DESTROY—(*a*) *to lay waste* cities, altars, Lev. 26 : 30; Num. 33 : 52.—(*b*) *to destroy* persons and peoples, Deut. 1 : 27; Est. 3 : 6. Inf. subst. *destruction,* Isa. 14 : 23.

Niphal—(1) *to be laid waste,* as a field, Jer. 48 : 8; hills, Hos. 10 : 8.

(2) *to be destroyed, cut off,* of peoples, Deut. 4 : 26; and of individuals, Gen. 34 : 30.

שְׁמַד

Ch. Aphel, *to destroy,* Dan. 7 : 26.

שָׁמָה

an unused root. Arab. سمو *to be high.*

שֵׁם see שָׁמָה

שַׁמָּה

f. (from שָׁמֵם)—(1) *wasting, desolation,* Isa. 5 : 9.

(2) *astonishment,* Jer. 8 : 21; meton. of its object, Deut. 28 : 37.

(3) *Shammah,*—(*a*) Gen. 36 : 13.—(*b*) 1 Sa. 16 : 9; called שִׁמְעָה 2 Sa. 13 : 3; and שִׁמְעָא 1 Ch. 2 : 13.—(*c*) 2 Sa. 23 : 11.—(*d*) 2 Sa. 23 : 33.—(*e*) 2 Sa. 23 : 25, for which there is שַׁמּוֹת *Shammoth,* 1 Ch. 11 : 27; שַׁמְהוּת *Shamhuth,* 27 : 8.

שֵׁם see שָׁמָה

שְׁמוּאֵל

pr. n. *Samuel, Shemuel,* i. q. שְׁמוּאֵל 'heard of God,' unless it be preferred 'name of God,' taking שְׁמוּ as a sing. const. i. q. שֵׁם.

שְׁמֻעָא see שְׁמוּעָה

שְׁמוּעָה and שְׁמֻעָה

prop. that which is heard; hence—

(1) *a message, tidings,* 1 Sa. 4 : 19; whether joyful, Pro. 15 : 30; or sorrowful, Jer. 49 : 23; especially from God, Isa. 53 : 1.

(2) i. q. *instruction, teaching, doctrine,* Isa. 28 : 9.

(3) *rumour,* 2 Ch. 9 : 6.

שָׁמוּר see שָׁמִיר

שָׁמַט

(1) pr. TO SMITE, TO STRIKE; also, *to cast, to throw down,* comp. Arab. سمط to strike, to thrust, to urge on a beast. Hence—(*a*) 2 Sa. 6 : 6, 'for the oxen kicked,' were restive.—(*b*) *to cast, to throw down* (any one from a window), 2 Ki. 9 : 33.

(2) *to fall, to let lie*—(*a*) a field untilled, Ex. 23 : 11.—(*b*) *to remit* a debt, Deut. 15 : 2.—(*c*) *to desist from any thing,* Jer. 17 : 4.

Niphal, *to be cast down, precipitated* (from a rock), Ps. 141 : 6.

Hiphil, *to remit,* Deut. 15 : 3.

שְׁמִטָּה

fem. *remission, release,* Deut. 15 : 1, 9; 31 : 10.

שַׁמַּי

'laid waste,' *Shammai.*

שְׁמִידָע

'fame of wisdom,' *Shemida.* Patron. שִׁמְעִי.

שָׁמַיִם

const. שְׁמֵי pl. m. *heaven* (from the unused sing. שָׁמַי, from שָׁמָה). With ה local, towards heaven, Gen. 15 : 5; also in acc. 1 Sa. 5 : 12; Ps. 139 : 8; תַּחַת הַשָּׁמַיִם on earth, Ecc. 1 : 13; שְׁמֵי הַשָּׁמַיִם heaven and the heaven of heavens, i. e. all the spaces of heaven, Deut. 10 : 14; 1 Ki. 8 : 27; Jehovah is often called אֱלֹהֵי הַשָּׁמַיִם the God of heaven, 2 Ch. 36 : 23; Gen. 24 : 7.

שָׁמַיִן

emphat. שְׁמַיָּא Ch. id. Dan. 4 : 8, 10; 7 : 2. Sometimes used for the *inhabitants of heaven,* i. e. God with the angels, Dan. 4 : 23; Ezr. 5 : 11.

שְׁמִינִי

m. שְׁמִינִית f. ordinal (from שְׁמֹנֶה) *eighth,* Ex. 22 : 29; Lev. 9 : 1. Fem. שְׁמִינִית *octave,* the lowest note sung by men's voices (*basso*), 1 Ch. 15 : 21, and Ps. 6 : 1.

שָׁמִיר

m.—(1) *a sharp point* (see שָׁמַר), *thorn,* collect. *thorns,* Isa. 5 : 6; 10 : 17.

(2) *diamond,* so called from its cutting and perforating (as the point of a stylus was made of diamonds, Jer. 17 : 1), Eze. 3 : 9; Zech. 7 : 12.

(3) *Shamir,*—(*a*) Josh. 15 : 48.—(*b*) Jud. 10 : 1.—(*c*) 1 Ch. 24 : 24, שָׁמִיר כְּתִיב.

שְׁמִירָמוֹת

'most high name,' or 'most high heaven,' *Shemiramoth.*

שַׁמְלַי

Shamlai, Ezr. 2 : 46, כְּתִיב

שָׁמֵם

fut. יִשֹּׁם pl. יָשֹׁמּוּ (יֵשֵׁם see יָשַׁם).

(1) *to be astonished* (the primary idea is that of silence, being put to silence), 1 Ki. 9 : 8; Isa. 52 : 14.

(2) *to be laid waste, desolated,* Eze. 33 : 28. Part. *laid waste,* Lam. 1 : 4; used of persons *wasted, destroyed,* 1 : 13; *solitary,* 2 Sa. 13 : 20. Plur.

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f. *places laid waste, ruins*, Isa. 61 : 4; Dan. 9 : 18.

(3) *to lay waste, to make desolate*; Eze. 36 : 3, 'because that they made you desolate, and gape after you.' Part. *the desolator*, Dan. 9 : 27; מְשֹׁמֵם (for מְשֹׁאֵת הַשֹּׁ), 8 : 13, the sin of the desolator; Dan. 12 : 11.

Niphal נָשַׁם—(1) *to be astonished*, Jer. 4 : 9; Job 18 : 20.

(2) *to be laid waste*, Jer. 12 : 11; *to be destroyed* (used of persons), Lam. 4 : 5; *to be desolate, solitary* (as a way), Lev. 26 : 22.

Poel—(1) *to be astonished*, Ezr. 9 : 3.

(2) part. *a desolator*, Dan. 9 : 27.

Hiphil הִשִּׁים, fut. יָשִׁים, inf. הַשִּׁים *to astonish*, Eze. 32 : 10; *to be astonished, stunned*, Eze. 3 : 15; Mic. 6 : 13.

(2) *to lay waste*, as a land, Lev. 26 : 31; Eze. 30 : 12.

Hophal הָשַׁם (for הָשַׁם, which is found in some copies), plur. הָשַׁמּוּ —(1) *to be astonished*, Job 21 : 5.

(2) *to be laid waste*, Lev. 26 : 34, 35, 43.

Hithpoel הִשְׁתּוֹמֵם fut. once יִשְׁתֹּם Ecc. 7 : 16.—(1) *to be astonished*, Isa. 59 : 16; *confounded*, Dan. 8 : 27; *disheartened*, Ps. 143 : 4.

(2) *to lay oneself waste, to destroy oneself*, Ecc. 7 : 16.

שְׁמַם

Ch. Hithpoel אִשְׁתּוֹמַם *to be astonished*, Dan. 4 : 16.

שָׁמֵם

m. adj. *wasted, desolate*, Dan. 9 : 17.

שְׁמָמָה

f.—(1) *astonishment*, Eze. 7 : 27.

(2) *desolation, desert*, Isa. 1 : 7. Jer. 12 : 10, 'a waste desert.' Eze. 33 : 28.

שַׁמָּמָה

f. (for שִׁמְמָה) id. Eze. 35 : 7, 9.

שִׁמָּמוֹן

m. *astonishment, amazement*, Eze. 4 : 16.

שָׁמַן or שָׂמַן

fut. יִשְׁמַן TO BE FAT, TO BE FATTENED, Deut. 32 : 15; Jer. 5 : 28.

Hiphil—(1) *to cover, to cover with fat*, metaph. i. e. to cover the heart as with fat, to render it callous, Isa. 6 : 10.

(2) *to be fattened*, pr. to make fat, to produce it, Neh. 9 : 25.

שֶׁמֶן

m. שַׁמְנָה f. *fat*, Isa. 30 : 23; used of a man, Jud. 3 : 29; of a land, Num. 13 : 20; of bread, Gen. 49 : 20.

שֻׁמָּן

m. suff. שַׁמְנִי—(1) *fat, fatness*, Ps. 109 : 24; pl. fat things, Isa. 25 : 6; 10 : 27, 'and the yoke (of Israel) is broken because of fatness,' a metaphor taken from a fat bull; also *fruitfulness* of the earth. Isa. 28 : 1, 'a very fertile valley.'

(2) *oil*, Gen. 28 : 18. עֵץ שֶׁמֶן *an oleaster*, Neh. 8 : 15; 1 Ki. 6 : 23.

(3) *spiced oil*, i. e. *ointment*, Ps. 133 : 2; Pro. 21 : 17; Isa. 1 : 6.

שְׁמָנִים

m. pl. *fatnesses* (of the earth), i. e. fertile meadows. Gen. 27 : 28, 'God give thee fertile meadows,' pr. of fertile meadows, but Gen. 27 : 39, 'without the fatness of the earth shall be thy dwelling.' In both these places מִשְׁמַנֵּי is for מִשְּׁמַנֵּי, מִן in verse 28 must be taken in a partitive sense; in verse 39 in a privative sense.

שְׁמֹנָה

f. and שְׁמֹנֶת, שְׁמֹנַת m. *eight*. Jud. 3 : 8; Num. 29 : 29. Pl. שְׁמֹנִים comm. *eighty*, Gen. 5 : 25.

שָׁמַע and שְׁמַע

(1) TO HEAR, Gen. 18 : 10; 24 : 52; 37 : 17; 2 Sa. 11 : 26. Specially—(*a*) *to listen, to attend* to any person or thing, Gen. 23 : 8; 1 Ki. 12 : 15; Job 31 : 35; followed by בְּ 37 : 2; but בְּ שָׁמַע is commonly *to hear any thing*, Gen. 27 : 5; with pleasure, 2 Sa. 19 : 36.—(*b*) *to hear* and *answer* (used of God), Gen. 17 : 20; 30 : 6, 22; Deut. 1 : 45.—(*c*) *to obey, to give heed*, Ex. 24 : 7; Deut. 18 : 19; 26 : 14; Ps. 58 : 6.

(2) *to understand things heard*, Gen. 11 : 7. לֵב שֹׁמֵעַ an understanding heart, 1 Ki. 3 : 9. But Pro. 21 : 28 is, 'a man who (truly) heard,' a faithful witness.

Niphal—(1) *to be heard*, 1 Sa. 1 : 13; (*by* any one), Neh. 6 : 1, 7. *To be regarded, cared for*, Ecc. 9 : 16; *to be heard and answered*, Dan. 10 : 12.

(2) *to render obedience, to obey*, Ps. 18 : 45.

(3) *to be understood*, Ps. 19 : 4.

Piel, *to cause to hear*, i. e. *to call*. 1 Sa. 15 : 4, 'and Saul called all the people to war.' 1 Sa. 23 : 8.

Hiphil—(1) *to cause to hear, let hear*, as one's own voice, Jud. 18 : 25 (acceptably, Isa. 58 : 4); a cry, Jer. 48 : 4; with two acc., 2 Ki. 7 : 6: אֶל of pers. Eze. 36 : 15; *to utter a voice, a cry*, Ps. 26 : 7; specially *to sing*, Neh. 12 : 42, and to play on instruments, 1 Ch. 15 : 28.

(2) *to announce, to tell* any thing, Isa. 45 : 21; 44 : 8; 48 : 6.

(3) *to call, to summon*, 1 Ki. 15 : 22; Jer. 50 : 29.

שְׁמַע

Ch. *to hear*, Dan. 5 : 14, 16.

Ithpeal, *to shew oneself obedient*, Dan. 7 : 27.

שָׁמַע

'hearing,' 'obedient,' *Shama*.

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שְׁמַע

with suff. שִׁמְעִי—(1) *hearing*, Job 5. Ps. 18:45, 'at the hearing of ear they shall render obedience,' oon as they hear.
2) *fame, rumour, report*, Ex. 23: 1 Ki. 10:1; Isa. 23:5, 'the re- t of Tyre' (as destroyed); Gen. :13, 'the report of (the coming Jacob;' Hos. 7:12, 'as the re- rt (came) to their congregation.' (3) *singing, music*, Ps. 150:5, ud cymbals.'

שְׁמַע

umour,' *Shema*, 1 Ch. 2:43.

שְׁמַע

hema, Josh. 15:26.

שֹׁמַע

n. *fame, rumour*, Josh. 6:27; 9:9.

שְׁמְעָא

'rumour,' *Shimea, Shimei, Shimma, Shimeah*,—(1) 1 Ch. 3:5; called שִׁמְעִי 2 Sa. 5:14.—(2) 1 Ch. 6:15. —(3) verse 24.—(4) 2 Sa. 13:3; elsewhere שִׁמְאָה.

שִׁמְעָה

Shimeah, idem; see שִׁמְאָה. Patron. שִׁמְעָתִי.

שִׁמְעָה

Shemaah, with art., 1 Ch. 12:3.

שִׁמְעוֹנָה see שִׁמְעָה

שִׁמְעוֹן

'hearing with acceptance,' *Simeon*. Patron. שִׁמְעֹנִי.

שִׁמְעִי

'famous,' *Shimei*. Patron. שִׁמְעִי for שִׁמְעִתִי.

שַׁמַעְיָה and שַׁמַעְיָהוּ

'whom Jehovah has heard and answered,' *Shemaiah*.

שִׁמְעָת

(=שִׁמְאָה), *Shimeath*, 2 Ki. 12:22.

שָׁמַע

an unused root, kindred to שָׁמַשׁ.—(1) *to thrust, to cast*, spec. *to put* an enemy *to flight*.

(2) *to hasten*, especially in speaking, *to speak hastily*, i. q. Arab.

שְׁמַע

m. *a sound quickly uttered, a transient sound*, Job 4:12; 26:14.

שְׁמָצָה

f. *overthrow* of enemies, Ex. 32:25.

I. שָׁמַר

(1) TO KEEP, TO WATCH, TO GUARD —(*a*) as a garden, Gen. 2:15; a flock, 30:31; a house, Ecc. 12:3. Part. a watchman, Cant. 3:3; a shepherd, 1 Sa. 17:20; used of prophets, Isa. 21:11.—(*b*) *to keep safe, to preserve*, Job 2:6; 2 Sa. 18:12; 1 Sa. 26:15, 16; often used of God, Gen. 28:15; Ps. 121:7.

(2) *to keep, to reserve*, Ex. 22:6; also *to preserve*, as loving-kindness, Dan. 9:4; anger, Am. 1:11, '(Edom) kept his anger continually;' (שְׁמָרָהּ is masc. with ה parag.); without acc. Jer. 3:5, 'will he continually keep' sc. his anger? Specially to keep in memory, Gen. 37:11.—Job 10:14, 'thou wilt keep (punishment) for me.'

(3) *to observe, to attend* to any thing; Ps. 17:4, 'I have observed the ways of the violent man,' i. e. that I might avoid them (in another sense, Pro. 2:20); Isa. 42:20; Job 14:16. Sometimes in a bad sense, *to watch narrowly, to lie in wait for*, Job 13:27; Ps. 56:7; *to observe*, i. e. to besiege a city, 2 Sa. 11:16.

(4) *to keep, to observe*, as a covenant, Gen. 17:9, 10; the commandments, 1 Ki. 11:10; the sabbath, Isa. 56:2, 6; a promise, 1 Ki. 3:6; *to seek* to do any thing, Num. 23:12.

(5) *to honour, to worship*, as God, Hos. 4:10; idols, Ps. 31:7; a master, Pro. 27:18.

(6) *to abstain oneself* from any thing, Deut. 4:9; Josh. 6:18.

Niphal—(1) *to be kept, preserved*, Ps. 37:28.

(2) *to abstain oneself* from any thing, Deut. 23:10; Jud. 13:13.

(3) *to beware* of any thing, followed by לְךָ Jer. 9:3; בְּ 2 Sa. 20:10; inf. Ex. 19:12, 'take heed to yourselves to ascend the mountain,' i. e. that ye do not ascend; פֶּן Gen. 24:6; 31:24 (the imperative having sometimes pleon. לְךָ). Sometimes there is added נַפְשְׁךָ, נַפְשֶׁךָ, which does not depend on נִשְׁמַר, Deut. 4:15, 16, 'take heed diligently, as ye love your life, not to act wickedly,' etc.; Jer. 17:21, 'take heed as ye value your life, not to carry.' Once followed by a gerund, *to care for* something, *to take heed* to do something, Deut. 24:8.

Piel, *to worship* (an idol), Jon. 2:9.

Hithpael—(1) prop. *to observe for oneself*, Mic. 6:16.

(2) *to take heed to oneself*, Ps. 18:24.

II. שָׁמַר

i. q. סָמַר, Ch. Pa. to fasten with nails; whence שְׁמִיר. Perhaps the sense of *guarding* (No. I.), comes from that of *shutting up, making fast with nails*.

שֶׁמֶר

(1) only pl. שְׁמָרִים m. *dregs* (of wine), so called because, when wine is kept on the lees, its strength and colour are preserved. Jer. 48:11; Zeph. 1:12, to be settled on one's lees, to lead a quiet and tranquil life; Isa. 25:6, 'lees racked off,' i. e. old and excellent wine purified from the lees.

(2) *Shemer, Shamer*,—(*a*) 1 Ki.

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16 : 24.—(*b*) 1 Ch. 6 : 31.—(*c*) 1 Ch. 8 : 12.—(*d*) 1 Ch. 7 : 34; ver. 32, שֹׁמֶר.

שֹׁמֵר

'watchman,' *Shomer*,—(1) m. 1 Ch. 7 : 32.—(2) f. 2 Ki. 12 : 22, called, 2 Ch. 24 : 26, שִׁמְרִית.

שִׁמְרָה

f. pl. וֹת— *eyebrows*, Ps. 77 : 5.

שְׁמֻרָה

f. *watch, guard*, Ps. 141 : 3.

שְׁמָרִים

m. *observation, celebration*, (of a feast), Ex. 12 : 42.

שִׁמְרוֹן

'watch,' *Shimron*. Patron. שִׁמְרוֹנִי.

שֹׁמְרוֹן

f. 'pertaining to a watch,' 'watch-mountain.'—(1) *Samaria*, 1 Ki. 16 : 24.

(2) *the kingdom of Samaria*, 2 Ki. 17 : 26. The n. gent. is שֹׁמְרוֹנִי.

שִׁמְרִי

'watchful,' *Shimri, Simri*.

שְׁמַרְיָה

'whom Jehovah guards,' *Shemariah*.

שִׁכְרְיָה

(id.) *Shemariah*, 1 Ch. 12 : 5.

שֹׁמְרַיִן

Ch. Ezr. 4 : 10, 17, *Samaria*.

שִׁמְרִית

'vigilant,' *Shimrith*, see שֹׁמֵר.

שִׁמְרַת

'watch,' *Shimrath*, 1 Ch. 8 : 21.

שִׁמֵּשׁ

Ch. Pael, שַׁמֵּשׁ TO MINISTER, Dan. 7 : 10. Syr. idem.

שֶׁמֶשׁ

comm. with suff. שִׁמְשִׁי—(1) THE SUN, הַשֶּׁמֶשׁ תַּחַת *under the sun*, i. e. on earth, Ecc. 1 : 3. לְאוֹר שָׁמֶשׁ in the sunshine, Job 8 : 16 (Ps. 72 : 17, see לִפְנֵי הַשָּׁמֶשׁ), לְעֵינֵי הַשָּׁמֶשׁ before the sun, i. e. with the sun, as it were, looking on, 2 Sa. 12 : 11. Metaph. God is said to be any one's *sun*, Ps. 84 : 12.

(2) pl. שְׁמָשׁוֹת battlements (as if suns, sun-beams), Isa. 54 : 12.

שֶׁמֶשׁ

Ch. i. q. Heb. No. 1, Dan. 6 : 15.

שִׁמְשׁוֹן

'solar,' 'like the sun,' *Samson*.

שִׁמְשַׁי

'sunny,' *Shimshai*, Ezr. 4 : 8.

שַׁמְשְׁרַי

Shamsherai, 1 Ch. 8 : 26, which has arisen, I suppose, from a double reading, שִׁמְרִי and שִׁמְשַׁי.

שַׁמְתִּי

patron. from שָׁמָה 'garlic,' *Shumathites*.

שֵׁן

followed by Makk. שֶׁן, with suffix שִׁנּוֹ comm.—(1) A TOOTH. I regard this word as a primitive. Ex. 21 : 24, 27. Specially *the tooth of an elephant, ivory*, 1 Ki. 10 : 18. Am. 3 : 15, 'palaces of ivory,' i. e. with walls covered with ivory.—Dual שִׁנַּיִם *teeth* (prop. the double row of teeth), Gen. 49 : 12; also for the pl. 1 Sa. 2 : 13. Job 13 : 14, 'I carry my flesh (i. e. my life) in my teeth,' i. e. I expose it to the greatest danger, as any thing held in the teeth may easily drop.

(2) *a sharp rock*, from the resemblance to a tooth, 1 Sa. 14 : 4; Job 39 : 28.

(3) *Shen*, pr. n. prob. of a rock, 1 Sa. 7 : 12.

שֵׁן

Ch. i. q. Heb. No. 1, Dan. 7 : 5, 7, 19.

שְׁנָא see שְׁנָה

שְׁנָא

fut. יִשְׁנֵא Ch.—(1) *to be changed*, Dan. 6 : 18; 3 : 27; especially for the worse, 5 : 6, 9.

(2) *to be other, different*, Dan. 7 : 3, 19, 23, 24.

Pael—(1) *to change, to transform*. Dan. 4 : 13, 'they shall change his heart;' impers. for shall be changed. Part. pass. *diverse*, Dan. 7 : 7.

(2) *to transgress* (a law, a royal mandate), Dan. 3 : 28. Syr. id.

Ithpael, *to be changed*, Dan. 2 : 9; *to be disfigured*, 3 : 19; 7 : 28.

Aphel—(1) *to change*, Dan. 2 : 21; a royal mandate, 6 : 9, 16.

(2) *to neglect, to transgress* (a mandate), Ezr. 6 : 11, 12.

שֵׁנָא

(in the Chaldee manner), i. q. שְׁנָה f. *sleep*, Ps. 127 : 2, from שָׁנָה.

שְׁנָא Ch. see שְׁנָה

שְׁנַאַב

'father's tooth,' *Shinab*.

שִׁנְאָן

(for שִׁנְעָן) m. *an iteration, a repeating*. Ps. 68 : 18, 'thousands of iteration,' i. e. many thousands. Root שָׁנָה.

שְׁנַאצַּר

Shenazar, 1 Ch. 3 : 18.

שָׁנַב

an unused verb; Arab. to be cold.

I. שָׁנָה

fut. יִשְׁנֶה (once יִשְׁנָא Lam. 4 : 1).

(1) TO REPEAT, TO DO THE SECOND

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TIME. Neh. 13:21, 'if ye do (this) again;' 1 Ki. 18:34. Followed by לְ 1 Sa. 26:8, 'and I will not repeat to him,' sc. the blow, i. e. there shall be no need of another stroke; by בְּ Pro. 26:11, 'a fool who repeats (or goes on acting) in his folly.' Pro. 17:9, 'he who repeats in a matter,' revives unpleasant things.

(2) *to be other, diverse* from any thing, Est. 1:7; 3:8.

(3) *to be changed;* especially for the worse, Lam. 4:1; used of the mind, Mal. 3:6, 'I, Jehovah, do not change.' Part. שֹׁנִים *those who change* opinion, changeable; used of rebels, Pro. 24:21.

Niphal, *to be repeated* (a dream), Gen. 41:32.

Piel, שִׁנָּה (once שִׁנֵּא 2 Ki. 25:29). —(1) *to change;* garments, Jer. 52:33; a promise, Ps. 89:35; justice (i. e. to violate), Pro. 31:5; also *to vary*, i. e. *often to change* (a way), Jer. 2:36; to disfigure (the face), Job 14:20.

(2) *to transfer to another place*, Est. 2:9.

(3) *to deform*, i. e. to dissimulate, reason, i. e. to feign oneself mad, 1 Sa. 21:14; Ps. 34:1. Syr. שנא to be mad.

Pual, *to be changed*, Ecc. 8:1; יְשֻׁנֶּא for יְשֻׁנָּה.

Hithpael, *to change oneself*, i. e. one's garments, 1 Ki. 14:2.

II. שָׁנָה

i. q. Arab. سني to shine, to be bright.

שָׁנָה

pl. שָׁנִים const. שְׁנֵי, poet. שְׁנוֹת const. שְׁנוֹת f. *a year* (pr. an iteration, sc. of the course of the sun, or of the changes of seasons). שָׁנָה שָׁנָה Deut. 14:22; שָׁנָה שָׁנָה 15:20, yearly. שְׁנַת שְׁתַּיִם the second year, 2 Ki. 14:1; 1 Ki. 22:41. Sometimes שָׁנָה is repeated, Gen. 7:11, 'in the six hundredth year,' pr. in the (last) year of six hundred years. Plur. indefinitely, 2 Ch. 18:2. Trop. year is used for annual produce, Joel 2:25.

Dual, *two years*, Gen. 11:10; sometimes שְׁנָתַיִם יָמִים pr. two years of time.

שְׁנָה

(for יְשֵׁנָה, from יָשֵׁן) f. *sleep*, Pro. 6:4; Ecc. 8:16.

שְׁנָה

Ch. f.—(I.) *year*, plur. שְׁנִין Dan. 6:1.

(II.) *sleep*, Dan. 6:19.

שֵׁנְהַבִּים

m. pl. *ivory*, 1 Ki. 10:22; 2 Ch. 9:21, comp. of שֵׁן and הַאֲבִּים contr. הַבִּים, from the Sanscr. *ibha-s*, an elephant.

שְׁשָׁנָה see שָׁנַט

שָׁנִי

m. *coccus, crimson*, or *deep scarlet*, produced by certain insects, Gen. 38:28; Jer. 4:30; fully תּוֹלַעַת שָׁנִי (prop. worm of coccus), Ex. 25:4, and שְׁנִי תּוֹלַעַת (coccus of worm), Lev. 14:4. Pl. שָׁנִים *crimson garments*, Isa. 1:18; Pro. 31:21. Prop. bright colour (from שָׁנָה).

שֵׁנִי

m. שֵׁנִית f. ordinal adj., *second* (see שָׁנָה), Gen. 1:8; Ex. 1:15. Fem. also adverb. *a second time, again*, Gen. 22:15. Pl. שֵׁנִים *the second* (as to place), Num. 2:16; chambers on the second story, Gen. 6:16.

שְׁנַיִם

dual, const. שְׁנֵי, m. *two*. The verb שָׁנָה is cognate; perhaps, however, the root is rather in the numeral. שְׁנַיִם שְׁנַיִם two and two, in pairs, Gen. 7:9; with suff. שְׁנֵיהֶם they two, 2:25. *Two*, 1 Ki. 17:12, and *two or three*, Isa. 17:6; used for a few.

Fem. שְׁתַּיִם (by syncope for שְׁנָתַיִם; Dag. lene after Sh'va moveable) const. שְׁתֵּי, with pref. בִּשְׁתֵּי; but כִּשְׁתֵּים עֶשְׂרֵה Jud. 16:28, and בִּשְׁתֵּים עֶשְׂרֵה Jon. 4:11.—(1) *two* (fem.); plur. with suff. שְׁתֵּיהֶן *they two*, Eze. 23:13.

(2) of a two-fold kind, Isa. 51:19.

(3) *a second time, again*, Neh. 13:20; בִּשְׁתֵּים id., Job 33:14.

Twelve, m., and *twelfth*, m., are שְׁתֵּים עֶשְׂרֵה; fem. they are שְׁנֵים עָשָׂר

שְׁנִינָה

f. *a sharp* or *pointed saying;* hence *a byword*, Deut. 28:37; 1 Ki. 9:7.

שָׁנַן

(Ch. id.) TO SHARPEN; a sword, Deut. 32:41; metaph. the tongue, i. e. to assail any one with sharp sayings, Ps. 64:4. Part. pass. *sharpened* (of a weapon), Ps. 45:6.

Piel, *to inculcate* any thing on any one, Deut. 6:7.

Hithpoel, *to be wounded*, as if *pierced through* (with grief), Ps. 73:21.

שָׁנַס

not used in Kal; perhaps TO FORCE, TO BIND TOGETHER; kindred to אָנַס Ch. שְׁנַץ, שְׁנַן thongs.

Piel, *to gird up* (the loins), 1 Ki. 18:46.

שִׁנְעָר

Shinar, Gen. 11:2; derivation unknown.

שְׁנָת

f. (from יָשֵׁן) *sleep*, Ps. 132:4.

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f. *places laid waste, ruins*, Isa. 61 : 4; Dan. 9 : 18.

(3) *to lay waste, to make desolate*; Eze. 36 : 3, 'because that they made you desolate, and gape after you.' Part. *the desolator*, Dan. 9 : 27; מְשֹׁמֵם הַשֹּׁמֵם (for מְשֹׁמֵם הַשֹּׁמֵם), 8 : 13, the sin of the desolator; Dan. 12 : 11.

Niphal נָשַׁם—(1) *to be astonished*, Jer. 4 : 9; Job 18 : 20.

(2) *to be laid waste*, Jer. 12 : 11; *to be destroyed* (used of persons), Lam. 4 : 5; *to be desolate, solitary* (as a way), Lev. 26 : 22.

Poel—(1) *to be astonished*, Ezr. 9 : 3.

(2) part. *a desolator*, Dan. 9 : 27.

Hiphil הֵשִׁם, fut. יָשִׁים, inf. הַשְׁמֵם *to astonish*, Eze. 32 : 10; *to be astonished, stunned*, Eze. 3 : 15; Mic. 6 : 13.

(2) *to lay waste*, as a land, Lev. 26 : 31; Eze. 30 : 12.

Hophal הָשַׁם (for הָשַׁם, which is found in some copies), plur. הָיְשְׁמוּ —(1) *to be astonished*, Job 21 : 5.

(2) *to be laid waste*, Lev. 26 : 34, 35, 43.

Hithpoel הִשְׁתּוֹמֵם fut. once יִשְׁתּוֹמֵם Ecc. 7 : 16.—(1) *to be astonished*, Isa. 59 : 16; *confounded*, Dan. 8 : 27; *disheartened*, Ps. 143 : 4.

(2) *to lay oneself waste, to destroy oneself*, Ecc. 7 : 16.

שְׁמֵם

Ch. Hithpoel אִשְׁתּוֹמַם *to be astonished*, Dan. 4 : 16.

שָׁמֵם

m. adj. *wasted, desolate*, Dan. 9 : 17.

שְׁמָמָה

f.—(1) *astonishment*, Eze. 7 : 27.

(2) *desolation, desert*, Isa. 1 : 7. Jer. 12 : 10, 'a waste desert.' Eze. 33 : 28.

שִׁמָּמָה

f. (for שִׁמְמָה) id. Eze. 35 : 7, 9.

שִׁמָּמוֹן

m. *astonishment, amazement*, Eze. 4 : 16.

שָׁמֵן or שָׁמַן

fut. יִשְׁמַן TO BE FAT, TO BE FATTENED, Deut. 32 : 15; Jer. 5 : 28.

Hiphil—(1) *to cover, to cover with fat*, metaph. i. e. to cover the heart as with fat, to render it callous, Isa. 6 : 10.

(2) *to be fattened*, pr. to make fat, to produce it, Neh. 9 : 25.

שֶׁמֶן

m. שַׁמְנָה f. *fat*, Isa. 30 : 23; used of a man, Jud. 3 : 29; of a land, Num. 13 : 20; of bread, Gen. 49 : 20.

שֻׁמָּן

m. suff. שַׁמְנִי—(1) *fat, fatness*, Ps. 109 : 24; pl. fat things, Isa. 25 : 6; 10 : 27, 'and the yoke (of Israel) is broken because of fatness,' a metaphor taken from a fat bull; also *fruitfulness* of the earth. Isa. 28 : 1, 'a very fertile valley.'

(2) *oil*, Gen. 28 : 18. עֵץ שֶׁמֶן *an oleaster*, Neh. 8 : 15; 1 Ki. 6 : 23.

(3) *spiced oil*, i. e. *ointment*, Ps. 133 : 2; Pro. 21 : 17; Isa. 1 : 6.

שְׁמָנִים

m. pl. *fatnesses* (of the earth), i. e. fertile meadows. Gen. 27 : 28, 'God give thee fertile meadows,' pr. of fertile meadows, but Gen. 27 : 39, 'without the fatness of the earth shall be thy dwelling.' In both these places מִשְׁמַנֵּי is for מִמִּשְׁמַנֵּי, מִן in verse 28 must be taken in a partitive sense; in verse 39 in a privative sense.

שְׁמֹנָה

f. and שְׁמֹנֶת, שְׁמֹנָה m. *eight*. Jud. 3 : 8; Num. 29 : 29. Pl. שְׁמֹנִים comm. *eighty*, Gen. 5 : 25.

שָׁמַע and שְׁמַע

(1) TO HEAR, Gen. 18 : 10; 24 : 52; 37 : 17; 2 Sa. 11 : 26. Specially—(*a*) *to listen, to attend* to any person or thing, Gen. 23 : 8; 1 Ki. 12 : 15; Job 31 : 35; followed by בְּ 37 : 2; but בְּ שָׁמַע is commonly *to hear any thing*, Gen. 27 : 5; with pleasure, 2 Sa. 19 : 36.—(*b*) *to hear* and *answer* (used of God), Gen. 17 : 20; 30 : 6, 22; Deut. 1 : 45.—(*c*) *to obey, to give heed*, Ex. 24 : 7; Deut. 18 : 19; 26 : 14; Ps. 58 : 6.

(2) *to understand things heard*, Gen. 11 : 7. לֵב שֹׁמֵעַ an understanding heart, 1 Ki. 3 : 9. But Pro. 21 : 28 is, 'a man who (truly) heard,' a faithful witness.

Niphal—(1) *to be heard*, 1 Sa. 1 : 13; (*by* any one), Neh. 6 : 1, 7. *To be regarded, cared for*, Ecc. 9 : 16; *to be heard and answered*, Dan. 10 : 12.

(2) *to render obedience, to obey*, Ps. 18 : 45.

(3) *to be understood*, Ps. 19 : 4.

Piel, *to cause to hear*, i. e. *to call*. 1 Sa. 15 : 4, 'and Saul called all the people to war.' 1 Sa. 23 : 8.

Hiphil—(1) *to cause to hear, let hear*, as one's own voice, Jud. 18 : 25 (acceptably, Isa. 58 : 4); a cry, Jer. 48 : 4; with two acc., 2 Ki. 7 : 6; אֶל of pers. Eze. 36 : 15; *to utter a voice, a cry*, Ps. 26 : 7; specially *to sing*, Neh. 12 : 42, and to play on instruments, 1 Ch. 15 : 28.

(2) *to announce, to tell* any thing, Isa. 45 : 21; 44 : 8; 48 : 6.

(3) *to call, to summon*, 1 Ki. 15 : 22; Jer. 50 : 29.

שְׁמַע

Ch. *to hear*, Dan. 5 : 14, 16.

Ithpeal, *to shew oneself obedient*, Dan. 7 : 27.

שֶׁמַע

'hearing,' 'obedient,' *Shama*.

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שֶׁמַע

m. with suff. שִׁמְעִי—(1) *hearing*, Job 42:5. Ps. 18:45, 'at the hearing of the ear they shall render obedience,' as soon as they hear.

(2) *fame, rumour, report*, Ex. 23:1; 1 Ki. 10:1; Isa. 23:5, 'the report of Tyre' (as destroyed); Gen. 29:13, 'the report of (the coming of) Jacob;' Hos. 7:12, 'as the report (came) to their congregation.'

(3) *singing, music*, Ps. 150:5, 'loud cymbals.'

שֶׁמַע

rumour,' *Shema*, 1 Ch. 2:43.

שְׁמַע

Shema, Josh. 15:26.

שֹׁמַע

m. *fame, rumour*, Josh. 6:27; 9:9.

שְׁמָעָא

'rumour,' *Shimea, Shimei, Shimma, Shimeah*,—(1) 1 Ch. 3:5; called שַׁמּוּעַ 2 Sa. 5:14.—(2) 1 Ch. 6:15.—(3) verse 24.—(4) 2 Sa. 13:3; elsewhere שַׁמָּה.

שִׁמְעָה

Shimeah, idem; see שַׁמָּה. Patron. שִׁמְעָתִי.

שְׁמָעָה

Shemaah, with art., 1 Ch. 12:3.

שְׁמוּעָה see שְׁמֻעָה

שִׁמְעוֹן

'hearing with acceptance,' *Simeon*. Patron. שִׁמְעֹנִי.

שִׁמְעִי

'famous,' *Shimei*. Patron. שִׁמְעִי for שִׁמְעִתִי.

שְׁמַעְיָהוּ and שְׁמַעְיָה

'whom Jehovah has heard and answered,' *Shemaiah*.

שִׁמְעָת

(=שִׁמְעָה), *Shimeath*, 2 Ki. 12:22.

שָׁמַע

an unused root, kindred to שָׁמַם.—(1) *to thrust, to cast*, spec. *to put* an enemy *to flight*.

(2) *to hasten*, especially in speaking, *to speak hastily*, i. q. Arab.

שֶׁמַע

m. *a sound quickly uttered, a transient sound*, Job 4:12; 26:14.

שִׁמְעָה

f. *overthrow* of enemies, Ex. 32:25.

I. שָׁמַר

(1) TO KEEP, TO WATCH, TO GUARD—(*a*) as a garden, Gen. 2:15; a flock, 30:31; a house, Ecc. 12:3. Part. a watchman, Cant. 3:3; a shepherd, 1 Sa. 17:20; used of prophets, Isa. 21:11.—(*b*) *to keep safe, to preserve*, Job 2:6; 2 Sa. 18:12; 1 Sa. 26:15, 16; often used of God, Gen. 28:15; Ps. 121:7.

(2) *to keep, to reserve*, Ex. 22:6; also *to preserve*, as loving-kindness, Dan. 9:4; anger, Am. 1:11, '(Edom) kept his anger continually;' (שִׁמְרָה is masc. with ה parag.); without acc. Jer. 3:5, 'will he continually keep' sc. his anger? Specially to keep in memory, Gen. 37:11.—Job 10:14, 'thou wilt keep (punishment) for me.'

(3) *to observe, to attend* to any thing; Ps. 17:4, 'I have observed the ways of the violent man,' i. e. that I might avoid them (in another sense, Pro. 2:20); Isa. 42:20; Job 14:16. Sometimes in a bad sense, *to watch narrowly, to lie in wait for*, Job 13:27; Ps. 56:7; *to observe*, i. e. to besiege a city, 2 Sa. 11:16.

(4) *to keep, to observe*, as a covenant, Gen. 17:9, 10; the commandments, 1 Ki. 11:10; the sabbath, Isa. 56:2, 6; a promise, 1 Ki. 3:6; *to seek* to do any thing, Num. 23:12.

(5) *to honour, to worship*, as God, Hos. 4:10; idols, Ps. 31:7; a master, Pro. 27:18.

(6) *to abstain oneself* from any thing, Deut. 4:9; Josh. 6:18.

Niphal—(1) *to be kept, preserved*, Ps. 37:28.

(2) *to abstain oneself* from any thing, Deut. 23:10; Jud. 13:13.

(3) *to beware* of any thing, followed by מִן Jer. 9:3; בְּ 2 Sa. 20:10; inf. Ex. 19:12, 'take heed to yourselves to ascend the mountain,' i. e. that ye do not ascend; פֶּן Gen. 24:6; 31:24 (the imperative having sometimes pleon. קְךָ). Sometimes there is added לְנַפְשְׁךָ, which does not depend on תִּשָּׁמְרוּ, Deut. 4:15, 16, 'take heed diligently, as ye love your life, not to act wickedly,' etc.; Jer. 17:21, 'take heed as ye value your life, not to carry.' Once followed by a gerund, *to care for* something, *to take heed* to do something, Deut. 24:8.

Piel, *to worship* (an idol), Jon. 2:9.

Hithpael—(1) prop. *to observe for oneself*, Mic. 6:16.

(2) *to take heed to oneself*, Ps. 18:24.

II. שָׁמַר

i. q. סָמַר, Ch. Pa. to fasten with nails; whence שְׁמִיר. Perhaps the sense of *guarding* (No. I.), comes from that of *shutting up, making fast with nails*.

שְׁמָר

(1) only pl. שְׁמָרִים m. *dregs* (of wine), so called because, when wine is kept on the lees, its strength and colour are preserved. Jer. 48:11; Zeph. 1:12, to be settled on one's lees, to lead a quiet and tranquil life; Isa. 25:6, 'lees racked off,' i. e. old and excellent wine purified from the lees.

(2) *Shemer, Shamer*,—(*a*) 1 Ki.

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שָׁסָה

TO PLUNDER, TO SPOIL, Ps. 44 : 11; 1 Sa. 14 : 48; Hos. 13 : 15. Part. שֹׁסִים *spoilers*, Jud. 2 : 14.

Poel שׁוֹסָה (for שֹׁסָה, which is the reading of some copies) id., Isa. 10 : 13.

שָׁסַס

i. q. שָׁסָה Jud. 2 : 14; 1 Sa. 17 : 53. Part. pl. שֹׁאֲסִיךְ by a Syriacism for שֹׁסָסִיךְ Jer. 30 : 16.

Niphal, *to be despoiled*, Isa. 13 : 16; Zech. 14 : 2.

שָׁסַע

to cleave, שָׁסַע שֶׁסַע פְּרָסָה Lev. 11 : 7; Deut. 14 : 6; to cleave the cleft of the hoof, i. e. to be cloven-hoofed.

Piel—(1) *to cleave*, Lev. 1 : 17.

(2) *to rend, to tear* in pieces a lion, Jud. 14 : 6.

(3) metaph. *to rend* with words, i. e. to chide, to upbraid, 1 Sa. 24 : 8.

שֶׁסַע

cleft, see the root in Kal.

שָׁסַף

not used in Kal; TO CUT IN PIECES (cogn. to קָצַף).

Piel, *to cut in pieces*, 1 Sa. 15 : 33.

I. שָׁעָה

TO LOOK; hence, *to look around* (for help), 2 Sa. 22 : 42. Specially—(*a*) to regard any one (his prayers), Gen. 4 : 4.—(*b*) *to look to* any one for aid, Isa. 17 : 8; 31 : 1; Ex. 5 : 9. —(*c*) *to look away from, to turn the eyes from* any thing, to let it alone, Job 7 : 19; Isa. 22 : 4.

Hiphil, i. q. Kal, *c*, Ps. 39 : 14, 'turn thy eyes from me.' הָשַׁע is imp. apoc. for הַשְׁעֵה. (See שָׁעַע.)

Hithpael הִשְׁתָּעָה — (1) *to look around* (for help), Isa. 41 : 10.

(2) *to look upon one another* (sc. in fighting, or disputing), Isa. 41 : 23.

II. שָׁעָה

i. q. שָׁעַע Syr. ܫܥܐ TO BE SMEARED TOGETHER, TO BE SMEARED OVER (as the eye), Isa. 32 : 3.

שָׁעָה

emphat. שָׁעְתָּא, שַׁעְתָּא Ch. f. *a moment of time*, pr. the twinkling of an eye (Arab. ساعة a moment; also, an hour). בַּהּ שַׁעְתָּא at the same moment, i. e. immediately, Dan. 3 : 6, 15; 4 : 30; 5 : 5; but 4 : 16, 'for a short time.'

שְׁעָט

an unused verb, which appears to have had the signification of *pounding, beating, stamping*.

שַׁעֲטָה

const. שַׁעֲטַת fem. *crashing noise* (of horses' hoofs), Jer. 47 : 3.

שַׁעֲטְנֵז

a kind of cloth or garment made of two kinds of thread, linen and woollen, Lev. 19 : 19, and Deut. 22 : 11. The origin is very obscure.

שָׁעַל

an unused verb, which seems to have had the sense of *hollowness*. Kindred is שְׁאָל No. II.

שַׁעַל

with suff. שַׁעֲלוֹ, pl. שְׁעָלִים, const. שַׁעֲלֵי, m.

(1) *hollow of the hand*, Isa. 40 : 12.

(2) *a handful*, 1 Ki. 20 : 10; Eze. 13 : 19.

שַׁעַלְבִּים and שַׁעֲלַבִּין

Jud. 1 : 35; Josh. 19 : 42, 'place of foxes,' *Shaalbim, Shaalabbin*. Gent. n. שַׁעַלְבֹנִי 2 Sa. 23 : 32.

שַׁעֲלִים

'region of foxes,' *Shaalim*.

שָׁעַן

not used in Kal.

Niphal—(1) TO LEAN UPON, TO REST UPON, as a spear, 2 Sa. 1 : 6; to lean on any one's hand, spoken of kings, accustomed to lean on their ministers, 2 Ki. 5 : 18; 7 : 2, 17. Metaph. *to repose confidence*, Isa. 10 : 20; 50 : 10; Pro. 3 : 5; Job 24 : 23.

(2) *to lean against*, Jud. 16 : 26; of a country, Num. 21 : 15.

(3) *to recline* (prop. to rest upon the elbow), Gen. 18 : 4.

שָׁעַע

prop. TO STROKE; also TO OVERSPREAD, TO SMEAR (Ch. and Syr. id.) In Kal once, *to be smeared over* (used of the eye), *to be blinded*, Isa. 29 : 9.

Hiphil, imp. הָשַׁע *smear*, blind (the eyes), Isa. 6 : 10.

Pilpel שִׁעְשַׁע—(1) *to delight* (prop. to stroke, to smooth), Ps. 94 : 19.

(2) intrans. *to delight oneself*, Isa. 11 : 8; (in any thing), Ps. 119 : 70.

Pulpal שֻׁעְשַׁע *to be smoothed, to be caressed*, Isa. 66 : 12.

Hithpalpel הִשְׁתַּעְשַׁע *to delight oneself*. Isa. 29 : 9, 'delight yourselves and be blind,' i. e. indulge freely in your own pleasures, presently, however you will be blinded, i. e. amazed at the sight of those things which will happen. Ps. 119 : 16, 47.

שְׁעָף

an unused verb; prob. i. q. סָעַף to divide.

שַׁעַף

'division,' *Shaaph*, 1 Ch. 2 : 47.

I. שָׁעַר

(1) TO CLEAVE, TO DIVIDE. Æth. ሰዐረ to dismiss, to set free (from the signification of opening).

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(2) *to estimate, to set a price.* Pro. 23 : 7. Ch. id.

II. שָׁעַר

i. q. שָׁעַר *to shudder*, not used as a verb.

שַׁעַר

comm.—(1) *a gate*, whether of a camp, Ex. 32 : 26; or city, Gen. 23 : 18; or temple, Eze. 8 : 5; or palace, Est. 2 : 19 (used of the palace itself, 4 : 2). *The gates of a land* are the places where enemies might enter, Jer. 15 : 7; בִּשְׁעָרֶיךָ within thy gates, i. e. in thy cities, Deut. 12 : 12; 17 : 2, 'in one of thy cities.' At the gates of cities there was the *forum*, whence *in the gate*, often for *in the forum, in judgment*, Deut. 25 : 7; Job 5 : 4; יֹשְׁבֵי שָׁעַר those who sit in the gate, i. e. persons of leisure, idlers, Ps. 69 : 13; Ruth 3 : 11, 'all the assembly of my people.'

(2) *a measure, -fold*, Gen. 26 : 12, 'a hundred measures,' a hundredfold.

שַׁעַר

adj. *bad, disagreeable* (used of figs), Jer. 29 : 17.

שַׁעֲרוּר

adj. *horrible.* Fem. *something horrible*, Jer. 5 : 30; 23 : 14.

שַׁעֲרוּרִי

id., fem. שַׁעֲרוּרִיָּה, Jer. 18 : 13; Hos. 6 : 10 ק׳.

שְׁעַרְיָה

'whom Jehovah estimates,' *Sheariah.*

שַׁעֲרַיִם

'two gates,' *Shaaraim.*

שַׁעַשְׁגַּז

Snaashgaz, Est. 2 : 14.

שַׁעֲשֻׁעִים

pl. *delight, pleasure*, Pro. 8 : 30; Ps. 119 : 24; Jer. 31 : 20. Root שָׁעַע.

שָׁפָה

(1) prop. TO SCRATCH, TO SCRAPE; hence *to scrape off, to pare off.* Aram. שפא to file, prop. to make smooth.

(2) i. q. Syr. Pa. to purge, to cleanse from dregs, comp. Talmud. to filter.

Niphal, part. *bare, bald, naked* (used of a mountain), Isa. 13 : 2.

Pual, Job 33 : 21 קרי, 'his bones become naked,' naked of flesh.

שְׂפָה or שָׂפָה

only in pl. 2 Sa. 17 : 29, שְׂפוֹת בָּקָר *cheeses of kine*, so called from filtering and cleansing from dregs.

שְׁפִו

'nakedness,' *Shepho*, Gen. 36 : 23; called שְׁפִי 1 Ch. 1 : 40.

שְׁפוֹט

m. (from שָׁפַט) *judgment, penalty*, 2 Ch. 20 : 9; pl. שְׁפוֹטִים Eze. 23 : 10.

שְׁפוּפָם

i. q. שְׁפוּפָן 'serpent,' *Shephupham.*

שְׁפוּפָן

(id.) *Shephuphan*, 1 Ch. 8 : 5.

שָׁפַח

an unused verb, prob. i. q. צָפַח *to spread out.* Hence מִשְׁפָּחָה family; and—

שִׁפְחָה

f. *famula, a maid-servant*, Gen. 16 : 1; 29 : 24. 1 Sa. 25 : 41, 'behold, thy handmaid is a servant,' i. e. I am thy household servant to wait on thee.

שָׁפַט

(1) TO JUDGE. Job 22 : 13; Isa. 11 : 4. שָׁפַט צֶדֶק Pro. 31 : 9, and שׁ׳ מֵישָׁרִים Ps. 75 : 3, to do justice, equity. Eze. 16 : 38, 'I will judge thee (with) the judgments of adulteresses.' Part. *judge*, Deut. 16 : 18.

Specially *to judge* any one is—(*a*) i. q. *to condemn, to punish* the guilty, 1 Sa. 3 : 13.—(*b*) *to defend* any one's cause. Isa. 1 : 17, 'defend the cause of the orphan.' שׁ׳ מִשְׁפַּט פ׳ Jer. 5 : 28. Followed by מִן and מִיַּד pregn. *to defend* (any one's) *cause, and to deliver him from the power* (of his enemies), 1 Sa. 24 : 16; Ps. 43 : 1.

(2) *to rule, to govern*, Jud. 16 : 31. Part. *a prince*, Ps. 2 : 10; especially the leaders and magistrates of the Israelites, between the time of Joshua and Samuel, Ruth 1 : 1.

Niphal—(1) *to be judged*, Ps. 37 : 33.

(2) *to litigate* with any one, Isa. 43 : 26; Eze. 17 : 20; Jer. 25 : 31; with acc. and עִם 2 : 35. When Jehovah is said *to contend*, it has sometimes the notion of punishing, Eze. 38 : 22.

Poel, part. מְשׁוֹפֵט i. q. שׁוֹפֵט Job 9 : 15.

שְׁפַט

Ch. only part. שָׁפֵט *a judge*, pl. Ezr 7 : 25.

שָׁפָט

'judge,' *Shaphat*, Num. 13 : 5.

שְׁפָט

only plur. שְׁפָטִים m. *judgments, punishments.* Ex. 12 : 12; Num. 33 : 4.

שְׁפַטְיָה and שְׁפַטְיָהוּ

'whom Jehovah defends,' *Shephatiah.*

שִׁפְטָן

'judicial,' *Shiphtan*, Num. 34 : 24.

שְׁפִי

plur. שְׁפָיִם, שְׁפָיֵם masc. (from שָׁפָה) —(1) *baldness, nakedness*, Job 33 : 21 כתיב.

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שָׁסָה

TO PLUNDER, TO SPOIL, Ps. 44 : 11; 1 Sa. 14 : 48; Hos. 13 : 15. Part. שֹׁסִים *spoilers*, Jud. 2 : 14.

Poel שׁוֹסָה (for שְׁסָה, which is the reading of some copies) id., Isa. 10 : 13.

שָׁסַס

i. q. שָׁסָה Jud. 2 : 14; 1 Sa. 17 : 53. Part. pl. שֹׁאֲסִין by a Syriacism for שֹׁסְסִין Jer. 30 : 16.

Niphal, *to be despoiled*, Isa. 13 : 16; Zech. 14 : 2.

שָׁסַע

to cleave, שָׁסַע שֶׁסַע פַּרְסָה Lev. 11 : 7; Deut. 14 : 6; to cleave the cleft of the hoof, i. e. to be cloven-hoofed.

Piel—(1) *to cleave*, Lev. 1 : 17.

(2) *to rend, to tear* in pieces a lion, Jud. 14 : 6.

(3) metaph. *to rend* with words, i. e. to chide, to upbraid, 1 Sa. 24 : 8.

שֶׁסַע

cleft, see the root in Kal.

שָׁסַף

not used in Kal; TO CUT IN PIECES (cogn. to קָצַץ).

Piel, *to cut in pieces*, 1 Sa. 15 : 33.

I. שָׁעָה

TO LOOK; hence, *to look around* (for help), 2 Sa. 22 : 42. Specially—(*a*) to regard any one (his prayers), Gen. 4 : 4.—(*b*) *to look to* any one for aid, Isa. 17 : 8; 31 : 1; Ex. 5 : 9. —(*c*) *to look away from, to turn the eyes from* any thing, to let it alone, Job 7 : 19; Isa. 22 : 4.

Hiphil, i. q. Kal, *c*, Ps. 39 : 14, 'turn thy eyes from me.' הַשַׁע is imp. apoc. for הַשְׁעֵה. (See שָׁעַע.)

Hithpael הִשְׁתָּעָה — (1) *to look around* (for help), Isa. 41 : 10.

(2) *to look upon one another* (sc. in fighting, or disputing), Isa. 41 : 23.

II. שָׁעָה

i. q. שָׁעַע Syr. שׁעא TO BE SMEARED TOGETHER, TO BE SMEARED OVER (as the eye), Isa. 32 : 3.

שָׁעָה

emphat. שְׁעָתָא Ch. f. *a moment of time*, pr. the twinkling of an eye (Arab. ساعة a moment; also, an hour). בַּהּ שַׁעְתָּא at the same moment, i. e. immediately, Dan. 3 : 6, 15; 4 : 30; 5 : 5; but 4 : 16, 'for a short time.'

שָׁעַט

an unused verb, which appears to have had the signification of *pounding, beating, stamping*.

שְׁעָטָה

const. שַׁעֲטַת fem. *crashing noise* (of horses' hoofs), Jer. 47 : 3.

שַׁעַטְנֵז

a kind of cloth or garment made of two kinds of thread, linen and woollen, Lev. 19 : 19, and Deut. 22 : 11. The origin is very obscure.

שָׁעַל

an unused verb, which seems to have had the sense of *hollowness*. Kindred is שְׁאַל No. II.

שַׁעַל

with suff. שַׁעְלִי, pl. שְׁעָלִים, const. שַׁעֲלֵי, m.

(1) *hollow of the hand*, Isa. 40 : 12.

(2) *a handful*, 1 Ki. 20 : 10; Eze. 13 : 19.

שַׁעַלְבִּים and שַׁעֲלַבִּין

Jud. 1 : 35; Josh. 19 : 42, 'place of foxes,' *Shaalbim, Shaalabbin*. Gent. n. שַׁעַלְבֹנִי 2 Sa. 23 : 32.

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'region of foxes,' *Shaalim*.

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not used in Kal.

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prop. TO STROKE; also TO OVERSPREAD, TO SMEAR (Ch. and Syr. id.) In Kal once, *to be smeared over* (used of the eye), *to be blinded*, Isa. 29 : 9.

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an unused verb; prob. i. q. סָעַף to divide.

שַׁעַף

'division,' *Shaaph*, 1 Ch. 2 : 47.

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(1) TO CLEAVE, TO DIVIDE. Æth. ሰዐረ to dismiss, to set free (from the signification of opening).

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(2) *to estimate, to set a price.* Pro. 23 : 7. Ch. id.

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i. q. שָׁשׁ *to shudder*, not used as a verb.

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comm.—(1) *a gate*, whether of a camp, Ex. 32 : 26; or city, Gen. 23 : 18; or temple, Eze. 8 : 5; or palace, Est. 2 : 19 (used of the palace itself, 4 : 2). *The gates of a land* are the places where enemies might enter, Jer. 15 : 7; בִּשְׁעָרֶיךָ within thy gates, i. e. in thy cities, Deut. 12 : 12; 17 : 2, 'in one of thy cities.' At the gates of cities there was the *forum*, whence *in the gate*, often for *in the forum, in judgment*, Deut. 25 : 7; Job 5 : 4; שֹׁעֲרֵי שַׁעַר those who sit in the gate, i. e. persons of leisure, idlers, Ps. 69 : 13; Ruth 3 : 11, 'all the assembly of my people.'

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adj. *bad, disagreeable* (used of figs), Jer. 29 : 17.

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adj. *horrible.* Fem. *something horrible*, Jer. 5 : 30; 23 : 14.

שַׁעֲרוּרִי

id., fem. שַׁעֲרוּרִיָּה, שַׁעֲרוּרָה, Jer. 18 : 13; Hos. 6 : 10 ק׳.

שְׁעַרְיָה

'whom Jehovah estimates,' *Sheariah.*

שַׁעֲרַיִם

'two gates,' *Shaaraim.*

שַׁעַשְׁגַּז

Snaashgaz, Est. 2 : 14.

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pl. *delight, pleasure*, Pro. 8 : 30; Ps. 119 : 24; Jer. 31 : 20. Root שָׁעַע.

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(1) prop. TO SCRATCH, TO SCRAPE; hence *to scrape off, to pare off.* Aram. שפא to file, prop. to make smooth.

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only in pl. 2 Sa. 17 : 29, שְׂפוֹת בָּקָר *cheeses of kine*, so called from filtering and cleansing from dregs.

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'nakedness,' *Shephi*, Gen. 36 : 23; called שְׁפוֹ 1 Ch. 1 : 40.

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m. (from שָׁפַט) *judgment, penalty*, 2 Ch. 20 : 9; pl. שְׁפוֹטִים Eze. 23 : 10.

שְׁפוּפָם

i. q. שְׁפוּפָן 'serpent,' *Shephupham.*

שְׁפוּפָן

(id.) *Shephuphan*, 1 Ch. 8 : 5.

שָׁפַח

an unused verb, prob. i. q. צָפַח *to spread out.* Hence מִשְׁפָּחָה family; and—

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f. *famula, a maid-servant*, Gen. 16 : 1; 29 : 24. 1 Sa. 25 : 41, 'behold, thy handmaid is a servant,' i. e. I am thy household servant to wait on thee.

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Poel, part. מְשׁוֹפֵט i. q. שׁוֹפֵט Job 9 : 15.

שְׁפַט

Ch. only part. שָׁפַט *a judge*, pl. Ezr 7 : 25.

שָׁפָט

'judge,' *Shaphat*, Num. 13 : 5.

שֶׁפֶט

only plur. שְׁפָטִים m. *judgments, punishments.* Ex. 12 : 12; Num. 33 : 4.

שְׁפַטְיָה and שְׁפַטְיָהוּ

'whom Jehovah defends,' *Shephatiah.*

שִׁפְטָן

'judicial,' *Shiphtan*, Num. 34 : 24.

שְׁפִי

plur. שְׁפָיִם, שְׁפִים masc. (from שָׂפָה) —(1) *baldness, nakedness*, Job 33 : 21 נחיב.

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(2) *a naked hill* (void of trees). Jer. 12:12, 'the hills in the desert;' Num. 23:3, 'he went upon a hill.'

(3) *Shephi*, pr. n., see שְׁפוֹ.

שְׁפִים

'serpents,' *Shuppim*, 1 Ch. 7:12.

שְׁפִיפֹן

Gen. 49:17, a species of serpent, from שׁפף Syr., to glide.

שָׁפִיר

'beautiful,' *Shaphir*, Mic. 1:11.

שַׁפִּיר

Ch. adj. *beautiful*, Dan. 4:9, 18.

שָׁפַךְ

(1) TO POUR, TO POUR OUT, e. g. a drink-offering, Isa. 57:6; blood, i. e. to commit slaughter, Gen. 9:6. Metaph. Ps. 42:5; 62:9, to pour out one's soul, i. e. in tears and complaints; Eze. 14:19, to pour one's anger upon any one.

(2) *to heap up a mound*, Eze. 26:8.

Niphal—(1) *to be poured out*, 1 Ki. 13:5. Metaph. Ps. 22:15, 'I am poured out like water,' cannot arise from weakness.

(2) *to be poured out*, i. e. *profusely expended* (as money), Eze. 16:36.

Pual, *to be poured out*, used of one's steps, i. e. to slip, Ps. 73:2 קרי.

Hithpael, *to be poured out*, Lam. 4:1. Job 30:16, 'my soul is poured out,' in complaints; Lam. 2:12, 'their soul, i. e. blood, is poured out,' they die.

שֶׁפֶךְ

the place where any thing is poured out, Lev. 4:12.

שַׁפְכָה

fem. *urethra*, Deut. 23:2. Vulg. *veretrum*.

שָׁפַל

fut. יִשְׁפַּל inf. שְׁפֹל TO BE DEPRESSED, TO BE OR BECOME LOW, used of a mountain, Isa. 40:4; of a wood, 10:33; a city, 32:19. Metaph. of —(*a*) men cast down from a high rank, Isa. 2:9; 5:15.—(*b*) of the voice, low, Isa. 29:4; suppressed, Ecc. 12:4. Inf. שְׁפַל רוּחַ to be cast down of spirit, Pro. 16:19.

Hiphil—(1) *to depress, cast down, make low*, Ps. 18:28. Intrans. Job 22:29, to be cast down (pr. to cast (oneself) down). Jer. 13:18, 'humble yourselves, sit down,' i. e. sit down in a low place, Ps. 113:6.

(2) *to cast down*, as walls, Isa. 25:12.

שְׁפַל

Ch. Aphel, *to depress, to cast down* (kings, mighty men), Dan. 5:19; 7:24; one's heart, to be humbled, 5:22.

שְׁפַל

m. שִׁפְלָה f. adj. *low*, of a tree, Eze. 17:24; *depressed* (of a spot on the skin), Lev. 13:20. Metaph.—(*a*) *ignoble, vile*, 2 Sa. 6:22.—(*b*) שְׁפַל רוּחַ cast down, humble of spirit, Pro. 29:23; and without רוּחַ Isa. 57:15. Eze. 21:31, 'that which is low' (ה parag.)

שִׁפַל

Ch. *low*, Dan. 4:14.

שִׁפָּל

m. *lowliness*, i. e. an ignoble and wretched condition, Ecc. 10:6; Ps. 136:23.

שִׁפְלָה

f. id., Isa. 32:19.

שְׁפֵלָה

a low region, Josh. 11:16; with art. the low region near the sea, from Joppa to Gaza, ibid.; Jer. 32:44.

שִׁפְלוּת

f. *a letting down, remissness* of the hands, sloth, Ecc. 10:18.

שָׁפָם

perhaps, 'bald,' 'shaven,' from שָׁפָה. *Shapham*, 1 Ch. 5:12.

שְׁפָם

'nakedness,' 'a place naked of trees, *Shepham*. Gent. n. שִׁפְמִי.

שָׁפַן

an unused verb, prob. i. q. צָפַן to cover, to hide, especially under the earth.

שָׁפָן

m.—(1) a quadruped (which chews the cud like a hare), Lev. 11:5; Deut. 14:7; which lives gregariously on rocks, and is remarked for its cunning, Ps. 104:18; Pro. 30:26; *jerboa*. It is either so called from its burrows in which it hides itself, or from its cunning. (Arab. شفن astute.)

(2) *Shaphan*, 2 Ki. 22:3; 25:22.

שָׁפַע

an unused verb, *to overflow*, like the Ch., Syr.

שֶׁפַע

m. *abundance*, Deut. 33:19, 'abundance of the sea,' i.e. wealth obtained by sea traffic.

שְׁפָעָה

f. *great multitude* (pr. abundance), as of water, Job 22:11; of men, 2 Ki. 9:17; of camels, Isa. 60:6.

שִׁפְעִי

'abundant,' *Shiphi*, 1 Ch. 4:37.

שָׁפַף

an unused root, prob. i. q. Syr. שׁף to glide.

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שָׁפַר

(1) i.q. Arab. TO SCRATCH, TO SCRAPE; hence *to polish*.

(2) *to be bright*, prop. to be polished, *to be beautiful*, i. q. Ch. and Syr. Followed by עַל *to please* any one, Ps. 16 : 6. The notion of being bright is also applied to brilliancy of sound.

(3) i.q. Æthiop. *safara*, to measure.

שָׁפַר

fut. יִשְׁפַּר Ch., *to be beautiful*, Dan. 3 : 32; 4 : 24; 6 : 2, *to please* (Syr. id.).

שֶׁפֶר

m.—(1) *beauty, elegance* (of words), Gen. 49 : 21.

(2) *Shapher*, Num. 33 : 23, 24.

שַׁפְרְפָּרַד

f.—(1) *brightness, beauty*. Job 26 : 13, 'by his (God's) Spirit the heavens were made brightness,' i. e. splendid, most splendid.

(2) *Shiphrah*, Ex. 1 : 15.

שַׁפְרִיר

m. *ornaments of a throne, tapestry* with which a throne is covered, Jer. 43 : 10 קרי; שַׁפְרוּר כתיב.

שִׁפְרְפָּרָא

m. Ch., *dawn*, Dan. 6 : 20.

שָׁפַת

(1) TO PLACE, TO PUT (i. q. שׂוּת). 2 Ki. 4 38; Eze. 24 : 3; Ps. 22 : 16, 'into the dust of death (in the sepulchre) thou wilt put me.'

(2) *to give*, Isa. 26 : 12.

שְׁפָתַיִם

m. dual, *stalls, folds*, Ps. 68 : 14; Eze. 40 : 43 (places in which the sacrificial victims were bound).

שָׁצַף

an unused verb, i. q. שָׁטַף *to inundate, to overflow*.

שֶׁצֶף

once found, Isa. 54 : 8, 'an inundation (pouring out) of wrath,' Pro. 27 : 4.

שָׁק

Ch., i. q. שׁוֹק *a leg*; pl., Dan. 2 : 33.

שָׁקַד

TO BE SLEEPLESS, Ps. 102 : 8; *to watch*, 127 : 1. Figuratively—(*a*) to watch over any thing, i. e. to fix one's attention on any thing, Jer. 1 : 12. Isa. 29 : 20, 'those who watch for iniquity,' who are diligent to do evil.—(*b*) *to lie in wait for* (used of a leopard), Jer. 5 : 6.

Pual, part. (denom. from שָׁקֵד) as if *amygdalatus*, i. e. made of the form of almond flowers, Ex. 25 : 33, 34.

שָׁקֵד

m.—(1) *the almond tree*; because of all trees it is the first to awake from the sleep of winter, Jer. 1 : 11.

(2) *an almond, the nut of the almond*, Gen. 43 : 11; Num. 17 : 23; Ecc. 12 : 5, 'the almond is rejected' (by the old man who has no teeth).

שָׁקָה

not used in Kal, TO DRINK.

Hiphil—(1) *to give to drink, to furnish drink*; followed by two acc. Gen. 19 : 32; by בְּ Ps. 80 : 6; מִן (*of* any thing), Cant. 8 : 2. Part. subst., *a butler, cup-bearer*, Gen. 40 : 1; 41 : 9; but 40 : 21 מַשְׁקֶה denotes *drink*, 'he restored the chief butler again to his drink,' i. e. to his butlership.

(2) *to water* cattle, Gen. 24 : 46; Ex. 2 : 16.

(3) *to irrigate, to water* land, Gen. 2 : 6, 10; Ps. 104 : 13.

Niphal, see שָׁקָע Niphal.

Pual, *to be watered, moistened*. Job 21 : 24, 'the marrow of his bones is watered,' i. e. is fresh, vigorous.

שִׁקּוּ

(for שִׁקּוּי) *drink*; only plur. שִׁקּוּיִם Ps. 102 : 10.

שִׁקּוּי

plur. with suff. שִׁקּוּיַי.—(1) *drink*, Hos. 2 : 7 (where we should understand some delicate drink).

(2) *the moistening*, i. e. refreshing of bones, Pro. 3 : 8.

שִׁקּוּץ

m. *an abomination, something abominable*; used of impure things (garments), Nah. 3 : 6; of flesh of victims, Zech. 9 : 7; especially of idols. 1 Ki. 11 : 5, 'Milcom the idol of the Ammonites.' Dan. 11 : 31. Plur. idols, 2 Ki. 23 : 24.

שָׁקַט

TO REST, TO HAVE QUIET (pr. *to lie, to lie down*). It is used—(*a*) of one whom no one harasses, Jud. 3 : 11; Josh. 11 : 23, and who harasses no one, Jud. 18 : 7; Ps. 76 : 9.—(*b*) of a person who does nothing, remains inactive, Isa. 62 : 1; of God when he does not aid, Ps. 83 : 2.

Hiphil—(1) *to cause to be quiet*, i. e. to allay strife, Pro. 15 : 18; also, *to make tranquil and secure*, i. e. *to give quiet*, Job 34 : 29; Ps. 94 : 13.

(2) *to keep oneself quiet* (pr. to make oneself quiet), Isa. 7 : 4; 57 : 20. Inf. subst. *rest, quiet*, Isa. 30 : 15. The earth is said *to be quiet*, when the air is sultry and unmoved, Job 37 : 17.

שָׁקֵט

m. *rest, quiet*, 1 Ch. 22 : 9.

שָׁקַל

fut. once אֶשְׁקְלָה; TO POISE, TO WEIGH, Ex. 22 : 16; 2 Sa. 14 : 26; *to weigh out* to any one (metals, money), Gen. 23 : 16; Ezr. 8 : 26; *into the royal treasuries*, Est. 4 : 7; 2 Sa. 18 : 12,

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'although I might weigh a thousand shekels in my hands,' i. e. if they were weighed, counted to me. Figuratively, *to weigh, to examine*, Job 6:2; 31:6.

Niphal, *to be weighed*, Job 6:2; *to be weighed out*, 28:15; Ezr. 8:33.

שֶׁקֶל

pl. שְׁקָלִים const. שִׁקְלֵי m. *a shekel*, a certain weight of gold and silver, Ex. 30:13; used, when weighed, for money, Gen. 23:15; there were two kinds, the holy shekel, Ex. 30:13; and the royal shekel, 2 Sa. 14:26.

שִׁקְמָה

an unused verb. Arab. سقم *to be ill, sick.*

שִׁקְמָה

plur. שִׁקְמִים 1 Ki. 10:27; and שִׁקְמוֹת f. Ps. 78:47, *sycamore.*

שָׁקַע

TO SUBSIDE, TO SINK DOWN, as fire, Num. 11:2, *to be submerged* as a country, Jer. 51:64; Am. 9:5, 'it is overflowed, as by the river of Egypt,' where it is joined with an acc. of plenty.

Niphal, *to be submerged* (of a country), Am. 8:8 קרי. In כתיב for וְנִשְׁקָעָה there is וְנִשְׁקָה.

Hiphil—(1) *to cause to sink down*, water, Eze. 32:14.

(2) *to sink, to depress*, Job 40:25, 'canst thou sink down his tongue with a cord?' canst thou tame him by putting a cord or bridle in his mouth?

שִׁקֻּעֲרוּרוֹת

pl. f. *places sunk down* in a wall; from שָׁקַע and Arab. قعر to be deep.

שָׁקַף

not used in Kal; prob. TO LAY UPON, TO LAY OVER; specially planks and beams, *to cover with planks.*

Niphal, *to lie out over* any thing; hence *to look out, to look forth*, from a window, Jud. 5:28; also used of a mountain which *hangs over* a region, Num. 21:20. Metaphorically, Jer. 6:1, 'calamity impends from the north.'

Hiphil, id., specially *to look forth* (God) from heaven, Ps. 14:2; from a window, Gen. 26:8.

שֶׁקֶף

m. *a layer of beams, a flooring, ceiling.* 1 Ki. 7:5, 'all their doors with the posts were square with the beams,' i. e. covered over with beams and planks (not vaulted).

שְׁקָפִים

m. pl. *beams laid over.* 1 Ki. 7:4; 6:4, 'windows with closed beams.'

שָׁקַץ

not used in Kal, TO BE BASE, IMPURE, ABOMINABLE.

Piel—(1) *to contaminate, to pollute* oneself, Lev. 11:43; 20:25.

(2) *to abominate, to loathe*, Ps. 22:25; especially something impure, Lev. 11:11.

שֶׁקֶץ

m. *an abomination, something abominable*, especially belonging to idolatry, Lev. 11:10; Isa. 66:17.

שִׁקּוּץ see שֶׁקֶץ

שָׁקַק

fut. יִשֹּׁק (cogn. to שׁוּק).—(1) TO RUN UP AND DOWN, TO RUN ABOUT, especially eagerly seeking any thing; Joel 2:9; Isa. 33:4.

(2) *to be eager, greedy, thirsty*, used of a bear, Pro. 28:15; of a thirsty man, Isa. 29:8.

Hithpalpal הִשְׁתָּקְשֵׁק i. q. Kal No. 1; Nah. 2:5.

שָׁקַר

TO LIE, TO DECEIVE any one, Gen. 21:23. (The primary idea is perhaps that of *colouring*, Arab. to be red.)

Piel, *to lie*, 1 Sa. 15:29; Lev. 19:11; *to deceive*, in a covenant, to break a covenant, Ps. 44:18; to be false to one's faith, 89:34; Isa. 63:8.

שֶׁקֶר

m. (1) *a lie.* דִּבְרֵי שֶׁקֶר lying words, Ex. 5:9; Deut. 19:18. נִשְׁבַּע לַשָּׁקֶר to be perjured, Lev. 5:24. נִבְּא בַשָּׁקֶר to prophesy false things, Jer. 5:31. Absol. (thou hast spoken) *falsely*, (it is) *a lie*, 2 Ki. 9:12. Pl. lies, Ps. 101:7. Once *a liar*, Pro. 17:4.

(2) *whatever deceives, fraud, vanity.* Ps. 33:17, שֶׁקֶר הַסּוּס i. e. they are deceived who hope for victory from cavalry. לַשֶּׁקֶר in vain, 1 Sa. 25:21; שֶׁקֶר without cause, undeservedly, Ps. 38:20.

שִׁקֻּרִית

f. Gen. 24:20; pl. const. שִׁקֻּרִיוֹת (as if from שִׁקֶּה) Gen. 30:38, *drinking troughs.* Root שָׁקָה.

שָׁר or שָׂרָה

plur. שָׂרוֹת *walls*, Jer. 5:10, i.q. שׁוּרוֹת.

שַׁר

m. with suff. שָׁרְךָ (from שָׂרַר)—(1) *nerve, muscle.* Collect. Pro. 3:8, 'health (refreshment) shall it be to thy nerves' (the seat of strength).

(2) *the navel* (prop. the navel cord); Eze. 16:4.

שָׁרָא and שְׁרָא

Ch.—(1) *to loose* (knots, metaph. difficult questions), Dan. 5:16. Part. plur. שְׁרִין *loosed* from bonds,

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Dan. 3 : 25. Specially used of loosing beasts at an inn; hence—

(2) *to turn in to lodge*, and generally *to dwell*, Dan. 2 : 22.

Pael—(1) *to loose*, Dan. 5 : 12.

(2) *to begin* (prop. to open.)

Ithpael, *to be loosed*, Dan. 5 : 12.

שַׂרְאֶצֶר

Pers. סר אדר 'prince of fire,' *Sharezer*.

שָׁרַב

an unused root. Syr. and Ch. *to be hot, dry*.

שָׁרָב

m.—(1) *heat* of the sun, Isa. 49 : 10; hence—

(2) a phenomenon frequent in the desert (Arab. סראב *the mirage*). Isa. 35 : 7, 'the desert which assumes the appearance of water shall be changed into a lake' (into real water).

שֵׁרֵבְיָה

'heat of Jehovah,' *Sherebiah*.

שַׁרְבִּיט

i. q. שֵׁבֶט *a sceptre*, Est. 4 : 11; 5 : 2.

I. שָׁרָה

i. q. Ch. שְׁרָא to loose.

Piel, שֵׁרָה TO LOOSE, Jer. 15 : 11 קרי, 'I will loose thee for good,' i. e. I will set thee free.

II. שָׁרָה

perhaps i. q. Arab. שרי to shine, to glitter.

שֵׁרָה

pl. שֵׁרוֹת, f. *chains*; hence *bracelets*, Isa. 3 : 19, from being wreathed, root שָׁרַר.

שָׁרוּחֶן

for שָׁרוּת חֵן 'pleasant lodging-place,' *Sharuhen*, Josh. 19 : 6.

שָׁרוֹן

for יְשָׁרוֹן 'plain,' 'plain country,' every where with art. *Sharon*, a plain country, between Cæsarea and Joppa, Josh. 12 : 18; Cant. 2 : 1; Isa. 33 : 9; another of the same name, 1 Ch. 5 : 16. שָׁרוֹנִי a Sharonite, 27 : 29.

שְׁרוּקוֹת

Jer. 18 : 16 כתיב, i. q. שְׁרִיקוֹת.

שֵׁרוּת

f. *beginning*, Jer. 15 : 11 כתיב. Ch. שֵׁרוּ id., from שְׁרָא Pael.

שִׁטְרַי see שִׁרְטַי

שָׁרַי

'beginning,' *Sharai*, Ezr. 10 : 40.

שִׁרְיָה

f. *a coat of mail*, apparently from its glittering, see שָׁרָה, Job 41 : 18.

שִׁרְיוֹן

(1) id. 1 Sa. 17 : 5, pl. שִׁרְיֹנִים Neh. 4 : 10, שִׁרְיֹנוֹת 2 Ch. 26 : 14.

(2) *Sirion*, Deut. 3 : 9, from resemblance to a breastplate.

שִׁרְיָן

m. id. *a coat of mail*, 1 Ki. 22 : 34; Isa. 59 : 17.

שְׁרִיקוֹת

plur. fem.—(1) *whistlings*, or rather *pipings*, Jud. 5 : 16, which should be referred to the shepherds.

(2) *hissings, derisions*, Jer. 18 : 16 קרי.

שָׁרִיר

adj. *firm, hard* (Ch. שְׁרִיר id.), only in pl. *the firm parts* of the belly (of the hippopotamus), i. e. the nerves, ligaments, muscles, Job 40 : 16. Root שָׁרַר.

שְׁרִירוּת

f. *hardness, stubbornness* of heart, Deut. 29 : 18; Ps. 81 : 13; Jer. 3 : 17.

שְׁרִית see שְׁאֵרִית

שְׁרֵמוֹת

Jer. 31 : 40 כתיב, which appears to me to have sprung by a transcriber's error, from שְׁדֵמוֹת *fields*, which is in the parallel place, 2 Ki. 23 : 4, and also Jer. קרי, 6 MSS., and some editions.

שָׁרַץ

(1) TO CREEP, TO CRAWL, used of reptiles and smaller water animals, Gen. 7 : 21; Lev. 11 : 29. Sometimes a place (earth or sea) is said *to creep* with creeping things, i. e. *to abound* in them, followed by an acc. Gen. 1 : 20; Ex. 7 : 28.

(2) *to multiply selves, to be multiplied*, of beasts, Gen. 8 : 17; of persons, Ex. 1 : 7.

שֶׁרֶץ

m., collect.—(1) *reptiles*, Lev. 5 : 2; 11 : 20, 'winged reptiles that walk on four' (feet), are bats, Deut. 14 : 19.

(2) *smaller aquatic animals*, Gen. 1 : 20; Lev. 11 : 10.

שָׁרַק

(1) TO HISS, TO WHISTLE; onomatopoetic.—(*a*) *to bring near* to by hissing or whistling, as bees, flies, Isa. 7 : 18; figuratively peoples, 5 : 26; Zech. 10 : 8.—(*b*) in mockery, 1 Ki. 9 : 8; Lam. 2 : 15; Jer. 19 : 8; pregn., Job 27 : 23, 'they shall hiss him out of his place.'

(2) *to pipe* (to whistle with an instrument).

שְׁרֵקָה

f., *hissing, mockery*, Jer. 19 : 8; 25 : 9.

שָׁרַר

(1) *to twist, to twine* like a rope.

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(2) *to be firm, hard* (Syr. Pael, to make firm, stable); especially in a bad sense, of obstinacy.

(3) *to press together;* hence *to oppress, to treat as an enemy.* Part. שֹׁרֵר *an adversary, an enemy,* Ps. 27 : 11.

שָׁרָר

Sharar, 2 Sa. 23 : 33, for שָׂכָר 1 Ch. 11 : 35.

שֹׁרֶר

with suff. שָׁרְרֵךְ *the navel,* Cant. 7 : 3; used for *the belly.*

שֶׁרֶשׁ

'root,' i. q. שֹׁרֶשׁ, *Sheresh.*

שֹׁרֶשׁ

plur. שָׁרָשִׁים with suff. שָׁרָשָׁיו const. שָׁרְשֵׁי m.—(1) A ROOT. Job 30 : 4; Jer. 17 : 8. Figuratively—(*a*) *the lowest part* of a thing, as of the foot, Job 13 : 27; of a mountain, 28 : 9; of the sea, 36 : 30.—(*b*) *a root of controversy* is the ground, cause, Job 19 : 28.—(*c*) *root* is put poet. for the *seat, fixed dwelling,* Jud. 5 : 14.

(2) *a shoot* which springs from a root, Isa. 53 : 2; hence metaph. *the shoot of Jesse,* 11 : 10, of the Messiah; 14 : 30, *root* (applied to a people) is meant.

Hence denom.—

שֵׁרֵשׁ

Piel, *to root out, eradicate, extirpate,* Ps. 52 : 7; Job 31 : 12.

Pual שֹׁרֵשׁ pass. Job 31 : 8.

Poel שֹׁרֵשׁ *to take root* (pr. to make, to produce root), Isa. 40 : 24.

Poal, id. Jer. 12 : 2.

Hiphil, i. q. Poel, Job 5 : 3; Isa. 27 : 6 (metaph. of a man in prosperity), Ps. 80 : 10.

שֹׁרֶשׁ

Ch. i. q. Heb. *a root,* Dan. 4 : 12.

שַׁרְשָׁה

for quadril. שַׁרְשְׁרָה pl. const. שַׁרְשׁוֹת f. *small chains,* Ex. 28 : 22.

שְׁרֹשׁוּ

שְׁרֹשִׁי קרי Ch. f. *eradication, rooting out,* i. e. expulsion, banishment, Ezr. 7 : 26.

שַׁרְשְׁרָה

f. *a little chain,* Ex. 28 : 14; 39 : 15. Root שָׁרַר No. 1. Ch. שַׁלְשְׁלָה.

שָׁרַת

not used in Kal.

Piel שֵׁרֵת inf. שָׁרֵת and שָׁרֶת; fut. convers. וַיְשָׁרֶת TO WAIT UPON, TO SERVE, TO MINISTER UNTO, Gen. 39 : 4; Num. 4 : 9, 12; 18 : 2; שֵׁרֵת בְּשֵׁם יְיָ Deut. 18 : 5, to worship Jehovah by calling upon him. Isa. 60 : 7, 'the rams of Nebaioth shall minister to thee,' i. e. shall serve for sacred ministry. Part. *a minister, a servant,* Josh. 1 : 1; Ezr. 8 : 17; fem. מְשָׁרֵת (for מְשָׁרֶתֶת), 1 Ki. 1 : 15.

שָׁשָׂה see שָׁסָה

I. שֵׁשׁ

f. and שִׁשָּׁה const. שֵׁשֶׁת m. SIX. Plur. שִׁשִּׁים *sixty.*

II. שֵׁשׁ

m. SOMETHING WHITE (from שׁוּשׁ).

(1) *white marble,* Est. 1 : 6; Cant. 5 : 15.

(2) *byssus,* so called from its whiteness, Gen. 41 : 42; Ex. 26 : 1; Pro. 31 : 22.

שָׁשָׁא

an uncertain root. Piel שִׁשָּׁא Eze. 39 : 2, 'I will turn thee and will lead thee and will lead thee up.' The signification of leading is clear enough from the context.

שֵׁשְׁבַּצַּר

Sheshbazzar, Pers. (perhaps 'worshipper of fire').

שִׁשָּׁה

Piel (from שֵׁשׁ) pr. to divide into six parts, hence *to give a sixth part,* Eze. 45 : 13.

שָׁשַׁי

'whitish,' from שׁוּשׁ, *Shashai.*

שֵׁשַׁי

(id.) *Sheshai,* Num. 13 : 22.

שְׁשִׁי

Eze. 16 : 13 כתיב, for שֵׁשׁ.

שִׁשִּׁי

m., שִׁשִּׁית, fem., *sixth.* Fem. also *a sixth part,* Eze. 4 : 11; 45 : 13.

שֵׁשַׁךְ

Sheshach, a name of Babylon, Jer. 25 : 26; 51 : 41. The origin and proper signification are doubtful.

שֵׁשָׁן

perhaps i. q. שׁוּשַׁן 'lily,' *Sheshan.*

שָׁשַׁק

according to Simonis, for שַׁקְשַׁק 'desire,' *Shashak.*

שָׁשַׁר

an unused root, which has the signification of *redness.* Hence—

שָׁשֵׁר

in pause שָׁשַׁר m. *red colour, red ochre, rubrica,* Jer. 22 : 14.

שָׁת

plur. שָׁתוֹת m. *columns* (from שִׁית), and metaph. *princes, nobles.* Ps. 11 : 3, 'when the columns are overturned,' i. e. when the noblest have perished. Isa. 19 : 10, 'and the columns thereof (of Egypt) are

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broken down,' i. e. the foremost of the state.

I. שֹׁת

(1) *buttock*, Isa. 20:4; plur. שְׁתוֹת 2 Sa. 10:4. The origin should be sought in שִׁית.

(2) *Seth, Sheth*, Gen. 4:25.

II. שֹׁת

fem. contr. for שְׁאֹת *tumult*, from שָׁאָה. Num. 24:17, 'the sons of the tumult of war,' i. e. the tumultuous enemies of Israel. Comp. Jer. 48:45.

שֵׁת and שִׁת

Ch. *six*, Dan. 3:1; Ezr. 6:15. Plur. שִׁתִּין sixty, Dan. 3:1.

I. שְׁתָה

fut. יִשְׁתֶּה apoc. יִשְׁתְּ—(1) TO DRINK, Ex. 34:28; Job 21:20; followed by בְּ *of, from* any thing, with the idea of pleasure, Pro. 9:5; by בְּ of the vessel, Am. 6:6. Metaph. Job 15:16, 'drinking iniquity as water,' i. e. replete with iniquity. But Pro. 26:6, 'the lame drinks in iniquity,' i. e. must suffer it, cannot avenge it.

(2) *to drink together, to banquet*, Est. 7:1.

Niphal, pass. of Kal No. 1, Lev. 11:34.

Hiphil, see שָׁקָה.

II. שְׁתָה

an unused verb. Syr. אשתי to weave.

שְׁתָא and שְׁתָה

Ch., *to drink*, Dan. 5:1, 2, 23; pret. with א prosthet. 5:3, 4.

שְׁתוֹת see שֵׁת

שְׁתִי

(I.) *a drinking, a carousing*, Ecc. 10:17; from שָׁתָה No. I.

(II.) *the warp*, Lev. 13:48; from No. II.

שְׁתִיָּה

f. i. q. שְׁתִי No. I., Est. 1:8.

שְׁתִיל

m. *a plant, a shoot*, Ps. 128:3.

שְׁתַּיִם see שְׁנַיִם

שְׁתַל

TO PLANT, Ps. 1:3; Hos. 9:13; Jer. 17:8.

שְׁתַם

prob. TO UNCLOSE (Ch. to perforate). Num. 24:3, 15, 'with the eye (of the mind) unclosed;' used of a prophet.

שְׁתַן

only part. Hiphil, MAKING WATER. (Simonis has not inaptly laid down הִשְׁתִּין to be contracted from הִשְׁתַּתִּין Hithpael, from שֵׁתִין.) מַשְׁתִּין בְּקִיר 'one making water against the wall,' a contemptuous designation for a little boy, 1 Ki. 16:11, 'he slew all the house of Baasha, and left him none (not even a boy), relations and friends.'

שְׁתַק

to subside, to settle down; hence *to be hushed, silent* (kindred to שָׁקַט), used of the waves, Ps. 107:30; Jon. 1:11; of strife, Pro. 26:20.

שְׁתַר

Pers. סתאר 'star,' *Shethar*.

שְׁתַר בּוֹזְנַי

סתאר באזנאי 'bright star,' *Shethar-bozni*.

שְׁתַת

i. q. שִׁית to set, to place; pret. pl. Ps. 49:15, 'like sheep they place (them) in Hades,' i. e. they drive, thrust them down thither; 73:9, 'they set their mouth against the heavens,' i. e. they assail heaven, as it were, with impious words.

ת

Tav (Tau), the last letter of the alphabet, as a numeral *four hundred*. See קוֹ.

ת without Dagesh is aspirated, and sounds like *th*. When it has Dagesh lene it is a slender *t*. It is sometimes interchanged with שׁ and ס, and it has even some relation to the breathings (א, ה); הוּב, שׁוּב, אוֹב to return; אָהָה and הָוָה to dwell.

תְּא

m. *a chamber*, 1 Ki. 14:28; Eze. 40:7, 12. (Ch. תָּא.) Plur. תָּאִים, once תָּאוֹת, from תָּוָה No. III. The form תָּא appears to spring from תָּו (for תָּוָה).

I. תָּאַב

TO DESIRE, TO LONG FOR, Ps. 119:40, 174; more frequent in Chaldee.

II. תָּאַב

only part. Piel מְתָאֵב i. q. מְתָעֵב ABHORRING, Am. 6:8.

תַּאֲבָה

f. *desire, longing*, Ps. 119:20.

I. תָּאָה

i. q. תָּוָה No. 1, TO MARK OUT, only in—

Piel. Fut. תְּתָאוּ Num. 34:7, 8; Syr. ye shall determine.

II. תָּאָה

i. q. Arab. תאי to outrun. Hence—

תְּאוֹ

Deut. 14:5, and contr. תֹּא Isa. 51:20, a species of *gazelle*, so called from its swiftness.

תַּאֲוָה

f. (from אָוָה No. I.)—(1) *desire, longing*, Ps. 10:17; 112:10.

(2) *lust, desire*. Num. 11:4, 'they lusted a lust.' Ps. 78:29. קִבְרוֹת הַתַּאֲוָה the graves of lust, Num. 11:34.

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(3) *delight, object of desire*, Gen. 3 : 6; Job 33 : 20, 'food of delight,' i. e. delicate; also, *honour, ornament*, Gen. 49 : 26; Pro. 19 : 22.

תְּאוֹם

a twin, only plur. תְּאוֹמִים Gen. 38 : 27; contr. תֹּאמִם 25 : 24; const. תְּאוֹמֵי Cant. 4 : 5, from תָּאַם.

תְּאָלָה

f. (from אָלָה) *curse, execration*, Lam. 3 : 65.

תָּאַם

TO BE TWIN, DOUBLE. Part. תְּאֹמִים double (used of planks or beams), Ex. 26 : 24; 36 : 29.

Hiphil, *to bear twins*, Cant. 4 : 2; 6 : 6.

תֹּאַם or תְּאַם

whence pl. const. תַּאֲמֵי *twins*, Cant. 7 : 4.

תַּאֲנָה

f. *coitus*, from אָנָה No. 2. Piel, to cause to meet, applied to copulation. Used of the wild she-ass, Jer. 2 : 24. Not less suitably, from Arab. انى to be hot.

תְּאֵנָה

plur. תְּאֵנִים f., *a fig tree*, Gen. 3 : 7; Num. 13 : 23; Deut. 8 : 8, also *a fig*, the fruit, 2 Ki. 20 : 7. (The etymology is unknown.)

תַּאֲנָה

(for תְּאֻנָה) f. *occasion*, Jud. 14 : 4; from אָנָה No. II.

תַּאֲנִיָּה

f. *sorrow, mourning*, Isa. 29 : 2; Lam. 2 : 5; from אָנָה No. I.

תַּאֲנִים

m. plur. *toils, labours*, (from אוֹן No. 3). Eze. 24 : 12, '(the pot) wearies (me) with toils.'

תַּאֲנַת שִׁלֹה

'approach to Shiloh,' *Taanath-shiloh*.

תָּאַר

TO BE MARKED OUT, TO BE DESCRIBED (a border), Josh. 15 : 9; 18 : 14.

Piel, *to describe, to delineate*, Isa. 44 : 13.

Pual, part. Josh. 19 : 13, 'Rimmon which pertains to Neah.' Hence—

תֹּאַר

with suff. תָּאֳרוֹ (for תָּאְרוֹ), תָּאֳרָם m. *form* of body, 1 Sa. 28 : 14; Lam. 4 : 8. Gen. 29 : 17, 'beautiful of form;' 39 : 6; 41 : 18. Specially *a beautiful form*, Isa. 53 : 2; 1 Sa. 16 : 18, אִישׁ תֹּאַר 'a man of form,' i. e. *formosus, beautiful*.

תַּחְרֵעַ see תַּאֲרֵעַ

תְּאַשּׁוּר

m., Isa. 41 : 19; 60 : 13; pr. *erectness* (root אָשַׁר No. 1), *tallness*; hence a tall tree; specially *a species of cedar*, growing in Lebanon.

תֵּבָה

f. pr. *a chest, an ark* (Ch. תִּיבוּתָא); used of the ship which Noah made like a chest or coffer, Gen. 6 : 14; of the ark in which Moses was exposed, Ex. 2 : 5. The etymology is unknown.

תְּבוּאָה

f.—(1) *produce*, as of the earth, Josh. 5 : 12; of the corn-floor, Num. 18 : 30; of the winepress, ibid.; of the vineyard, Deut. 22 : 9.

(2) *gain, profits*; of the wicked, Pro. 10 : 16; resulting from wisdom, 3 : 14; Isa. 23 : 3.

(3) metaph. *fruit, result*; of words, Pro. 18 : 20.

תְּבוּן

m. *intelligence, understanding*, Hos. 13 : 2, 'they made idols according to their own understanding,' i. e. at their pleasure.

תְּבוּנָה

f. id. *intelligence, understanding, insight*, used both of God and men, Pro. 2 : 6; Deut. 32 : 28. Pl. Pro. 11 : 12; Isa. 40 : 14; also *intelligent words*, Job 32 : 11. Root בִּין.

תְּבוּסָה

f. (from בּוּס) *a treading down, destruction*, 2 Ch. 22 : 7.

תָּבוֹר

either 'stone-quarry,' from תְּבַר i. q. שָׁבַר, or 'lofty place,' umbilicus, i. q. סָבוּר, *Tabor*, Jud. 4 : 6; 1 Sa. 10 : 3, 1 Ch. 6 : 62.

תֵּבֵל

(1) *fertile and inhabited earth, the habitable globe* (from יָבַל, see Hiphil No. 3), Isa. 14 : 17. תֵּבֵל אֶרֶץ the world of his (God's) earth, Pro. 8 : 31; Job 37 : 12; comp. Ps. 90 : 2.

(2) *the whole earth*, 1 Sa. 2 : 8; Ps. 18 : 16; meton. the inhabitants of the earth, 9 : 9; 33 : 8; Isa. 13 : 11; 24 : 4.

תֶּבֶל

m. *pollution, profanation*. Lev. 18 : 23, 'this (is) profanation.' Lev. 20 : 12. Root בָּלַל No. 3, comp. Ch. בְּלְבֵּל to profane (by incest), Gen. 49 : 4.

תּוּבַל see תֶּבֶל

תַּבְלִית

f. *consumption, destruction*, Isa. 10 : 25, from בָּלָה. Some MSS. and editions have תַּכְלִיתָם, which may also have the sense of *consumption*, from כָּלָה Piel.

תְּבַלֻּל

m. *stained, spotted, having spots* or

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stains (from גֹּל No. 2), only found Lev. 21:20. Vulg. *albuginem habens in oculo.*

תֶּבֶן

m. *straw* as broken up by threshing, *chaff.* (Arab. id. It is not improbable that תֶּבֶן is for תִּבְנָה from בָּנָה, and denotes *building material*, Ex. 5:7.) Job 21:18; Gen. 24:25.

תִּבְנִי

prob. for תִּבְנִיָּה 'building of Jehovah,' *Tibni.*

תַּבְנִית

f. (from בָּנָה)—(1) *structure, manner of building*, Ps. 144:12.

(2) *exemplar, model*, Ex. 25:9; 2 Ki. 16:10.

(3) *image, likeness* of a thing, Deut. 4:16; Eze. 8:3, 'and he put forth (that which had) the appearance of a hand;' 8:10; 10:8.

תַּבְעֵרָה

'burning,' *Taberah*, Num. 11:3.

תֵּבֵץ

perhaps 'brightness,' from בָּצַץ, *Thebez.*

תְּבַר

Ch. i. q. Heb. שָׁבַר *to break.* Part. pass. תְּבִיר fragile, Dan. 2:42.

תִּגְלַת פִּלְאֶסֶר

Tiglath-pileser, 2 Ki. 15:29; תִּלְגַּת פִּלְנֶסֶר 16:7; תִּלְגַּת פִּלְנֶאסֶר 1 Ch. 5:6; תִּלְגַּת פִּלְנֶסֶר 5:26. (The former part appears to be the same as *Diglath*, the Tigris, pr. swift; the latter, Pers. פלאסר a great king; comp. Sanscr. *pâla*, lord, king, unless rather, *pura sara*, one preceding, a leader. I would render *lord of the Tigris.*)

תַּגְמוּל

m. (from גָּמַל) *benefit*, Ps. 116:12.

תִּגְרָה

f. (from גָּרָה) *strife, contention.* Ps. 39:11, 'I am consumed under the strife of thy hand,' i. e. by the divine plagues. (Ch. id.)

תִּגְרְמָה and תֹּגַרְמָה

Gen. 10:3; 1 Ch. 1:6, *Togarmah.* We should, apparently, understand *Armenia.*

תְּדְהָר

masc. the name of a tree which grows on Lebanon, Isa. 41:19; 60:13. I prefer *the oak*, as the word properly denotes *a firm enduring tree*, from דָּהַר No. 2.

תְּדִירָא

fem. Ch. *circuit* (from דּוּר), *perpetuity.* Adv. בְּתְדִירָא perpetually, continually, Dan. 6:17, 21.

תַּדְמֹר

1 Ki. 9:18 קְרִי, and 2 Ch. 8:4, *Tadmor* (Arab. id. or תחמר i. e. a place abounding in palms). The same is תָּמָר (palm), loc. cit. כתיב.

תִּדְעָל

'fear,' 'reverence,' from the Samaritan root דעל to fear, *Tidal.*

תָּהָה

an unused root, Ch. תְּהָא TO BE WASTE, DESERT (cogn. to שָׁאָה).

תֹּהוּ

(for תְּהִוּ)—(1) *wasteness*, concr. *that which is wasted, laid waste*, Gen. 1:2; Job 26:7; hence—(*a*) *a desert*, Deut. 32:10; Job 6:18.—(*b*) *destruction*, Isa. 24:10, 'a desolated city;' 34:11.

(2) *emptiness, vanity*, and concr. *something vain*, Isa. 41:29; 1 Sa. 12:21; *nothing*, Isa. 40:17.

(3) לְתֹהוּ Isa. 49:4; and acc. תֹּהוּ adv. *in vain*, 45:19.

תְּהוֹם

pl. תְּהֹמוֹת comm., pr. water making a noise (from הוּם), hence—(1) *wave*, Ps. 42:8, 'wave calleth unto wave,' i. e. follows without intermission. Pl. Ex. 15:5; Ps. 33:7.

(2) *a great quantity of waters*, Deut. 8:7; תְּהוֹם רַבָּה *ocean, sea*, Gen. 7:11; and simply תְּהוֹם id., Job 28:14.

(3) *gulf, abyss*, of the earth, Ps. 71:20. (Syr. תהומא wave, abyss.)

תְּהִלָּה

f. (from הָלַל Piel).—(1) *praise*, Ps. 22:26; hence—(*a*) a song containing praise, *a hymn*, 145:1; and pl. תְּהִלִּים, the book of *Psalms.*—(*b*) *the person praised* or *celebrated*, Deut. 26:19; Jer. 13:11.

(2) *praise*, in which any one stands, *glory*, Ps. 9:15; Isa. 42:8. Hence *the person* (or thing) *wherein any one glories.* Jer. 17:14, 'thou (Jehovah, art) my glory.' Deut. 10:21.

תְּהִלָּה

fem. Job 4:18, prop. *folly* (see הָלַל No. 4); hence *sin.* Others regard as the root Arab. تهل to err, to go astray.

תַּהֲלוּכָה

fem. (from הָלַךְ) *procession*, Neh. 12:31.

תַּהְפֻּכָה

fem. (from הָפַךְ) only in plur. תַּהְפֻּכוֹת —(1) *perversity, foolishness*, Deut. 32:20.

(2) *deceit, fraud*, Pro. 2:12; 10:31, 'a deceitful tongue.'

תָּו

m. (for תָּוָה, from תָּוָה)—(1) *a sign*, Eze. 9:4. (Arab. تو a sign in the form of a cross branded on horses and camels, whence the name of ת,

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which in Phœnician, and on the coins of the Maccabees has the form of a cross.)

(2) *sign* (cruciform), *mark* subscribed instead of a name to a bill of complaint; hence *subscription*, Job 31:35. The sign of the cross instead of their names, is still put by people unable to write in legal proceedings.

תְּאוֹ see תּוֹא

תּוּב

fut. יָתוּב, Ch. i. q. Heb. שׁוּב TO TURN BACK, TO RETURN, Dan. 4:31, 33.

Aphel, *to restore, to return*, Ezr. 6:5. הֲתִיב פִּתְגָמָא to answer, 5:11; Dan. 3:16; *to return* an epistle, to reply by letters, Ezr. 5:5.

תִּבַל and תּוּבַל

Eze. 27:13; 32:26; Isa. 66:19; Gen. 10:2, *Tubal, the Tibareni*, a nation of Asia Minor.

תּוּבַל קַיִן

perhaps 'smith of scoria,' comp. of Arab. קין smith, and Pers. תופל scoria of metal, *Tubalcain*.

תּוּבְנָה

Job 26:12 כתיב for תְּבוּנָה prudence.

תּוּגָה

f. (from יָגָה) *sadness, sorrow*, Pro. 14:13; Ps. 119:28.

תּוֹגַרְמָה see תֹּגַרְמָה

תּוֹדָה

f. (from יָדָה Hiph.)—(1) *confession*, Josh. 7:19; Ezr. 10:11.

(2) *thanksgiving*, Ps. 26:7; 42:5. זָבַח תּוֹדָה to offer praise to God (for a sacrifice), Ps. 50:14; 107:22; 116:17. זֶבַח תּוֹדָה Lev. 22:29, and ellipt. תּוֹדָה a sacrifice of thanksgiving, Ps. 56:13.

(3) *a choir* of givers of thanks, praising God, Neh. 12:31, 38, 40.

תְּוֵה

Ch. (kindred to תָּמַהּ), *to be amazed*, Dan. 3:24.

I. תָּוָה

in Kal not used, i. q. תָּאָה No. I. TO MARK, TO DELINEATE.

Piel id. 1 Sa. 21:14, 'he made marks (scrawls) upon the doors of the gate,' like petulant boys.

Hiphil הִתְוָה תָּו *to mark*, Eze. 9:4.

II. תָּוָה

TO REPENT, TO BE GRIEVED. (Syr. id.)

Hiphil, *to make to grieve, to afflict* (as a people, God), Ps. 78:41.

III. תָּוָה

an unused root, i. q. אָוָה No. I., *to abide, to dwell*.

תּוֹחַ

Toah, 1 Ch. 6:19, for which there is, verse 11, נַחַת, and 1 Sa. 1:1, תֹּחוּ.

תּוֹחֶלֶת

f. (from יָחַל) *expectation, hope*, Ps. 39:8; Pro. 10:28.

תּוּךְ

an unused root, perhaps to cut up, to divide (comp. תָּכַךְ).

תָּוֶךְ

const. תּוֹךְ, with suff. תּוֹכִי, m. *the middle* of a thing, so called from its being divided. תּוֹךְ הַבַּיִת the middle part of a house, the interior court, 2 Sa. 4:6. Jud. 16:29, 'the middle columns.'

With prefixes—(1) בְּתוֹךְ—(*a*) *in the middle of* (any) *thing*, as, in the midst of a house, 1 Ki. 11:20; into the midst of the sea, Ex. 14:27. Sometimes *in* (any place), Gen. 9:21; *into*, Ps. 57:7; *through the midst* of a thing, Ex. 14:29.—(*b*) *among*. בְּתוֹכְכֶם amongst you, in your midst, Gen. 35:2; Pro. 17:2; Eze. 2:5. Used for בֵּין, Gen. 1:6, 'between the waters' (terrestrial and celestial).

(2) מִתּוֹךְ *from the midst of any thing, out of*, Jer. 51:6; Ex. 33:11.

(3) אֶל־תּוֹךְ *into the middle of a thing*, Num. 17:12; 19:6.

תּוֹךְ see תָּוֶךְ

תּוֹכֵחָה

f. (from יָכַח) *punishment*, Ps. 149:7; Hos. 5:9.

תּוֹכַחַת

f. with suff. תּוֹכַחְתִּי, pl. תּוֹכָחוֹת (from יָכַח).

(1) the act of arguing, *shewing* and maintaining *the right*, Job. 13:6. Pl. arguments, Job 23:4.

(2) *arguing down, contradicting*, Ps. 38:15; Pro. 29:1, 'a man who opposes in speaking,' positive in assertions.

(3) *rebuke, correction* by words, Pro. 1:23; 29:15. Plur. תּוֹכָחוֹת מוּסָר rebuke joined with correction. Pro. 6:23. Once used of *reproof* (from God), *complaint*, Hab. 2:1.

(4) *punishment, chastening*, Ps. 73:14. Pl. Ps. 39:12; Eze. 25:17.

תֻּכִּיִּים see תֻּכִּיִּים

תּוֹלָד

'birth,' *Tolad*, 1 Ch. 4:29; also אֶלְתּוֹלַד Josh. 15:30.

תּוֹלְדוֹת

f. pl. (from יָלַד)—(1) *generations, families, races*, Num. 1:20, seqq. לְתוֹלְדֹתָם according to their races, Gen. 10:32; סֵפֶר תּוֹלְדוֹת genealogy, pedigree, 5:1.

(2) *history*, properly of families. Gen. 6:9, 'this is the history of

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Noah.' Also applied to *origin*. Gen. 2 : 4, 'this is the origin of the heaven and earth.'

תּוֹלָל

m. (from יָלַל) *a vexer, tormentor* (properly abstr. vexation, vexing). Once in pl. Ps. 137 : 3, 'our vexers.'

תּוֹלָע

m., תּוֹלַעַת, תּוֹלָעָה, f., pl. תּוֹלָעִים (from תָּלַע).

(1) *a worm*. Ex. 16 : 20; Jon. 4 : 7. Metaphorically used of a weak and despised man, Ps. 22 : 7; Job 25 : 6.

(2) especially *scarlet, scarlet colour*, more fully תּוֹלַעַת שָׁנִי, also *scarlet garments*, Lam. 4 : 5; Isa. 1 : 18.

(3) *Tola*. Patron. תּוֹלָעִי.

תּוּם

Some forms which seem to belong to this root, see under תָּמַם.

תֻּאֹם see תְּאוֹמִים

תּוֹמָן

Gen. 36 : 15 כתיב, for תֵּימָן.

תּוֹעֵבָה

f. const. תּוֹעֲבַת (from תָּעַב), *an abomination, something abominable*. Pro. 21 : 27; 28 : 9, 'things which are an abomination to Jehovah.' Especially used of things impure and illicit by the decrees of religion, Gen. 43 : 32; of things belonging to the worship of idols, 1 Ki. 14 : 24; of idols themselves, 2 Ki. 23 : 13.

תּוֹעָה

f. (from תָּעָה)—(1) *error* in holy things, *impiety*, Isa. 32 : 6.

(2) *harm, calamity*, Neh. 4 : 2.

תּוֹעָפוֹת

pl. f. (from יָעַף)—(1) *a swift course*, Num. 23 : 22; 24 : 8, 'the swiftness of the buffalo.'

(2) *weariness, tiring labour*, hence *wealth* derived from labour. Ps. 95 : 4, the wealth of the mountains;' Job 22 : 25, 'money of the treasures,' i. e. very great plenty of money.

תּוּף

an unused verb, Ch. *to spit out*.

תּוֹצָאוֹת

f. plur. (from יָצָא)—(1) *a going out*, metaph. from danger, *deliverance*, Ps. 68 : 21.

(2) *the place from which* (any person or thing) *goes forth*, hence a gate, Eze. 48 : 30; a fountain, Pro. 4 : 23, 'the fountain of life,' of happiness; also *the place of the exit* or *termination* of any thing, Num. 34 : 4; Josh. 15 : 4.

תּוּר

(1) TO GO OR TRAVEL ABOUT—(*a*) for the sake of traffic, 1 Ki. 10 : 15.—(*b*) of exploring, hence *to spy out*, e. g. a country, Num. 13 : 16; also *to search out* any thing, Deut. 1 : 33; Eze. 20 : 6. Metaph. *to investigate*, Ecc. 1 : 13; 2 : 3; 7 : 25.

(2) *to follow, go about after*. Metaph. Num. 15 : 39.

Hiphil, fut. יָתֵר and יְתֵר—(1) *to lead* one *about*, specially to shew him the way. Pro. 12 : 26, 'the righteous shews the way to his friend.' Followed by two acc. 2 Sa. 22 : 33, 'and (God) shews the upright his way,' the way in which he should walk.

(2) *to search, explore*, Jud. 1 : 23.

I. תּוֹר

m. A TURTLE DOVE (onomatopoetic and primitive), Gen. 15 : 9; Lev. 12 : 6; Cant. 2 : 12; Ps. 74 : 19, 'thy turtle dove,' i. e. the people especially dear to thee, now afflicted and timid.

II. תּוֹר

m.—(1) *order, row, turn*, especially used of what goes round in a circle, Est. 2 : 12, 15.

(2) *a string of pearls*, or gold or silver beads, Cant. 1 : 10, from תור.

III. תּוֹר

1 Ch. 17 : 17; i. q. תּוָרָה in 2 Sa. 7 : 19, *mode*, manner.

תּוֹר

Ch. *an ox*, i. q. Hebr. שׁוֹר; plur. תּוֹרִין oxen, Dan. 4 : 22; 5 : 21; Ezr. 6 : 9, 17.

תּוֹרָה

f. (from יָרָה)—(1) *instruction, doctrine*, Job 22 : 22.—(*a*) of parents, Pro. 1 : 8.—(*b*) through prophets, Isa. 1 : 10; 8 : 16.

(2) *law*.—(*a*) human, 2 Sa. 7 : 19.—(*b*) divine, e. g. the law of sacrifice, Lev. 6 : 7; collect. *laws*; Josh. 1 : 8, 'the book of the law;' plur. Ex. 18 : 20.

תּוֹשָׁב

m. (from יָשַׁב) *a stranger, an emigrant*, sojourning in a strange country, Lev. 22 : 10; Ps. 39 : 13. Plur. const. 1 Ki. 17 : 1.

תּוּשִׁיָּה

f. prop. *a lifting up, that which is erect* (from יָשָׁה); hence—

(1) *aid* (Arab. وشى Conj. III. id.). Job 6 : 13, 'aid fled from me.' Pro. 2 : 7; Job 30 : 22 קרי.

(2) *counsel* (properly, the raising of any thing, that which any one wishes *to raise* or *set up*). Job 5 : 12, 'and their hands do not perform (their) counsel.'

(3) *counsel*, i. q. *wisdom*. Job 11 : 6, 'the double of wisdom;' 12 : 16; Isa. 28 : 29, 'he is wonderful in counsel and of great wisdom.'

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תּוֹתָח
(from יָחַח) m. *a club*, Job 41 : 21.

תְּיָו see תְּוָו

תַּזְנוּת
f. (from זָנָה) *whoredom*, metaph. the worship of idols, Eze. 16 : 25; 23 : 8. Pl. תַּזְנֻתִּים Eze. 16 : 15; 23 : 7.

תַּחְבֻּלוֹת and תַּחְבוּלוֹת
(from חָבַל No. 1, and more immediately from יִתְחַבָּל plur. fem. —(1) *rule, government*, Job 37 : 12; especially that of a state, Pro. 11 : 14.
(2) the art of governing, hence *prudent counsel*, Pro. 1 : 5; *cunning counsel*, 12 : 5.

תְּחוּ see תְּהוֹם

תְּחוֹת
Ch. prep. *under*, i. q. Hebr. תַּחַת Dan. 7 : 27; with suff. תְּחוֹתֹהִי under it, 4 : 9, 18.

תַּחְכְּמֹנִי
Tachmonite, patron. from pr. n. m. otherwise unknown, תַּחְכְּמֹן 'wisdom,' 2 Sa. 23 : 8.

תְּחִלָּה
fem. (from חָלַל Hiphil) *beginning*, Hos. 1 : 2; Pro. 9 : 10; בַּתְּחִלָּה in the beginning, i. e. previously, Gen. 13 : 3; Isa. 1 : 26.

תַּחֲלוּאִים
only in plur. תַּחֲלוּאִים m. (from חָלָא =חָלָה) *diseases*, Deut. 29 : 21. Ps. 103 : 3; Jer. 16 : 4, 'they shall die of diseases.' Concr. 14 : 18, 'those who are sick with famine.'

תַּחְמָס
m. Lev. 11 : 16; Deut. 14 : 15; an unclean bird (root חָמַס), according to Bochart, *the male ostrich*; called in Arab. מלים 'unnatural,' from its cruelty towards its young (comp. Lam. 4 : 3).

תַּחַן
for תַּחֲנָה 'a camp,' *Tahan*, patron. הַתַּחֲנִי.

תְּחִנָּה
(from חָנַן)—(1) *grace, mercy*, Josh. 11 : 20; Ezr. 9 : 8.
(2) *prayer, supplication* (properly, the cry for mercy), Ps. 6 : 10; 55 : 2.
(3) *Tehinnah*, 1 Ch. 4 12.

תַּחֲנוּן
only in plur. תַּחֲנוּנִים Ps. 28 : 2; 116 : 1; and תַּחֲנוּנוֹת 86 : 6, *prayer, supplication*.

תַּחֲנוֹת
m. plur. (from יָחַנָה) *a camp*, 2 Ki. 6 : 8.

תַּחְפַּנְחֵס and תַּחְפְּנֵחֵס
Eze. 30 : 18; Jer. 43 : 7; also 2 : 16 (תְּחַפְנֵס כתיב) קרי, *Tahpanhes, Tehaphnehes, Tahapanes*. No doubt it is *Daphne*, near Pelusium. Jablonski thinks the Egyptian name would be *taphe-eneh*, i. e. *the head*, or *the beginning of the age*; the world or earth (of Egypt).

תַּחְפֶּנֵיס
'head of the age,' *Tahpenes*, an Egyptian queen, 1 Ki. 11 : 19.

תַּחְרָא
m. *a breastplate*, made of linen, Ex. 28 : 32; 39 : 23; properly a military garment, or armour, from חָרָה.

תַּחְרָה see חַרְחֻר

תַּחְרֵעַ
'cunning,' from Syr. חרע Ethpael, to be cunning, *Tahrea*, 1 Ch. 9 : 41, called תַּאֲרֵעַ 8 : 35.

תַּחַשׁ
m. an obscure word; עוֹר תַּחַשׁ Tachash skin, Num. 4 : 6, seq. Plur. Ex. 25 : 5; 35 : 23; simply תְּחָשִׁים Num. 4 : 25; Eze. 16 : 10. I would understand it to be either the *seal*, or the *badger, taxus*, for תְּהַשָּׁה, from הָשָׁה to rest, the *taxus* sleeping for half a year; nor are seals less somnolent.
(2) *Tahash*, Gen. 22 : 24.

תַּחַת
(1) subst. *the lower part, that which is below*. Hence, adverb. *below, beneath*, Gen. 49 : 25; מִתַּחַת id., Ex. 20 : 4; Josh. 2 : 11. In const. state, and with suff., commonly pl. תַּחְתֵּי, תַּחְתִּיתִי (sing., 2 Sa. 22 : 37, 48), prep. *below, beneath, under*; heaven, Dan. 9 : 12; the sun (see שֶׁמֶשׁ); the mountain, at the foot of the mountain, Ex. 24 : 4; under the tongue, Ps. 10 : 7; the lips, 140 : 4, i. e. in the mouth; under the hand, i. e. in the power of any one, 1 Sa. 21 : 9; a woman commits adultery under her husband, Num. 5 : 19; Eze. 23 : 5, i. e. who ought to obey her husband. Hab. 3 : 16, 'I tremble in my lower parts,' i. e. my knees and feet tremble.—With verbs of *motion* it is—(*a*) *beneath, under* any thing, 2 Sa. 22 : 40; Gen. 18 : 4.—(*b*) *down, downwards*, Am. 2 : 13, prop. 'I press you downwards;' Job 40 : 12.
With preff.—(α) מִתַּחַת adv. *below, beneath* (see above), prep. *from under, from beneath*, Eze. 47 : 1, 'waters came out from under the threshold;' Pro. 22 : 27, 'thy bed from under thee,' i. e. on which thou liest. More rarely, *below, under* (any thing), Job 26 : 5; Eze. 42 : 9. Another מִתַּחְתָּה, see No. 2.
(β) מִתַּחַת לְ *below, under* any thing, as below the firmament, Gen. 1 : 7; at the foot of Bethel (on a mountain), 35 : 8.
(γ) לְמִתַּחַת לְ i. q. preceding, 1 Ki. 7 : 32.

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(δ) אֶל תַּחַת *under*, Jer. 3 : 6; Zech. 3 : 10, אֶל תַּחַת לְ Eze. 10 : 2.

(2) *what is under any one, the place* in which any one stands. Zech. 6 : 12, 'from his place he shall grow up.' Hence—(*a*) in acc. in a place, Ex. 16 : 29, 'remain, every one in his own place;' Job 36 : 16, *a wide space, where* (pr. in which place) *there is no straitness.*—(*b*) *in the place of, for, instead of,* used of those who succeed another. Lev. 16 : 32; Ps. 45 : 17, 'in the stead of thy fathers shall be thy children.' Hence used of price (*for*), Gen. 30 : 5, and after verbs of requiting, 1 Sa. 25 : 21. תַּחַת מָה for what? why? Jer. 5 : 19.

תַּחַת אֲשֶׁר—(1) *instead of that,* Deut. 28 : 62.

(2) *because that,* i.e. because, Deut. 21 : 14. תַּחַת כִּי id. Deut. 4 : 37. Also תַּחַת followed by an inf. Isa. 60 : 15, comp. Job 34 : 26, 'because they are wicked.'

(3) *Thahath,* 'station,' 'place.'—(*a*) Num. 33 : 26.—(*b*) 1 Ch. 6 : 9; 7 : 20.

תַּחַת

Ch. id. Dan. 4 : 11, מִן תַּחְתּוֹהִי i. q. Hebr. מִתַּחְתָּיו.

תַּחְתּוֹן

m., תַּחְתּוֹנָה f. adj. *lower, lowest,* Josh. 18 : 13; 1 Ki. 6 : 6.

תַּחְתִּי

m., ־ִיָּה and ־ִית f. adj. *lower, lowest,* Ps. 86 : 13. תַּחְתִּיּוֹת־אֶרֶץ the lower, lowest parts of the earth, Hades, Isa. 44 : 23; poet. used of a hidden place (the womb), Ps. 139 : 15; the same is אֶרֶץ־תַּחְתִּיּוֹת Eze. 26 : 20; comp. Ps. 81 : 7, 'the deepest pit.'

תִּיז

Arab. תאז (pr. to cut off, cut away), intrans. to die.

Hiphil הֵתֵז (as if from תָּזַז) in pause הֵתֵז TO CUT OFF the tendrils of a vine, Isa. 18 : 5.

תִּיכוֹן

m., תִּיכֹנָה f. adj. (from תָּוֶךְ) *middle,* Ex. 26 : 28; Eze. 42 : 6.

תִּילוֹן

according to Simonis, for נְתִילוֹן 'gift,' *Tilon,* 1 Ch. 4 : 20 קרי; כתיב תּוּלוֹן.

תֵּימָא and תֵּמָא

Isa. 21 : 14; Job 6 : 19, Arab. 'a desert,' 'an untilled district,' *Tema,* Gen. 25 : 15.

תֵּימָן

m. (but fem. Isa. 43 : 6), pr. whatever is situated *on the right,* hence—(1) *the southern quarter,* Job 9 : 9. תֵּימָנָה towards the south, southward, Ex. 26 : 18. Poet. for *the south wind,* Ps. 78 : 26; Cant. 4 16.

(2) *Teman,* a country, and people taking their origin from the grandson of Esau, Gen. 36 : 11. Patron. תֵּימָנִי Gen. 36 : 34. But תֵּימְנִי 1 Ch. 4 : 6, is derived from some unknown town, תֵּימֵן.

תִּימָרָה

f. *a column, a pillar,* תִּימְרוֹת־עָשָׁן (other copies תִּמְרוֹת) *pillars of smoke,* Cant. 3 : 6; Joel 3 : 3. Root תָּמַר.

תִּירוֹשׁ and תִּירֹשׁ

m. *must, new wine* (so called, because in intoxicating, it takes possession of the brain, from יָרַשׁ), Gen. 27 : 28; Deut. 33 : 28. Used of the juice of grapes, Isa. 65 : 8.

תִּירְיָא

'fear;' perhaps from יָרֵא, *Tiria.*

תִּירָס

m. Gen. 10 : 2, *Tiras,* a northern nation.

תַּיִשׁ

m. plur. תְּיָשִׁים A HE-GOAT, BUCK, Pro. 30 : 31; Gen. 30 : 35. (Arab. תיס he-goat.)

תֹּךְ

m. *oppression, violence,* Ps. 10 : 7; fully תּוֹךְ 72 : 14; from תָּכַךְ.

תָּכָה

not used in Kal, TO LEAN UPON, TO LIE DOWN; comp. Arab. תכא Conj. VIII.

Pual. Deut. 33 : 3; 'and they (the Israelites) lay down at thy feet,' i. e. at the foot of mount Sinai.

I. תְּכוּנָה

fem. (from כּוּן) *a place,* Job 23 : 3.

II. תְּכוּנָה

f. (from כָּנַן)—(1) *arrangement, disposition, structure,* Eze. 43 : 11.

(2) *splendid equipment,* Nah. 2 : 10.

תֻּכִּיִּים and תּוּכִּיִּים

m. pl. 1 Ki. 10 : 22; 2 Ch. 9 : 21, according to Targ., Syr. (with the Arab.), Jerome and the Hebrews, *peacocks.*

תָּכַךְ

an unused root, Arab. to cut, to cut up, hence *to tear off, to spoil.* (Ch. to injure, to fine.)

תְּכָכִים

m. pl. *vexations, oppressions,* especially of the poor. Pro. 29 : 13, 'an oppressor' (of the poor).

תָּכַל

an unused verb, prob. i. q. שָׁהַל to peel, to shell off.

תִּכְלָה

f. (from כָּלָה) *completion, perfection,* Ps. 119 : 96.

תַּכְלִית

f. (from כָּלָה)—(1) *perfection, com-*

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pletion, Job 11:7. Ps. 139:22, 'perfect hatred,' 'thorough hatred.'

(2) *extremity, end, conclusion.* Neh. 3:21. Job 26:10, 'as far as where light ends in darkness.' Job 28:3, 'as far as all the extremity (in the most profound recesses of the earth) search is made.'

תְּכֵלֶת

a shell fish (root תָּכַל), specially a species of muscle, from which the cerulean purple is made; hence *cerulean purple*, and *garments* (*wool, thread*), *dyed with this purple*, Ex. 26:4; Num. 4:6; Eze. 23:6.

תָּכַן

(1) pr. TO MAKE EVEN, TO LEVEL.

(2) *to poise, to weigh* (from the equilibrium of the balance); metaph. *to prove, try, examine*, Pro. 16:2, 'Jehovah proves the spirits;' 21:2; 24:12.

Niphal, prop. *to be levelled, made even*, as a way; figuratively, *to be right*, as a course of acting, Eze. 18:25; 33:17; 1 Sa. 2:3.

Piel—(1) *to weigh*, e. g. waters, Job 28:25; hence *to prove, to examine*, Isa. 40:13.

(2) *to measure*, Isa. 40:12, 'who hath measured heaven with a span?'

(3) *to set up, to fix*, by a level, Ps. 75:4.

Pual, part. *to be weighed out* (money), 2 Ki. 12:12.

תֹּכֶן

masc.—(1) *a task*, a portion measured or weighed out, Ex. 5:18.

(2) *a measure*, Eze. 45:11.

(3) *Tochen*, 1 Ch. 4:32.

תָּכְנִית

f.—(1) *measure, structure, disposition*, Eze. 43:10.

(2) *perfect form*, Eze. 28:12.

תַּכְרִיךְ

m. *a mantle, a long royal rove*, Est. 8:15. (Ch. id.) Root כָּרַךְ.

תֵּל

m. with suff. תִּלִּי (from תָּלַל), *a hill*, Josh. 11:13, especially *a heap of ruins*, Deut. 13:17; Jer. 49:2. Hence—

(1) *Tel-abib*, 'hill of ears of corn,' Eze. 3:15.

(2) *Tel-harsa, Tel-haresha*, 'hill of the wood,' Ezr. 2:59.

(3) *Tel-mela*, 'hill of salt,' Neh. 7:61.

תָּלָא

i. q. תָּלָה—(1) TO HANG UP, TO SUSPEND, part. pass. Deut. 28:66, 'thy life shall be hung up before thy eyes,' i. e. it will ever be in imminent danger.

(2) *to adhere to, to be bent upon* any thing. Hos. 11:7, 'my people adhere (i. e. indulge) in defection from me.'

תְּלָאָה

f. (from לָאָה) *labour, toil, weariness*, Ex. 18:8; Num. 20:14; Neh. 9:32.

תַּלְאוּבָה

f. *thirst*, once Hos. 13:5, 'thirsty ground,' i. e. arid.

תְּלַשָּׂר and תְּלַאשָּׂר

2 Ki. 19:12; Isa. 37:12, *Telassar*, a region in Assyria or Mesopotamia. (In the syllable תל there seems to be תֵּל a hill.)

תִּלְבֹּשֶׁת

f. (from לָבַשׁ) *a garment*, Isa. 59:17.

תְּלַג

Ch. *snow*, i. q. Hebr. שֶׁלֶג Dan. 7:9.

תִּלְגַת פִּלְנֶסֶר see תִּגְלַת פ׳

תָּלָה

TO SUSPEND, TO HANG UP. (Ch. and Syr. id.) 2 Sa. 18:10; Job 26:7. תָּלָה פ׳ עַל הָעֵץ to hang any one on a stake, to crucify, Deut. 21:22; Gen. 40:19; Est. 7:10.

Niphal, pass. Lam. 5:12.

Piel, i. q. Kal, Eze. 27:10, 11.

תְּלוּנָה

f. only in plur. (from לוּן) *a murmuring, complaining*, of people, Ex. 16:7; Num. 14:27.

תָּלַח

an unused root, Aram. *to break, to tear.*

תֶּלַח

'fracture,' *Telah*, 1 Ch. 7:25.

תְּלִי

m. Gen. 27:3; according to very many old interpreters, *a quiver* (from its being suspended), but Onkelos and Syr. render it *sword.*

תְּלִיתַי

Ch. *third*, Dan. 2:39; from תְּלָת.

תָּלַל

i. q. סָלַל—(1) TO HEAP UP, TO MAKE HIGH. Part. pass., *heaped up, lofty*, Eze. 17:22.

(2) *to wave, to vibrate*, Arab. תלתל.

תָּלַם

an unused root, prob. to break, to cut into.

תֶּלֶם

masc. *a furrow*, Job 31:38; 39:10; Ps. 65:11. Arab. id.

תַּלְמַי

'abounding in furrows,' *Talmai.*

תַּלְמִיד

m. (from לָמַד) *a disciple, one taught*, 1 Ch. 25:8. (Syr. and Arab. id.)

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תָּלַע

unused in Kal, Arab. to have a long neck, to be stretched out.

Pual (denom. of תּוֹלָע) part. *clothed in scarlet*, Nah. 2 : 4.

תָּלַף

an unused root, Arab. to perish, IV. to destroy.

תַּלְפִּי

adj. *destructive*, and תַּלְפִּיּוֹת *the deadly*, poet. for *arms*, Cant. 4 : 4, 'like the tower of David constructed for arms,' i. e. in which arms are suspended. Others take תַּלְפִּיּוֹת as compounded of תָּל (from תָּלָה to hang up), and פִּיּוֹת mouths, i. e. edges (of swords), arms; hence *arsenal*.

תְּלַשָּׂר see תְּלַאשָּׂר

תְּלָת

f., תְּלָתָה, תְּלָתָא m. Ch. THREE, i. q. Hebr. שָׁלֹשׁ. יוֹם תְּלָתָה the third day, Ezr. 6 : 15. Pl. תְּלָתִין *thirty*, Dan. 6 : 8, 13.

תְּלַת

emphat. state תַּלְתָּא abstr. *the third rank*, Dan. 5 : 29, 'a prince of the third rank,' and verse 16, by ellipsis תַּלְתָּא id.

תַּלְתִּי

m. *third*, Dan. 5 : 7.

תַּלְתַּלִּים

m. pl. the pendulous *branches of palms*, with which, Cant. 5 : 11, flowing locks are compared.

תָּם

m., תַּמָּה f. adj. (from תָּמַם) *whole, upright*, always in a moral sense, Job 1 : 1; 8 : 20. Gen. 25 : 27, 'Jacob was an upright man, dwelling in tents,' appears to indicate mild and placid disposition. Neutr. abstr. *integrity*, Ps. 37 : 37.—Fem. Cant. 6 : 9, 'my perfect one,' an endearing term.

תָּם

Ch. adv. i. q. Hebr. שָׁם *there*, always with ה local, תַּמָּה Ezr. 5 : 17; 6 : 6, 12.

תַּמִּים

m. pl. contr. for תְּאַמִּים Ex. 26 : 24; 36 : 29, *twins* (see תָּאַם).

תֹּם

(once תּוֹם Pro. 10 : 9) followed by Makk. תָּם־, with suffix תֻּמִּי (from תָּמַם), m. *integrity, wholeness*.

(1) of number and measure, *fulness*; Isa. 47 : 9, 'in full measure.'

(2) of fortune, welfare, *safety, prosperity*. Job 21 : 23, 'in his very prosperity;' Ps. 41 : 13.

(3) *integrity* of mind, *innocence*. תָּם־לֵבָב integrity of heart, Gen. 20 : 5; הָלַךְ בְּתֹם Pro. 10 : 9, to live uprightly, Ps. 26 : 1. Used of simplicity of mind, 1 Ki. 22 : 34, 'he drew a bow in his simplicity,' without any evil purpose; 2 Sa. 15 : 11, 'going (with him) with a simple mind' (not conscious of an evil design).

(4) pl. תֻּמִּים *Thummim*, truth.

תֵּמָא see תֵּימָא

תֻּמָּה

f. *integrity, innocence*, Job 2 : 3; 27 : 5; 31 : 6.

תָּמַהּ

TO MARVEL, TO WONDER. (Ch. תְּוַהּ id.) Isa. 29 : 9; Ecc. 5 : 7; pregn. Isa. 13 : 8, 'they shall be astonished, and look at one another.' Sometimes, to be smitten with fear and terror, Ps. 48 : 6; Jer. 4 : 9.

Hithpael, id. Hab. 1 : 5.

תְּמַהּ

Ch. m. *something astonishing, a miracle*, pl. תִּמְהִין Dan. 3 : 32, 33; 6 : 28.

תִּמָּהוֹן

m. *astonishment, terror*, Deut. 28 : 28; Zech. 12 : 4.

תַּמּוּז

Tammuz, a Syrian god, worshipped also by the Hebrew women with lamentations, in the fourth month (called תַּמּוּז beginning at the new moon of July), Eze. 8 : 14. (I lay down nothing as to the etymology; it may be for תַּמְזוּז from מְזַז denoting *fear*, concr. *fearful*.)

תְּמוֹל

adv. *yesterday*, i. q. אֶתְמוֹל. Job 8 : 9, 'we are of yesterday,' for אַנְשֵׁי תְמוֹל. (The etymology is obscure. Many take תְּמוֹל for the primary form, whence with א prosthetic אֶתְמוֹל; but I prefer to regard the primary form to be אִתְּמוֹל 1 Sa. 10 : 11, for אֶת־מוֹל *before, formerly*, whence by aphæresis תְּמוֹל.)

תְּמוּנָה

f. (from מוּן, מִין)—(1) *appearance, form*, Num. 12 : 8; Ps. 17 : 15. Job 4 : 16, 'a (certain) appearance (passed) before my eyes.'

(2) *image*, Ex. 20 : 4; Deut. 4 : 16.

תְּמוּרָה

f. (from מוּר Hiphil)—(1) *exchange*, especially in buying and selling, *barter*, Ruth 4 : 7. Hence *what is exchanged*. Job 28 : 17, 'and its exchange (are not) vessels of gold,' i. e. wisdom cannot be acquired for vessels of gold; Lev. 27 : 10.

(2) *compensation, retribution, recompense*, Job 15 : 31; 20 : 18, 'as

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something to be restored, in which one does not rejoice.'

תְּמוּתָה

f. (from מוּת) *death*, only in the phrase 'a son of death,' i. e. 'condemned to death,' Ps. 79:11; 102:21.

תֶּמַח

Samarit. 'laughter,' *Thamah*.

תָּמִיד

m.—(1) subst. *perpetuity, continuance* (so called from proceeding, going on, root מוּד). אַנְשֵׁי תָמִיד 'men of continuance,' i. e. hired for continuous work, Eze. 39:14; Num. 28:6, 'a continual burnt-offering,' i. e. daily, both morning and evening; 4:7.

(2) for עוֹלַת הַתָּמִיד Dan. 8:11; 11:31.

(3) adv. *continually*, Ps. 16:8; 25:15.

תָּמִים

m., תְּמִימָה f. adj. (from תָּמַם)—(1) *perfect, complete*, Ps. 19:8; Job 36:4.

(2) *whole, entire*, Lev. 3:9; Josh. 10:13.

(3) *perfect, whole, sound*—(*a*) free from blemishes, Ex. 12:5.—(*b*) *safe, secure*, Pro. 1:12.—(*c*) *whole, upright in conduct, blameless*, Gen. 6:9; 17:1; the upright of life (in the way), Ps. 119:1; Deut. 18:13. Neutr. subst. *integrity*, Josh. 24:14; הָלַךְ תָּמִים Ps. 15:2; 84:12, to walk (live) uprightly. 1 Sa. 14:41, 'give the truth!'

תָּמַךְ

(1) TO TAKE HOLD OF, Gen. 48:17; Pro. 28:17.

(2) *to obtain, to acquire*, e. g. honour, Pro. 11:16; 29:23.

(3) *to hold fast* something taken, Am. 1:5, 8. Metaph. Pro. 4:4.

(4) *to hold up, to support*, followed by בְּ, Ex. 17:12, 'they held up his hands.' To sustain any person or thing, Ps. 41:13; 16:5.

(5) *to take hold of each other, to hold together, to adhere*; Job 36:17, 'cause and judgment follow one another.'

Niphal, pass. of No. 3; Pro. 5:22.

תָּמַל see תְּמוֹל

תָּמַם

fut. יִתֹּם, rarely יִתּוֹם Eze. 47:12; תֻּתַּם 24:11; אֵיתַם for אֵתַם Ps. 19:14; יִתֹּמוּ Deut. 34:8.

(1) TO COMPLETE, TO FINISH, Ps. 64:7; followed by ל *to leave off*, Josh. 3:17; *to be completed, finished*, 1 Ki. 6:22; עַד תֻּמָּם unto their finishing, i. e. wholly, altogether, Deut. 31:24.

(2) *to be finished, ended*, especially used of time, Gen. 47:18 (*initio*). Ps. 102:28, 'thy years shall have no end;' Eze. 47:12, 'whose fruit shall never cease.'

(3) *to be consumed, spent*, Gen. 47:18; *to be come to an end*, Num. 32:13, 'until all that generation was consumed;' 1 Ki. 14:10; Josh. 8:24, 'until they were destroyed.'

(4) *to be complete*.—(*a*) in number, 1 Sa. 16:11, 'are all the children here?' Num. 17:28.—(*b*) in mind, heart, *to be upright*, Ps. 19:14.

Niphal, fut. pl. יִתַּמּוּ *to be consumed*, Num. 14:35; Ps. 104:35.

Hiphil הֵתֵם (once inf. הֲתִימְךָ for הֲתִמְּךָ Isa. 33:1), fut. יַתֵּם.—(1) *to complete, to perfect*, e. g. flesh (i. e. to cook completely), Eze. 24:10; counsel, 2 Sa. 20:18.

(2) *to finish, to leave off*; Isa. 33:1, 'when thou ceasest to be a spoiler;' *to cause to leave off*; *to remove* from any one, Eze. 22:15.

(3) *to make whole, to complete*.—(*a*) a number, Dan. 8:23, 'when sinners shall have completed,' sc. the number of their sins. Dan. 9:24 קרי; hence, *to pay out* (money), 2 Ki. 22:4.—(*b*) used of a way, manner of life; Job 22:3, 'if thou live uprightly.'

Hithpael, הִתַּמֵּם *to act uprightly* with any one, Ps. 18:26.

תֵּימָן see תֵּמָן

תִּמְנָה

'a part assigned,' with ה local תִּמְנָתָה *Timnah, Timnath*; gent. תִּמְנִי Jud. 15:6.

תֵּימָן see תֵּמָנִי

תִּמְנָה see תִּמְנִי

תִּמְנָע

'restraint,' concr. 'restrained,' sc. from intercourse with men, *Timna*.

תִּמְנָה see תִּמְנָתָה

תִּמְנַת חֶרֶס

Timnath-heres, 'portion of the sun,' Jud. 2:9, or more correctly תִּמְנַת־סֶרַח *Timnath-serah*, 'abundant portion,' Josh. 19:50.

תֶּמֶס

m. (from מָסַס) *a melting, liquefaction*, Ps. 58:9.

תָּמַר

an unused root, which seems to have had the power *to be* or *stand erect*.

תָּמָר

m.—(1) *a palm-tree*, Joel 1:12; Cant. 7:9, plur. Ex. 15:27.

(2) *Tamar*, Eze. 47:19; 1 Ki. 9:18 כתיב; Gen. 38:6.

תֹּמֶר

m. *a palm-tree*, hence *a column*. Jer. 10:5.

תִּמֹּרָה

pl. תִּמֹּרִים Eze. 41:18, and תמרות

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1 Ki. 6 : 29, *an artificial palm-tree*, as an architectural ornament.

תַּמְרוּק

m. pl. תַּמְרֻקִים (from מָרַק)—(1) *purifications*, as of the virgins received into the women's house of the king of Persia, Est. 2 : 12; meton. *precious ointments*, 2 : 3, 9.

(2) metaph. *remedy, cleansing*, by which any one is corrected and amended. Pro. 20 : 30 קרי.

I. תַּמְרוּרִים

m. plur. (from מָרַר) *bitterness*, e. g. בְּכִי תַמְרוּרִים bitter weeping, Jer. 31 : 15; 6 : 26. Adv. *bitterly*, Hos. 12 : 15.

II. תַּמְרוּרִים

masc. plur. *upright columns*, as waymarks, Jer. 31 : 21; from תָּמַר.

תַּמְרִיק

i. q. תַּמְרוּק Pro. 20 : 30 כתיב.

תָּן or תַּן

only in plur. תַּנִּים and תַּנִּין m. a certain beast dwelling in deserts, Isa. 13 : 22; Lam. 4 : 3; Mic. 1 : 8; *jackal, wild dog*, so called from its swiftness in running; root תָּנַן No. 2.

תַּנָּא see תָּנָה

תָּנָה

TO GIVE PRESENTS, TO DISTRIBUTE GIFTS, especially to hire persons. Hos. 8 : 10, 'although they distribute gifts (or hire) among the peoples,' where others read יִתְּנוּ from יָתַן. (The notion of praising, may be that in Pro. 31 : 31, 'praise her.')

Piel, *to praise, to celebrate*, Jud. 5 : 11; 11 : 40.

Hiphil, i. q. Kal. Hos. 8 : 9, 'Ephraim has hired loves.'

תְּנָה

Ch. i. q. Heb. שָׁנָה to repeat.

תַּנָּה

only plur. תַּנּוֹת fem. Mal. 1 : 3; LXX., Syr., *habitations*; (may be for תַּנָּאוֹת; Arab. تنا to remain, to inhabit.) Others take it i. q. תַּנִּים jackals.

תְּנוּאָה

f. (from נוּא) *alienation* (of God from men), Num. 14 : 34; hence *enmity*. Job 33 : 10, 'behold! he seeketh enmities against me.'

תְּנוּבָה

fem. (from נוב) *produce, fruit*, Deut. 32 : 13; Jud. 9 : 11.

תְּנוּךְ

m. *extremity* (from תָּנַךְ), *tip, lobe* of the ear, Ex. 29 : 20; Lev. 8 : 23.

תְּנוּמָה

fem. (from נוּם) *a being asleep, sleep*, Job 33 : 15; especially through indolence, Pro. 6 : 10; Ps. 132 : 4.

תְּנוּפָה

f. (from נוּף) *waving, shaking*—(*a*) of the hand, as threatening, Isa. 19 : 16.—(*b*) of sacrifices. חֲזֵה תְּנוּפָה the breast of waving, i. e. offered with a particular kind of waving, Ex. 29 : 27. וְהַב הַתְּנוּפָה Ex. 38 : 24. —(*c*) i. q. *tumult*, Isa. 30 : 32, 'wars of shaking,' tumultuous wars.

תַּנּוּר

m. (fem. perhaps, Hos. 7 : 4) *an oven, a furnace*; compounded of the unused תַּן a furnace (from תָּנַן No. II.), and נוּר fire, Ex. 7 : 28; Lev. 2 : 4.

תַּנְחוּמוֹת

fem. plur. (from נָחַם) *consolations*, Job 15 : 11; 21 : 2.

תַּנְחוּמִים

m. pl.—(1) *consolations*, Isa. 66 : 11; Jer. 16 : 7.

(2) *pity, mercy*, Ps. 94 : 19.

תַּנְחֻמֶת

'consolation,' *Tanhumeth*.

תַּנִּים

sing. Eze. 29 : 3, *a great serpent*, a sea monster, i. q. תַּנִּין (which is the reading of many copies).

תַּנִּין

pl. תַּנִּינִים m. (from תָּנַן No. 1).—(1) *a sea monster, a vast fish*, so called from the length to which it extends, Gen. 1 : 21; Job 7 : 12.

(2) *a serpent*, Ex. 7 : 9; Deut. 32 : 33; Ps. 91 : 13; *a dragon*, Jer. 51 : 34; *a crocodile*, used as an image of Egypt, Isa. 51 : 9; Eze. 32 : 2.

תִּנְיָן

Ch. *second*, Dan. 7 : 5, from תָּנָה to repeat.

תִּנְיָנוּת

adv. *again*, Dan. 2 : 7.

תָּנַךְ

an unused verb. Syr. Ethpeal, *to fail, to leave off*.

I. תָּנַן

an unused verb. It is—

(1) prop. TO EXTEND; comp. Æth. تن length.

(2) it is applied to *contention in running*, as being done with outstretched neck.

II. תָּנַן

unused root; Syr. and Ch. *to smoke*.

תִּנְשֶׁמֶת

f.—(1) Lev. 11 : 30, an unclean animal; according to Bochart, *the chameleon* (from נָשַׁם to breathe).

(2) Lev. 11 : 18; Deut. 14 : 16, an unclean, aquatic bird. Vulg. *cygnus*.

תָּעַב

not used in Kal.

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Piel—(1) TO ABHOR, TO ABOMINATE, Deut. 7:26; Job 9:31; Ps. 5:7.
(2) *to cause to be abhorred, to occasion horror* to any one, Isa. 49:7, 'who causeth abhorrence to the people,' who is held in abomination by the people.
(3) *to make abominable*, Eze. 16:25.
Hiphil, *to make abominable, shameful*, Ps. 14:1, 'they have basely done their deed,' they acted shamefully; without עֲלִילָה id. 1 Ki. 21:26; Eze. 16:52.
Niphal, *to be held in abomination, to be detestable*, 1 Ch. 21:6; Job 15:16.

תָּעָה

fut. יִתְעֶה apoc. יִתַע—(1) TO ERR, TO WANDER, TO GO ASTRAY. Ex. 23:4; Job 38:41; Gen. 21:14; *to wander through* or *over*, metaph. used of palm branches, Isa. 16:8. It is used also—(*a*) of drunken men. Isa. 28:7, 'they go astray through strong drink;' and by a figure, 21:4, 'my heart reeleth.'—(*b*) used of the mind which wanders from the path of virtue and piety, Ps. 58:4; 95:10; Eze. 48:11; from the precepts of God, Ps. 119:110; from worshipping God, Eze. 14:11; 44:10.
(2) *to perish*, Pro. 14:22.
Niphal, *to wander* (pr. to be made to wander), Isa. 19:14. Metaph. *to be deceived, to err* in a moral sense, Job 15:31.
Hiphil, fut. apoc. יַתַע—(1) *to cause to err*, Job 12:24; Ps. 107:40; a drunken man, Job 12:25. Metaph. *to cause* a people *to wander* from virtue, Isa. 3:12; to the worship of idols, 2 Ki. 21:9; Isa. 63:17.
(2) intrans. *to err* (pr. to cherish error), Jer. 42:20 קרי. Pro. 10:17.

תֹּעִי

error,' *Tou*, 1 Ch. 18:9, called תָּעִי *Toi*, 2 Sa. 8:9.

תְּעוּדָה

f. (from עוּד) *law*, Isa. 8:16, also for *custom*, Ruth 4:7.

תֹּעִי see תֹּעִי

תְּעָלָה

f. const. תְּעָלַת (from עָלָה).
(1) *a channel*, 1 Ki. 18:32, *a watercourse*, Isa. 7:3; 36:2. Poet. Job 38:25, 'who hath divided channels for the rain?' i.e. caused the rain to flow down from all parts of heaven?
(2) *a plaister, bandage, put* on a wound, Jer. 30:13; 46:11.

תַּעֲלוּלִים

m. pl.—(1) *childishness*, and poet. for concr. *a boy, a child*, Isa. 3:4. Root עָלַל No. 2.
(2) *vexation, adversity*, Isa. 66:4.

תַּעֲלֻמָה

f. (from עָלַם) *something hidden*, Job 28:11. Plur. Job 11:6; Ps. 44:22.

תַּעֲנוּג

Pro. 19:10, plur. ים— Cant. 7:7, and ות— Ecc. 2:8 (from עָנַג), *delight, delicate life*, Pro. 19:10; Mic. 1:16, 'the sons in whom thou delightest:' specially *pleasure, sexual desire*, Cant. 7:7; Ecc. 2:8.

תַּעֲנִית

f. affliction of one's self, *fasting*, Ezr. 9:5. See עָנָה.

תַּעֲנָךְ and תַּעְנָךְ

'sandy soil,' from עָנָךְ, *Taanach, Tanach*.

תָּעַע

not used in Kal.
Pilel תִּתְעַתַּע TO MOCK, TO SCOFF, Gen. 27:12, pr. *to stammer* (Arab.)
Hithpalel, *to scoff at*, 2 Ch. 36:16.

תְּעֻצָמוֹת

f. pl. *strength*, Ps. 68:36, from עָצַם.

תַּעַר

m. (f. Isa. 7:20) with suff. תַּעְרִי pr. *making naked, emptying* (for תַּעֲרָה from עָרָה)—(1) *a razor* (pr. *a naked* thin plate, or *making* the skin *bare*), Num. 6:5; 8:7; Jer. 36:23, 'a writer's pen-knife,' with which he sharpens his reed.
(2) *the sheath* of a sword (perhaps from emptiness). 1 Sa. 17:51; Eze. 21:8; Jer. 47:6.

תַּעֲרֻבָה

f. *surety, security*, from עָרַב. 2 Ki. 14:14, hostages given as sureties.

תַּעְתֻּעִים

m. pl. *mockings* (root תָּעַת), Jer. 10:15; 51:18, where idols are called, 'work of mockery.'

תֹּף

m. plur. תֻּפִּים (from תָּפַף)—(1) *a drum, timbrel*, Ex. 15:20; Jud. 11:34.
(2) Eze. 28:13, the bezel or hollow in which a gem is set.

תִּפְאָרָה

f. often absol. and const. תִּפְאֶרֶת, with suff. תִּפְאַרְתּוֹ (from פָּאַר)—(1) *ornament, splendour*, Ex. 28:2; Isa. 52:1, 'thy splendid vessels.' Pro. 28:12, 'when the righteous exult there is great splendour,' i.e. the citizens walk in splendid array.
(2) *glory*, Jud. 4:9; Isa. 63:14; also *glorying*, 10:12; or the object of it, 20:5. Poet. used of the *ark of the covenant*, Ps. 78:61.

תַּפּוּחַ

m.—(1) *an apple* (so called from its scent; root נָפַח), Cant. 7:9; Pro. 25:11; also *an apple tree*, Cant. 2:3; 8:5.

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(2) *Tappuah*, 'a place fruitful in apples.'

תְּפוּצָה

(from פוּץ) *dispersion*, Jer. 25 : 34; some copies read תְּפוּצוֹתֵיכֶם. (See פוּץ Tiphel).

תְּפִינִים

m. pl. *cookings, pieces cooked*, from אָפָה, Arab. وفى, to cook. Lev. 6 : 14, of a cake for sacrifice, 'thou shalt offer it fried as cookings of meat offerings in pieces,' i. e. cooked in the manner of a meat offering in pieces.

תָּפַל

an unused root—(1) Arab. *to spit, to spit out*, Med. E, *to be insipid, unseasoned*, Ch. *to be unsalted*.

(2) *to glue* or *stick on* (pr. with spittle), like the Ch. טְפַל.

תָּפֵל

m.—(1) *unsalted, unseasoned*, Job 6 : 6; metaph. *insipid, foolish, false*, Lam. 2 : 14.

(2) *lime*, with which a wall is covered, *cement*, Eze. 13 : 10; 22 : 28, in both places contemptuously.

תֹּפֶל

'lime,' 'cement,' *Tophel*.

תִּפְלָה

f. unsavouriness; hence *something silly, foolish*, and even *impious*, Job 1 : 22; 24 : 12; Jer. 23 : 13.

תְּפִלָּה

f. (from פָּלַל)—(1) *intercession, deprecation* for any one, 2 Ki. 19 : 4; Isa. 37 : 4; Jer. 7 : 16.

(2) *entreaty, supplication, prayer*, Ps. 4 : 2; 109 : 4, poet. for 'but I pray;' verse 7; Neh. 1 : 6, to pour out prayers. In the sense of prayer also in the titles of Psalms.

(3) *a hymn, a sacred song*, Hab. 3 : 1, and Ps. 72 : 20.

תִּפְלָצָת

fem. (from פָּלַץ) *terror, fear*, Jer. 49 : 16.

תִּפְסַח

'passage,' 'crossing,' from פֶּסַח *Tiphsah, Thapsacus*, situated at the bridge by which the Euphrates was usually crossed.

תָּפַף

TO STRIKE, specially a timbrel, Ps. 68 : 26.

Poel, *to beat* (the breast), Nah. 2 : 8.

תָּפַר

TO SEW TOGETHER, Gen. 3 : 7; Ecc. 3 : 7.

Piel, id. Eze. 13 : 18.

תָּפַשׂ

(1) TO TAKE HOLD ON any one, Gen. 39 : 12; 1 Ki. 18 : 40; any thing, Deut. 9 : 17. Hence *to take* men in war, 2 Ki. 7 : 12; towns, Josh. 8 : 8. Figuratively, Pro. 30 : 9, to take hold of the name of Jehovah, i. e. to do violence to the name of God by perjury.

(2) *to hold*, as a city, Jer. 40 : 10; hence, *to handle, to wield*, as a sickle, Jer. 50 : 16; a bow, Am. 2 : 15; an oar, Eze. 27 : 29; the harp, Gen. 4 : 21. Figuratively, to handle the law (as a priest), Jer. 2 : 8.

(3) *to inclose* in gold, to overlay. Part. pass., Hab. 2 : 19, 'overlaid with gold.'

Niphal, *to be taken hold of*, Num. 5 : 13; *to be taken*, used of men, Ps. 10 : 2; of cities, Jer. 50 : 46.

Piel, *to take hold on*, Pro. 30 : 28.

תֹּפֶת

f. — (I.) prop. *spittle* (from תּוּף); hence *that which is spit upon;* Job 17 : 6, 'I am become as one in whose face they spit,' i. e. the most base and despised of mortals.

(II.) with art. pr. n. of a place in the valley of the sons of Hinnom, 2 Ki. 23 : 10; בָּמוֹת הַתֹּפֶת Jer. 7 : 31, (artificial) mounds on which sacrifices were offered to Moloch. I prefer to take it as i. q. תַּפְתֵּה.

תַּפְתֵּה

Isa. 30 : 33, *place of burning, place of burning and burying dead bodies*, a word of Assyrio-Persic origin (יִסְתַּן to burn).

תַּפְתָּיֵא

Ch. plur. emphat. *lawyers, persons learned in the law*, Dan. 3 : 2, 3. (Arab. IV. افتى to give an answer concerning the law.)

תָּקָא

an unused root, Arab. تقى to fear, to take heed.

תִּקְוָה

Tikvath, 2 Ch. 34 : 22 קַרְחַס; from קָוָה.

תִּקְוָה

fem.—(1) *a rope*, Josh. 2 : 18, 21; from קָוָה No. I.

(2) *expectation, hope*. Ruth 1 : 12; Job 5 : 16; Zech. 9 : 12, 'the captives cherishing hope.'

(3) *Tikvah*, 2 Ki. 22 : 14; for which there is in 2 Ch. 34 : 22, תִּקְוָתָה; כהיב תּוֹקַהַת (obedience, from יָקַהּ).

תְּקוּמָה

f. *the ability of standing and resisting*, Lev. 26 : 37; from קוּם

תְּקוֹמֵם

m. *one who rises up, an adversary*, Ps. 139 : 21.

תְּקוֹעַ

'pitching,' sc. of tents, *Tekoa, Tekoah*. Gent. noun תְּקוֹעִי.

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תְּקוּפָה

f. (from קוּף) *circuit*, as of the sun, Ps. 19 : 7; hence *the course* of time, of season, 1 Sa. 1 : 20. 2 Ch. 24 : 23, 'after the course of a year;' comp. Ex. 34 : 22.

תַּקִּיף

m. adj. *strong, mighty*, Ecc. 6 : 10.

תַּקִּיף

m. Ch.—(1) *hard*, Dan. 2 : 40, 42.

(2) *strong, mighty*, Dan. 3 : 33; from תְּקֵף.

תְּקַל

Ch. TO WEIGH. Part. pass. תְּקֵל for תְּקִיל weighed, Dan. 5 : 25.

Peil, pret. weighed, Dan. 5 : 27.

תָּקַן

TO BE, or BECOME STRAIGHT (kindred to תָּכַן), Ecc. 1 : 15.

Piel, *to make straight*, Ecc. 7 : 13; *to dispose rightly* (proverbs), 12 : 9.

תְּקַן

Ch. id. Hophal, *to be set up, restored*, Dan. 4 : 33.

תָּקַע

(1) TO STRIKE, TO SMITE, especially to clap the hands,—(*a*) in rejoicing, Ps. 47 : 2; especially at misfortune, Nah. 3 : 19.—(*b*) in becoming surety, Pro. 6 : 1; 11 : 15; 17 : 18.

(2) *to fix, by smiting, to drive in*, as a nail, Jud. 4 : 21; Isa. 22 : 23; *to fix* any thing with a nail, 1 Sa. 31 : 10; a tent, Gen. 31 : 25; *to thrust*, e. g. a spear, a sword, Jud. 3 : 21; *to cast* (into the sea), Ex. 10 : 19.

(3) תָּקַע בַּשּׁוֹפָר Num. 10 : 3; and תּ׳ שׁוֹפָר Ps. 81 : 4, *to blow a trumpet* (once), to give a signal; תָּקַע תְּרוּעָה to sound an alarm.

Niphal—(1) reflex. of Kal No. 1, *b*, Job 17 : 3, 'who is there that will strike hands with me?' i. e. who will be surety for me?

(2) pass. of No. 3, Isa. 27 : 13.

תֵּקַע

m. Ps. 150 : 3, *sound* of a trumpet.

תָּקַף

TO OVERPOWER any one, Job 14 : 20; 15 : 24; *to assail*, Ecc. 4 : 12.

תְּקֵף

Ch. *to be*, or *become strong, mighty*, Dan. 4 : 8, 19; used of a mind become obstinate, Dan. 5 : 20.

Pael, *to make strong, to confirm*, Dan. 6 : 8.

תֹּקֶף

m. *strength, power*, Est. 9 : 29; 10 : 2; Dan. 11 : 17.

תְּקֹף

m. Ch. emphat. state תָּקְפָּא id. Dan. 2 : 37; 4 : 27.

תֹּר

turtle dove, see תּוֹר No. I.

תַּרְאֲלָה

perhaps i. q. תַּרְעֵלָה 'reeling,' *Taralah*.

תַּרְבּוּת

f. *offspring, progeny*, used contemptuously, Num. 32 : 14.

תַּרְבִּית

f. (from רָנָה) *interest, usury*, Lev. 25 : 36; Pro. 28 : 8.

תַּרְגֵּל see רָגַל

תַּרְגֵּם

Ch. TO TRANSLATE from one language to another, TO INTERPRET. Arab. Æth. id., see רָגַם No. 3. Part. pass., *translated*, Ezr. 4 : 7.

תַּרְדֵּמָה

f. (from רָדַם) *deep sleep*, Gen. 2 : 21; 15 : 12; used of great inertness, Isa. 29 : 10; Pro. 19 : 15.

תִּרְהֲקָה

Tirhakah, a king of Æthiopia and Thebais, 2 Ki. 19 : 9.

תְּרוּמָה

(from רוּם) f.—(1) *an oblation, offering, gift*, Pro. 29 : 4, '(a judge) who loves gifts;' especially a gift to the temple and the priests, Ex. 25 : 2; 30 : 14; Lev. 7 : 32; 2 Sa. 1 : 21, 'fields of offerings,' i. e. very fertile fields. More fully תְּרוּמַת־יָד Deut. 12 : 11.

(2) *a heave-offering*. Ex. 29 : 27, 'the heave-shoulder;' Lev. 7 : 34.

תְּרוּמִיָּה

i. q. תְּרוּמָה No. 2, Eze. 48 : 12.

תְּרוּעָה

f. (from רוּע)—(1) prop. *tumult, loud noise*, specially—(*a*) *joyful noise, rejoicing*, Job 8 : 21; 1 Sa. 4 : 5; with which the people receive the king, Num. 23 : 21.—(*b*) *a warlike cry, cry for battle*, Am. 1 : 14; Josh. 6 : 5.

(2) *the sound* of a trumpet, Lev. 25 : 9; Num. 29 : 1. זִבְחֵי תְרוּעָה sacrifices offered with sound of trumpet, Ps. 27 : 6.

תְּרוּפָה

f. *medicine*. Prop., as I suppose, *medical powder*, from רוּף. Others attribute to this root the signification of healing, taken from רָפָא. Eze. 47 : 12.

תָּרַז

an unused verb, to be hard, dry; Arab. תרוז hardness, and firmness.

תִּרְזָה

f. Isa. 44 : 14, a kind of tree, so called from its hardness. Vulg. *ilex*.

תָּרַח

an unused root, Ch. *to delay*.

תֶּרַח

Terah, Tara, Gen. 11 : 24.

תִּרְחֲנָה

Tirhanah (of doubtful signification).

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תְּרֵין
Ch. const. תְּרֵי *two.* Fem. תְּרֵתֵין Dan. 6 : 1; Ezr. 4 : 24.

תָּרְמָה
f. *fraud, deceit,* Jud. 9 : 31; from רָמָה.

תַּרְמִית
f. *fraud, deceit,* Jer. 8 : 5; 23 : 26; and 14 : 14 (תַּרְמוּת כתיב).

תֹּרֶן
m. *a mast,* Isa. 33 : 23; Eze. 27 : 5; also a banner set as a signal upon mountains, Isa. 30 : 17. I have no doubt that it is from נָנַן, so called from the tremulous sound of a mast vibrating in the air.

תְּרַע
Ch. i. q. שַׁעַר.—(1) *a gate, mouth,* as of a furnace, Dan. 3 : 26.
(2) *the gate of the king,* i. e. *the royal court,* as being surrounded by a wall, into which there was only one entrance, Dan. 2 : 49. (Syr. תרעא entrance, door.)

תָּרַע
Ch. (for תָּרִיץ) *a porter, door-keeper,* Ezr. 7 : 24.

תַּרְעֵלָה
f. (from רָעַל) *reeling, drunkenness,* Ps. 60 : 5, 'wine of reeling' (prop. *wine,* which is *a reeling,* i. e. causes it); Isa. 51 : 17.

תִּרְעָתִי
Tirathites, gent. n. from a town unknown, תִּרְעָה (gate), 1 Ch. 2 : 55.

תָּרַף
an unused root. It is probable, that it had the same power as the Arab. to live comfortably.

תְּרָפִים
m. plur. *domestic gods,* as if *Penates* (according to Schultens guardians and givers of comfortable life), Gen. 31 : 19; of the human figure and stature, 1 Sa. 19 : 13; from which oracles were sought, Eze. 21 : 26. Constr. with plural, Gen. loc. cit.; but 1 Sa. loc. cit., one statue only appears to be understood.

תִּרְצָה
'pleasantness,' *Tirzah,* Josh. 12 : 24.

תֶּרֶשׁ
Teresh, Pers. 'austere,' Est. 2 : 21.

תַּרְשִׁישׁ
perhaps, 'breaking,' 'subjection,' i. e. region subjected, from רָשַׁשׁ *Tarshish, Tharshish,* pr. n.—(1) *Tartessus,* situated between the two mouths of the river Bætis (now Guadalquivir); אֳנִיּוֹת תַּרְשִׁישׁ *ships of Tarshish,* partly properly so called, the Tyrian ships sent to Tartessus; partly used as a general term for large ships, 1 Ki. 10 : 22; 22 : 49.
(2) a precious stone, so called no doubt from Tartessus, Ex. 28 : 20; Eze. 1 : 16; Cant. 5 : 14; Dan. 10 : 6. *The chrysolite,* i. e. the *topaz* (still found in Spain).
(3) *Tarshish* (*a*) Est. 1 : 14.—(*b*) 1 Ch. 7 : 10.

תִּרְשָׁתָא
always with art. (comp. Pers. תרש, severe, austere), a title of the Persian governor of Judea (q. d. *His Severity*). Ezr. 2 : 63; Neh. 7 : 65; 8 : 9; 10 : 2.

תַּרְתָּן
Tartan, a general of Sargon, Isa. 20 : 1, and of Sennacherib, 2 Ki. 18 : 17.

תַּרְתָּק
Tartak, an idol of the Avites, 2 Ki. 17 : 31. In Pehlv. *tarthakh* would be *profound darkness,* or *hero of darkness.*

תְּשׂוּמֶת
f. (from שׂוּם) with דָּ *a deposit,* Lev. 5 : 21.

תְּשׁאוֹת
f. pl. (from שְׁאָה = שׁוֹא) *noise, tumult,* of a multitude, Isa. 22 : 2; *clamour,* Job 39 : 7; *crashing,* Job 36 : 29.

תִּשְׁבִּי
m. *Tishbite,* 1 Ki. 17 : 1; gent. noun, from a town of Naphtali תִּשְׁבֶּה or תִּשְׁבֵּה.

תַּשְׁבֵּץ
m. (from שָׁבַץ) *tessellated stuff;* Ex. 28 : 4, 'tessellated tunic,' made of chequer work.

תְּשׁוּבָה
f. (from שׁוּב)—(1) *return,* 1 Sa. 7 : 17; 2 Sa. 11 : 1.
(2) *a reply, an answer,* Job 21 : 34; 34 : 36.

תְּשׁוּעָה
f. (from שׁוּעַ).—(1) *deliverance, help, welfare,* Ps. 37 : 39; 40 : 11.
(2) *victory,* 2 Sa. 19 : 3; 2 Ki. 5 : 1.

תְּשׁוּקָה
f. (from שׁוּק), *desire, longing,* Gen. 3 : 16; 4 : 7; Cant. 7 : 11.

תְּשׁוּרָה
gift, present, 1 Sa. 9 : 7. Root שׁוּר No. I.; comp. Isa. 57 : 9.

תְּשִׁיעִי
masc. ־ִית fem. *ninth,* Num. 7 : 60.

תֵּשַׁע
const. תִּשַׁע f. and תִּשְׁעָה const. תִּשְׁעַת m. NINE; also *ninth,* when used of days, Lev. 23 : 32, 'on the ninth (day) of the month.' Pl. תִּשְׁעִים comm. ninety, Gen. 5 : 9, 17, 30.

תַּתְּנַי
Tatnai, a Persian governor. Ezr. 5 : 3; 6 : 6 (perhaps = דארני gift).

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GRAMMATICAL AND ANALYTICAL INDEX.

In the verbs and nouns here given, prefixes which have no vowel but Sh'va, Vav conversive (וְ), and the article are omitted.

א

אַבֶּדְךָ Eze. 28 : 16, for אֲאַבֶּדְךָ 1 fut. Piel, from אָבַד.

אֲבָהָן Ch., plur. of אַב.

אָבוּא Isa. 28 : 12, for אָבוּ *they will;* Root אָבָה.

אֲבוֹשׁ see יֵבוֹשׁ.

אָבִי for אָבִיא 1 fut. Hiphil, from בּוֹא 1 Ki. 21 : 29; Mic. 1 : 15.

אֹבִידָה 1 fut. Hiphil, from אָבַד, for אֹאבִידָה, אַאֲבִידָה.

אֶגְאַלְתִּי 1 pret. Hiphil, for הִגְאַלְתִּי from גָּאַל No. II.

אֶדַּדֶּה 1 fut. Hithpael, from דָּדָה, with suff. אֶדַּדֵּם.

אֲדֵיקֵם 2 Sa. 22 : 43, for אֲדֵקֵם 1 fut. Hiphil, with suff., from דָּקַק.

אֶדַּמֶּה 1 fut. Hithpael, דָּמָה No. 1.

אֲהוֹדֶנּוּ 1 fut. Hiphil, with suff., for אוֹדֶנּוּ, from יָדָה Hiphil, *to praise,* Ps. 28 : 7.

אֱהִי 1 fut. apoc. from הָיָה to be, for אֶהְיֶה.

אֶהֱמָיָה 1 fut. with ה parag. for אֶהֱמֶה from הָמָה *to groan, to mourn,* Ps. 77 : 4.

אוֹחוּלָה Jer. 4 : 19 כתיב; some copies have אָחוּלָה *I am in pain;* קרי אוֹחִילָה *I make* (my bowels) *to be in pain.*

אוֹכִיל Hos. 11 : 4; 1 fut. Hiphil, for אֶאֱכִיל, אֹאכִיל, from אָכַל.

אוֹצְרָה 1 fut. Hiphil, with ה parag. for אוֹצִירָה, אַאֲצִירָה, from אָצַר.

אָזִין 1 fut. Hiphil, for אַאֲזִין, from אָזַן.

אֵזֶל Ch., Ezr. 5 : 15, imp. Peal, from אֲזַל by a Syriacism אֵזֶל, אֵזֵל.

אָחֵז in pause, for אַחֵז 1 fut. Kal apoc., for אֶחֱזֶה, אַחֲזֶה, from חָזָה, Job 23 : 9.

אֲחַטֶּנָּה 1 fut. Piel, with suff. for אֲחַטְּאֶנָּה, from חָטָא, Gen. 31 : 39.

אֲחָיוֹת f., plur. *sisters;* sing. אָחוֹת.

אַחֵל 1 fut. Hiphil, from חָלַל *I will profane,* Eze. 39 : 7; different from אָחֵל *I will begin,* Deut. 2 : 25; Josh. 3 : 7. Just as יַחֵל Num. 30 : 3, *to violate* (faith), differs from יָחֵל *to begin,* Jud. 10 : 18; 13 : 5.

אֶחֱרוּ 3 pret. plur. Piel, for אַחֲרוּ, from אָחַר Jud. 5 : 28.

אֲחֵת imp. Aphel, Ch., from נְחַת to descend.

אֵחַתָּה 1 fut. Hiphil, from נָחַת, with ה parag., Jer. 17 : 18.

אַט 1 fut. Hiphil, apoc. for אַטֶּה, from נָטָה, Hos. 11 : 4; Job 23 : 11.

אַיֶּנָּה *where* (art) *thou?* from אַי and suff.

אֵיתָם Ps. 19 : 14; i. q. אֵתַם, the reading of many copies, 1 fut. (A) Kal, from תָּמַם *to be upright.*

אֶכּוֹת 1 fut. Kal, from כָּתַת.

אֲכַל 1 fut. apoc. Piel, from כָּלָה Eze. 43 : 8.

אֲכַלְךָ Ex. 33 : 3; for אֲכַלְּךָ id. with suff. Vulg. *disperdam te.*

אִכַּף for אֶכַּף 1 fut. Niphal, from כָּפַף. Mic. 6 : 6.

אֶכְרֶהָ for אֶכְרֶהָ 1 fut. Kal, with suff., from כָּרָה, Dag. forte euphon. Hos. 3 : 2.

אֶמְאָסְאֶךָ Hos. 4 : 6; 1 fut. Kal (from מָאַס); perhaps more correctly אֶמְאָסְאֶךָ. ה paragogic seems on the addition of the suffix to have become א.

אֲמָהוֹת pl. from אָמָה *a handmaid.*

אִנְבֵּהּ Ch. for אִבֵּהּ *its fruit,* with Dag. resolved, from אֵב.

אִנְדַּע see יִנְדַּע.

אֵסְעֲרֵם for אֲסַעֲרֵם 1 fut. Piel, from סָעַר.

אֹסִפְךָ 1 Sa. 15 : 6; 1 fut. Kal, from אָסַף; but in 2 Ki. 22 : 20, part. Kal.

אֶסְּרֵם fut. Kal, from יָסַר.

אַפְאֵיהֶם 1 fut. Hiphil, from פָּאָה with suff. הֶם.

אֵפוּ imp. Kal, for אֱפוּ *bake ye,* Ex. 16 : 23; from אָפָה.

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אָפַח, with ו conversive וָאֶפַח 1 fut. Niphal apoc. for וָאֶפָּחֵה, from פּוּחַ.

אֲצִיעָה 1 fut. Hiphil, from יָצַע.

אָצַק 1 fut. Kal, from יָצַק.

אָצַר 1 fut. Kal, from יָצַר.

אָקַח 1 fut. Kal, from לָקַח.

אֶקָּחֵהוּ Isa. 56 : 12, in some copies; i. q. אֶקָּחֶה 1 fut. Kal, from לָקַח.

אֶקְרָאֵהוּ 1 Sa. 28 : 15, for אֶקְרָא with ־הוּ (for ־הָ) parag.

אֶרֶה Num. 22 : 6, imp. Kal, from אָרַר.

אֶרְוֹמַם 1 fut. Hithpalel, for אֶתְרוֹמַם, from רוּם.

אֶרְתֶּיךָ transposed, for אֶרַתֶּךָ 1 fut. Piel, from רָתָה.

אַשְׁבִּים inf. absol. Hiphil, from שָׁכַם.

וְאֶשֵׁר Eze. 3 : 15; in כתיב read וְאֶשָּׁר *and I beheld*, from שׁוּר.

אֶשְׁתֵּיו Ch. 3 pret. plur. Kal, for שָׁתוּ; see שָׁתָה.

אֶתְיַצֵּב 1 fut. Hithpael, from יָצַב.

אַתָּי imp. Kal, from אָתָה *to come*, for אֲתִי.

אָתָנוּ 1 plur. pret. for אָתִינוּ *we came*, from אָתָה.

אֶתְקָךְ 1 fut. Kal, from נָתַק *to tear away*, with ך epenthet., and suffix.

ב

בַּהֲכִין 2 Ch. 1 : 4, for בְּהַכִּין, from הָכִין (Hiphil of כּוּן), ה art. (for relat.).

בָּהָתֵת Eze. 26 : 15, for בְּהֻתַּת inf. Niph. from הָתַת (Dag. forte implic.), for בְּהֻתַּת.

בָּהְשַׁמָּה Lev. 26 : 43, for בְּהֻשַּׁמָּה inf. Hophal, from שָׁמַם *to lay waste*.

בּוֹשְׁכֶם inf. Poel, from בָּשַׁם.

בֵּז Zech. 4 : 10, i. q. בָּז, from בזז.

בְּיָקְרוֹתֶיךָ Ps. 45 : 10, contr. from בְּיִקְרוֹתֶיךָ, with Dag. f. euphon., for בְּיִקְרוֹתַיִךְ *amongst thy beloved ones*, from adj. יָקָר, fem. יְקָרָה.

בָּמָתַי plur. const. from בָּמָה or rather בָּמוֹת; see בָּמָה.

בָּנוּ for בָּאנוּ *we came*, from בּוֹא. 1 Sa. 25 : 8.

בְּנוֹתֵךְ *thy building*, for בִּנְיָנֵךְ (inf. Kal from בָּנָה) Eze. 16 : 31.

בְּצוֹאֹתָיו for בִּצְאֹתָיו, see בְּצֵאָה.

לְבָרֵם, בָּרֵם Ecc. 3 : 18, inf. Kal from בָּרַר, with suff.

בִּשְׁלִי see under שָׁלַל.

ג

גַּל imp. גָּלַל *to roll*, Ps. 119 : 22; but verse 18, for גַּלֵּה imp. Piel, from גָּלָה.

גַּעַת inf. const. Kal, from נָגַע *to touch*.

גָּשָׁה imp. from נָגַשׁ; but Josh. 3 : 9 in plur. is found גּשׁוּ.

גָּשַׁת inf. Kal, from נָגַשׁ *to approach*.

ד

דְּלִי for דַּלּוּ, from דָּלַל.

דַּע imp. from יָדַע.

דָּעָה Pro. 24 : 14, the same with ה parag.

ה

הַאְנִיחוּ an irregular form, Isa. 19 : 6, for הֶנִיחוּ Hiphil, see נָחַ.

הַב imp. from יָהַב.

הִבְאִישׁ an incorrect form, Isa. 30 : 5, where the context requires הוֹבִישׁ, the reading of 12 MSS.

הָבוּ Hos. 4 : 18. It may be for יָהֲבוּ *they give*, and אָהֲבוּ הָבוּ *they love, they give*, for, they love to give. Perhaps the author wrote אִהֲבוּהָבוּ Conj. Pealpal (his princes love disgrace).

הָבוֹק inf. Niphal, from בָּקַק.

הָבֵר inf. Hiphil, from בָּרַר.

הָגוֹ inf. Poel, from הָגָה.

הָגְלַת for הָגְלָתָה 3 f. pret. Hophal, from גָּלָה.

הִדַּשְּׁנָה Hothpael, from דָּשַׁן to be fat.

הוֹבָדָה inf. Aphel, Ch. from אָבַד, to perish.

הוּבַד Ch. Hophal, from אָבַד.

הוֹדָה Hiphil, from יָדָה.

הוּלַּת inf. Hophal, from יָלַל, for הוּלָלַת.

הוּפְלוּ Ps. 78 : 63, see תָּלַל Pual.

הוּשְׁבוֹתִים Zech. 10 : 6, Hiphil, from יָשַׁב, for הוֹשַׁבְתִּים, the reading of some copies.

הוּתַל from הָתַל, which see. [יָתֵל. F.]

הִזְדָּנָה inf. Aphel, Ch. from זיד Dan. 5 : 20.

הִזְדַּפְּנוּ pret. Ithpael, Ch. from זָפַן.

הֵזִילוּ pret. Hiphil, from זָלַל, with a Rabb. flexion.

הִזְכּוּ for הִתְזַכּוּ imp. Hithpael, from זָכָה.

הֶחֱרוֹתִיכֶם Eze. 6 : 8, inf. Niphal, from חָרָה, for הֶחָרוֹתָכֶם.

הֶחֱשַׁלְתִּי Jud. 9 : 9, 11, 13 (should I cease from?), as it appears, for הֶחְשַׁלְתִּי (in Kal) or הֶחְשַׁלְתִּי (by omission of ה interrogative), which is the reading of some copies, Hiphil. A similar example apparently is הֶחֳרָבוֹת (wastes, deserts), Eze. 36 : 35, 38; where we should expect הֶחֳרָבוֹת; and לְחָרְשִׁים, הֶחָרָשִׁים (months, by months).

הֶחְבִּיאָה for הֶחְבִיאָה 3 f. pret. Hiphil, *she hid*, Josh. 6 : 17, with ה parag.

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הִתְחַנְתִּי and הִתְחַנֵּתִי for הִתְחַנֵּיתִי and הִתְחַנֵּאתִי pret. and inf. Hiphil, from חָנָא Jer. 32 : 35.

הַחֵל inf. Niphal, from חָלַל to be profaned, Eze. 20 : 9.

הַס imp. Hiphil, apoc. from נָסָה, for הַסֵּה, Ps. 17 : 6; 119 : 36.

הַסְפּוּג Pro. 7 : 21; 3 fem. pret. Hiphil, from נָסָה, with suff. 3 pers.

הָסָמָא Hothpaal, from סָמָא.

הֵיכִין Ch. pret. Aphel, from אֵכִין.

הֵיתֵיתִי Ch. pret. Aphel, from אֲתָה Dan. 5 : 3. Pass. is הֵיתִי.

הַךְ imp. Hiphil apoc. from נָכָה to strike.

הֲכִיל Eze. 21 : 33, inf. Hiphil, for הַאֲכִיל. Another is Hiphil, from כּוּל Jer. 6 : 11.

הֵיקֵךְ pret. Hiphil, from נָכָה, with suff.

הֵיכָם pret. Hiphil, from נָכָה, with suff.

הֲכִינוּ 1 plur. pret. Hiphil, from כּוּן.

הֲכִינִי pret. Hiphil, from נָכָה, with suff.

הֶלְאָת 3 fem. pret. Hiphil, from לָאָה, for הֶלְאֲתָה.

הֵלּוֹ Job 29 : 3; see חָלַל Hiphil.

הֵמִין i. q. הֵימִין see יָמִין.

הֵמָּהֵם see הֵם or הֵם.

הֵמְכּוּ for הֵימִכּוּ Job 24 : 24, Hophal, from כָּמַךְ.

הִמֵּס inf. Niphal, from מָסַס, for הִמֵּס.

הִמְסִיו by a Chaldaism, for הִמְסוּ, Hiphil, from מָסָה, Josh. 14 : 8.

הַמְרוֹתָם Job 17 : 2, inf. Hiphil, from מָרָה, with Dag. forte euphon.

הַנֵּז imp. Hiphil (of the form B), from נזה.

הֵנִיז pret. Hiphil (of the form B), from נזה.

הֻנַּז Hophal, see ibid.

הִנְצַל pret. Aphel, Ch. from עָלַל to enter.

הֲנָפָה inf. Hiphil, by a Chaldaism for הֲנִיחָ, from נוּחַ, Isa. 30 : 28.

הֵסִית Hiphil, from סוּת, Ch. form.

הַעַל imp. apoc. for הַעֲלֵה, Hiphil, from עָלָה to go up.

הַעְלָה for הֶעֱלָה Hiph. from עָלָה.

הָעְלָה for הָעֳלָה Hophal, from עָלָה.

הַפְרָכָם Lev. 26 : 15, for הַפְרֵכֶם inf. Hiphil, from פָּרַר.

הִצְדַּיד Hithpael, denom. from צַיִד.

הַקְצוֹת inf. Hiphil, for הַקְצוֹת.

הַצְמִינוּ for הַצְמִיתָנוּ with Dagesh forte euphonic, from צָמַת.

הָרַב imp. apoc. Hiphil, for הַרְבֵּה, from רָבָה to be much, many.

הַרְבָּה, הַרְבּוֹת inf. forms, from רבה.

הֵרִמּוּ imp. Niphal, from רָמַם to be high.

הָרַח imp. Hiphil apoc. from נָשָׂה to hang down.

הִרְצָתָ a Chaldee form for הִרְצָה, 3 fem. pret. Hiphil, from רָצָה. Lev. 26 : 34.

הָשֵׁב imp. Hiphil in pause, for הָשֵׁב, from שוּב. Isa. 42 : 22.

הָשַׁם Hophal, from שָׁמַם. But wherever it occurs, some MSS. and editions have הֻשַּׁם or הֻשַּׁם.

הָשַׁע Ps. 39 : 14, imp. apoc. Hiphil, from שָׁעָה; but Isa. 6 : 10, imp. Hiphil, see שָׁעַע to besmear.

הִשְׁתַּחֲוָה Hithpael, from שָׁחָה.

הִשְׁתַּטַּשַׁע Hithpael, from שָׁעַע.

הֲתָבְיָתָךְ inf. Aphel, with suff. Ch. from תוּב to return.

הִתְוַדָּה Hithpael, from יָדָה to confess, to celebrate.

הִתְחַל imp. Hithpael apoc. from חָלָה to be sick.

הֵתָיוּ imp. Hiphil, from אָתָה to come, for הֵאָתָיוּ.

הַתְזִיקֵךְ Isa. 33 : 1, for הַתְחֵזֵק inf. Hiphil, from חָזַק, with suffix.

הֲתַל see הָתַל.

הִתְנַבְּאוֹת inf. Hithpael, for הִתְנַבֵּא, from נָבָא.

ו

וּפָה for וְנָפָה Pual, from נָפָה to commit fornication.

וַמּוֹתִי for וַמּוֹתִי, see וַמָּה (also וָמַם).

ז

זָדְלוּ Jud. 5 : 7 (in many MSS. and editions), for חָדְלוּ *they cease*, with Dag. forte euphon.

זְחַלְתִּי see above וְחַלְתִּי.

זוּקוּ Pro. 8 : 29, for זָקַק, from זָקַק.

חָמְאוּ and חָמְאוּ inf. Kal, from חָטָא to sin.

חָיָה Ex. 1 : 16 (she lives), in pause for חָיָה, 3 pret. fem. from חָיַי, Dagesh being rejected from the syllable, which is lengthened because of the pause.

חַיְתוֹ const. form with ו parag. from חַיָּה animal, for חַיַּת.

חַכֵּי inf. Piel, from חָכָה to expect, for חַכּוֹת.

חַלּוֹתִי Ps. 77 : 11, inf. Piel, from חָלָה No. I.

חֲלַקֵּי with Dag. euphon. for חֶלְקֵי plur. const. from חֵלֶק.

ט

טַעַת inf. Kal, from נָטַע to plant.

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יֵאוֹת fut. Niphal, from אוֹת to assent.

יֵאַל, יֵאָל fut. Hiphil, apoc. from אָלָה to swear.

יֵאַת, יֵאָת fut. apoc. Kal, from אָתָה to come, for יְאַתֶּה.

יָבֹא, יָבֹ֫א 1 Ki. 12 : 12, for יָבֹא, fut. Kal, from בּוֹא. Also found 2 Ki. 3 : 24 in בהיב, for the plur. יָבֹאוּ.

יָבֹשׁ fut. Kal from בּוֹשׁ, a form peculiar to this verb.

יְבֻשַּׁדּוּ, יְבֻשַּׁדוּ for יְיֻבַּשְּׁדוּ Nah. 1 : 4, fut. Piel from בָּשַׁד to be dry.

יָגָה, יִגֶּה fut. Piel, for יְגַיֶּה from יָגַע No. I.

יָגֵל, יָגֶל fut. Hiphil, apoc. from גָּלָה.

יָגַר fut. Niphal, from גָּרַר.

יָגָא, יִגָּא fut. apoc. from גָּאָה to fly.

יָדֵד, יִדֵּד for יְיַדֵּד fut. Piel, from יָדָה to cast.

יָדְכֶם and יָדְכֶן, יָדֶכֶם for יָדֵכֶן *your hand*, Gen. 9 : 2.

יָדַם fut. Niphal in pause, for יִדַּמּ (root דָּמַם).

יִדְּמוּ pl. יִדְמוּ by a Chaldaism, fut. Kal, from דָּמַם.

יְהוֹבַד fut. Aphel, Ch. from אָבַד.

יְהוֹדֶה fut. Hiphil, from יָדָה by a Chaldaism for יוֹדֶה.

יְהוֹא Ecc. 11 : 3, fut. apoc. from הָיָה to be, for the common יְהִי from יִהְיֶה.

יְהִי, יֶהִי fut. apoc. from הָיָה to be.

יְהֵלְלוּ Isa. 52 : 5, Hiphil, from הָלַל, for the common contracted יְהִלּוּ.

יְהָךְ fut. A Peal, Ch. from הָךְ to go.

יְהַל Isa. 13 : 20, contr. for יְאֻהַל fut. Piel, from אָהַל.

יְהָלְלוּ see הָלַל.

יוֹכְלוּ Eze. 42 : 5, for יֻכְלוּ fut. Hophal, from אָכַל.

יוֹד, יִוֹּד fut. apoc. Hiphil, from יָדָה.

יוֹלֵדָה part. fem. for יֹלֶדֶת Gen. 16 : 11.

יוֹרֵא Pro. 11 : 25 (otherwise יְהֹרֶה), *he shall be watered*; probably Hophal, from יָרָה, for יְהֹרֶה, comp. הוֹצַע Lev. 4 : 23, 28, for הֻצַּע.

יוֹשָׁבְתִּי Jer. 22 : 23 כהיב, for יֹשֶׁבֶת *sitting*, with Yod parag.

יָז and יֵז, with ו convers. וַיָּז, וַיֵּז fut. apoc. Kal, from נָזָה.

יִז, יֵז fut. apoc. Hiphil, from נָזָה.

יָזַם fut. Kal, for יָסַם, from זָמַם.

יָחֵד, יִחַד fut. apoc. Kal, from חָדָה to rejoice.

יַחֵד fut. Hiphil, in the Ch. manner, from חָדַד to sharpen, for יַחֵד, יַחַד.

יְחִי, יֶחִי fut. apoc. Kal, from חָיָה to live.

יְחַיְּתֵן Hab. 2 : 17, for יְחַיֵּן fut. Hiphil, from חָיָה, with suff. תֵּן in pause, for תֶּן.

יְחַל see the form אָחַל.

יְחַלּ in pause, for יְחַלֵּ with Dag. forte euphon.

יְחַמְּנִי for יְחַמֵּנִי pret. Piel, from חָמַם.

יְחַמַּתְנִי Ps. 51 : 7, for יְחַמְּתַנִי pret. Piel, from חָמַם.

יְחַמְּתָה 3 fem. for חִמְּמָה, from חָמַם. Gen. 30 : 38.

יְחָנֵן, יֶחֱנֵן fut. Kal apoc. from חָנָה to encamp.

יְחָנְקוּ for יֶחְנְקוּ fut. Kal, from חָנַק.

יְחָרּ in pause, for יְחָרֵ, fut. Hophal, from חָרַר.

יְחַר, יִחַר fut. apoc. Kal, for יִחְרֶה to burn.

יְחֶרְדָה fut. Kal, from חָרַד, and fut. Niphal, from חָרַת.

יְטַ fut. Hiphil apoc. from נָטָה.

יְטֵ, יֵט fut. apoc. Kal, from נָטָה, for יִטֶּה, נְטֶה.

יְטַעַן Ps. 138 : 6, for יֵדַע fut. Kal, from יָדַע.

יְטַיֵּב for יְהֵטִיב, יֵיטִיב fut. Hiphil, from יָטַב.

יְיַלֵּל for יֵלֵל, יְהֵלֵל fut. Hiphil, from יָלַל to lament.

יְיַף fut. apoc. Kal, from יָפָה to be fair.

יְכַךְ, יִכַּךְ fut. apoc. Hiphil, from נָכָה to strike.

יְכַבְּדֵנְנִי Ps. 50 : 23, *will glorify me*; fut. Piel, from כָּבַד with suff. and נ epenthet.

יְכַבְּנֵנּוּ *he will fashion us*, Job 31 : 15, for יְכוֹנְנֵנּוּ fut. Pilel, from כּוּן, with suff. 1 pl. Both Nuns coalesce into one doubled; וֹ is shortened into ו.

יְכַל fut. Peal, Ch. from יָכַל to be able.

יְכַסְּמוּ for יְכַסְּמוּ, יְכַסְּמוּ Ex. 15 : 5, fut. Piel, from כָּסָה. סּ for סוּ, on account of the preceding vowel *u*.

יְכַשּׁ for יְכַשֵּׁ, and this is for יָכַשׁ fut. Hiphil, from כָּתַשׁ to crush.

יְכַת, יְכֻּה fut. Hophal, of a Ch. form, from כָּתַת, for יִכַּת, יְכֻּת.

יְלוֹט for יְלִיט fut. Hiphil, from לוּט in the Rabbinic form.

יְלִינוּ, יְלִינוּ fut. Hiphil, from לוּן.

יְמַח, יִמַּח Gen. 7 : 23, fut. apoc. Kal, from מָחָה, but good copies, MSS. and printed, read יִמָּחוּ fut. Niphal.

יְמַלֵּה fut. Piel, from מָלָא to be full, for יְמַלֵּא.

יְמַר fut. A, from מָרַר to be bitter, for יְמָרֵר.

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יִרְדְּךָ for אֶמְרְדְּךָ fut. Kal, from אָמַר Ps. 139 : 20.

יָנַאֵץ fut. Hiphil, for יַנְאֵץ, from נָאַץ.

יְנַדַּע fut. Peal Ch. from יָדַע to know, for יֵדַע; Dagesh forte resolved. Comp. מְנַדַּע for מֵדַע.

יָנִי fut. Hiphil, from נוּא, for יָנִיא. Ps. 141 : 5.

יְנִיחִי fut. Hiphil, B. from נוּחַ.

יְסֹב fut. Kal, in the Ch. manner for יָסֵב, from סָבַב.

יְסֵב fut. Hiphil, from סָבַב, in the Ch. manner for יָסֵב.

יְסַד, יַסֵּד fut. Hiphil, from יסד.

יְעַצֵּם, וַיַּעַצֵּם, and (with Dagesh forte occult), וַיְעַצֵּם 1 Sa. 25 : 14, and 14 : 32 קרי, fut. apoc. Kal, from עָצַם.

יְעַמְּדֻנָּה 3 fut. fem. pl. for יַעַמְדוּנָה.

יְעַשְּׂרוּ, Isa. 15 : 5, for יַעֲשְׂרוּ *they arouse* (a clamour); ר being softened into a vowel, unless we should read יעשרו; whence יעוּרו, defectively יְעֻשְׂרוּ.

יְעַר, יַעֵר fut. Hiphil, from עור.

יְפַר fut. Hiphil apoc. from פָּרָה, for יַפְרֶה.

יְפַתֶּה fut. Hiphil apoc. from פָּתָה.

יְצַטַּבַּע fut. Ithpael, Ch. from צָבַע.

יְצְטַרְרוּ see צִיר Hithpael.

יְצַק, יָצֹק fut. Kal, from יָצַק to pour.

יְצָר and יֹאצֵר he shall form; fut. Kal, from יָצַר to form.

יְצַר, וַיְצַר fut. apoc. from צור.

יְצַר, וַיְצַר fut. Kal, from יָצַר No. II.

יְצַהֵּ֫ fut. Kal, from יָצַת to kindle, in pause with Dagesh euphon.

יְקַח fut. Kal, and יָקַח fut. Hophal, from לָקַח, for יֻלְקַח, יֻלָּקַח.

יְקַץ 1 Ki. 3 : 15, in some copies and editions for וַיִּיקַץ, from יָקַץ.

יְקַר 1 Sa. 28 : 10, for יֵעָנֵשׁ (with Dag. euphon.) fut. Kal, from יָקַר, with suffix.

יְקַשׁ, וַיִּקַשׁ fut. apoc. Kal, from לָקַשׁ.

יְקַשׁ fut. apoc. Hiphil, of the same verb.

יְרָא, וַיִּרְא fut. apoc. Kal, from רָאָה to see.

יְרָאֵ֫ for יְרָאֵ֫ imp. from יָרֵא (to fear), Ps. 34 : 10, א otiose; comp. נִרְדְּמוּ Eze. 47 : 8.

יְרָאוּ (*they fear*), for יִירְאוּ; it differs from יִרְאוּ (with short Chirek), *they see.*

יְרַב, וַיְרַב for וַיְיָאֲרֵב fut. Hiphil, from אָרַב to lay wait.

יְרַדֵּ֫ Ps. 7 : 6, a form perhaps compounded of two readings, יִרְדֹּף (found in copies) and יַדְרֵךְ.

יְרוּא for יָרוּ (to cast), 2 Ch. 26 : 15.

יְרַן fut. Kal, from רָנַן, for יָרֹן *he will exult.*

יְרַץ fut. Kal, from רָצַץ, for יָרֹץ, but intrans.

יְרָךְ fut. Niphal, from רָכַךְ.

יְרַע fut. Kal, from יָרַע, or from רָעַע No. 2, to be evil; but יְרַע Job 20 : 26, is fut. apoc. from רָעָה to feed off; as herbage, etc.

יְשׁוּד fut. Kal, from שָׁדַד to lay waste, for יָשׁוֹד.

יְשַׁדּוּ fut. Niphal, from שָׁדַד.

יְשִׁי for יְשִׁיא fut. Hiphil, from נָשָׂא to deceive.

יְשִׁים fut. Hiphil, from שָׂמַם, in the Chaldee form.

יְשַׁל fut. apoc. from שָׁלָה No. III.

יְשֵׁם fut. Kal (in the Chaldee form), from שָׂמַם.

יְשַׁמֵּם for יְהֹשַׁמֵּם fut. Hithpolel, from the same root.

יֶשְׁנוֹ comp. of יֵשׁ (there is) and suff. 3 sing. masc.

יְשַׁע, יַשַּׁע fut. apoc. Kal, from שָׁעָה.

יְשַׁרְנָה 1 Sa. 6 : 12, 3 fem. plur. Kal, for תְּשֹׁרְנָה, from שׁוֹר.

יִשְׁתַּחֲוּוּ, יִשְׁתַּחֲוֻי fut. apoc. sing. Hithpal., from יִשְׁתַּחֲוֶה, from שָׁחָה.

יִשְׁתַּקְשְׁקוּ fut. Hithpalpel, from שָׁקַק.

יְתָא, וַיֵּתָא fut. Kal, from אָתָה to come, for יָתָה and יֵאתָה.

יִתְנַבָּא fut. Hithpael, from נָבָא.

יְתִזּוּן fut. Ithpeal Ch. from זוּן to nourish, Dan. 4 : 9.

יְתִפַּס fut. apoc. Hithpael, from תָּפַשׂ.

יְתִם pl. יְתֻמוּ, in pause יְתָמוּ fut. Kal, from תָּמַם but—

יְתֻמּוּ fut. Niphal, of the same verb.

יְתִשָּׁם fut. Ithpeal Ch. from שׂוּם.

כ

כְּאֵבַי Ps. 22 : 17, see under כאב.

כִּיתְרוֹן for כִּיתְרוֹן Ecc. 2 : 13.

כֻּלָּהֶם *all they*, from כֹּל with suff. הֶם for כֶם.

כֻּלָּהּ id., but fem.

כַּלְכֻּלוֹתֵךְ Isa. 33 : 1 ; see גָּלָה.

כְּנַעֲנֶיהָ Isa. 23 : 8, her merchants ; plur. with suff., from כְּנַעַן No. 3.

ל

לְאַדִּיב inf. Hiphil, contr. from לְהַאְדִּיב, from אָדַב.

לְאוֹר, for לְהֵאוֹר inf. Niphal, from אור.

לְהֶוֵא, לְהֶוֵן fut. Peal, Ch., from הֲוָא to be, with ל prefixed, for לִהְיוֹן.

לְהַשְׁאוֹת 2 Ki. 19 : 25, contr. for לְהַשְׁוֹאוֹת Isa. 37 : 26, inf. Hiphil, from שָׁאָה.

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לַהֲמֹם Isa. 47 : 14, inf. in pause, from הָמַם.

לְהִסּוֹד 2 Ch. 31 : 7, inf. Kal, for לִיסוֹד (Isa. 51 : 16), from יָסַד.

לְהַתְּךָ for הַתֵּךְ, from יָתַד. Pro. 30 : 17.

לְכָה imp. from הָלַךְ to go; see הָלַךְ.

לָכֶדָה, לָכֶד see in its place, p. 246.

לָכֶת inf. f. Kal, from הָלַךְ; see הָלַךְ.

לָנָה for לָנָה *she passed the night*; 3 fem. pret. from לוּן Zech. 5 : 4.

לְצַפּוֹת contr. for לְהִצָּפוֹת inf. Hiphil, from צָפָה.

לָרֹא for לִירֹא inf. Kal, from יָרֵא to fear.

לָת, with prep. לְ, לָתֵת, inf. Kal, contracted from נָתַת, from נָתַן to bring forth.

מ

מַבִּי part. Hiphil, for מֵבִיא, from בּוֹא.

מְבַשְּׁחָךְ for מְבִטְּחָךְ part. Piel, fem., from בָּצַע Piel, to frighten, 1 Sa. 16 : 15.

מִבָּרֹאשֹׁנָה 1 Ch. 15 : 13; comp. of מִן, בָּ, רֹאשׁוֹנָה that which (is) of old.

מִדִּין Jud. 5 : 10, plur. from מַד; Ch. form.

מְדַמְּן part. pass. Aphel, Ch. from דָּמַן.

מְהַתְּחִין part. Aphel, Ch. from תְּחָה to go down.

מְהָךְ inf. Peal, Ch. from הוּךְ to go.

מוֹעֶדֶת part. Kal, for מוֹעֵדֶת, from יָעַד to nod.

מוּסָת part. Hophal, from מוּת to die.

מוּסָב part. Hophal, from סָבַב to surround.

מוּצָא part. Hophal, from יָצָא to go out.

מוֹרִיגִים pl. from מוֹרָג a threshing wain, for מוֹרָגִים.

מָזָא with suff. מְזָנָהּ inf. Peal, Ch. from אֲזָה to kindle.

מָזָה *what is this?* for מַהזֶּה, see מָה.

מָחַן for מָיְחָן part. Hiphil, from אָחַן No. I.

מַחֵא part. Aphel Ch. from חֱיָא to live.

מְחַן inf. Peal Ch. from חֲנַן.

מַחֲצֻצְרִים, see חָצַצְרָה.

מִיתַּדַּר part. Hithpael, from מָדַר, for מִתְמַדַּר.

מְלָאכִים 2 Sa. 11 : 1, i. q. מְלָכִים (the reading of 31 MSS. and 7 early editions) *kings*; redundant א.

מָלוּ for מָלְאוּ pret. Kal, from מָלָא.

מַלִּיכִים part. Hiphil, from לוּךְ a Rabbinic inflexion.

מְמַאֲךְ for מְמָאֵךְ part. Piel, from אָמַךְ.

מָמְלְאוּ for מָלְאוּ pret. Kal, from מָלָא.

מִמְּךָ m. מִמֵּךְ f. *from thee*, from מִן.

מְמֻנְרָךְ Nah. 3 : 17, from מְנֹרָה.

מְנֻדָּה part. Hophal, letter B, from נִדָּה.

מַנִּיחַ part. Hiphil, letter B, of the same verb.

מָעֻנָּיְהָ for מָעֻנָּתָהּ Isa. 23 : 11. This form follows the analogy of דַּלְיוֹ for דַּלּוֹת; perhaps also עֻנָּיְהָ, for עֻנָּתָהּ.

מִפְּנֵי comp. of מִן and פָּנֶה, see פָּנֶה.

מִפָּעַם comp. of מִן and פַּעַם, see פַּעַם.

מִצְּאֲכֶם Gen. 32 : 20, for מְצָאֲכֶם, inf. Kal, from מָצָא.

מְקַלְלֵנִי Jer. 15 : 10, apparently compounded of two readings (מְקַלְלֵנִי and קִלְלוּנִי).

מְקַנְּנָתִי Jer. 22 : 23 כתיב, part. Pual, fem. from קָנַן to make a nest, with Yod paragogic.

מְקַרְקַר part. Piel, from קָרַר.

מְשַׁחֲוֵיהֶם Eze. 8 : 16, probably an error for מְשַׁחֲוִים *those worshipping*.

מָת, מָתָה *thou hast died*, pret. Kal, from מוּת.

מָתְאָה inf. Peal Ch. from אֲתָה to come.

נ

נָאוֹת see יָאוֹת.

נָאֲשָׁאַי Eze. 9 : 8, compounded of two readings, which are actually found (נְשִׁיאַי and אֲשָׁאַי).

נָבְהָה 1 Sa. 14 : 36, for נָבָהּ fut. Kal, from גָּבַהּ.

נִבֵּיתִי for נִבֵּאתִי pret. Niphal, from נָבָא to prophesy.

נִבְּלוּ, נִבֹּל *we fade*, Isa. 64 : 5, for נִבַּל, נָבַל from נָבֵל.

נָבְלָה for נָבְלָה fut. Kal, from בָּלַל.

נָבְקָה for נָבְקָה pret. Niphal, from בָּקַק to empty.

נְגֹאֲלוּ Isa. 59 : 3; Lam. 4 : 14; see Niphal גָּאַל No. II.

נְדָמָה Jer. 8 : 14, for נִדְמָה fut. Niphal, from דָּמַם No. II.

נְהִי, נְהִי 1 pl. fut. apoc. Kal, from הָיָה to be.

נוֹגִים, const. נוֹגֵי fem. נוֹגוֹת, part. Niphal, from יָגָה, for נוֹגִים, etc.

נוֹלְדוּ pret. Niphal, from יָלַד, for נוֹלְדוּ with Dag. euphon.

נוֹסְדוּ Eze. 23 : 48, prob. for נִוָּסְרוּ Nithpael (Rabbinic form).

נִחַל pret. Niphal, from חָלַל; also, pret. Piel, from נָחַל.

נִחַם pret. Niphal and Piel, from נָחַם.

נֶחָמִים part. Niphal pl. from נָחַם, for נִחָמִים.

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נִחַנְתָּ 2 pret. Niphal, from חָנַן.
נִחַר pret. Niphal, from חָרַר to burn up.
נִחַת pret. Niphal, from חָתַת to tear asunder.
נִינָם 1 fut. Kal, from יָנָה, with suff.
נִירָם, וַנִּירָם 1 plur. fut. Kal, from יָרָה, with suff.
נַךְ, וַנַּךְ 1 plur. fut. Hiphil, apoc. from נָכָה to strike.
נֹכַחַת part. Niphal, f., from יָכַח to rebuke.
נִכַּפֵּר Deut. 21 : 8, Nithpael, from כָּפַר.
נָמַר pret. Niphal, from מוּר (a form taken from מָרַר).
נָסְבָה for נָסַבָּה pret. Niphal, from סָבַב.
נְסָה Ps. 4 : 7, for נְשָׂא imp. from נָשָׂא.
נֵעוֹר pret. Niphal, from עוּר No. II.
נִפְלְאֵתָה for נִפְלְאָה with ה parag., 2 Sa. 1 : 26.
נִפְלַל Pilel, from נָפַל.
נִצְטַדֵּק 1 pl. fut. Hithpael, from צָדַק for נִתְצַדֵּק, נִצְתַּדֵּק.
נִצְרָה for נִצְרָה imp. Kal, with ה parag. from נָצַר, with Dag. euphon., Ps. 141 : 3.
נָקֵל pret. Niphal, from קָלַל.
נָשׂוּ Eze. 39 : 26, and נָשׂוּא Ps. 139 : 20, for נָשְׂאוּ they bear.
נָשׂוּי Ps. 32 : 1, for נָשׂוּא part. pass. Kal, from נָשָׂא.
נַשִּׁים 1 plur. fut. Hiphil, from שָׁמַם in the Ch. form.
נִשְׁתָּוָה Nithpael, from שָׁוָה No. II.
נְתַקְּנוּהוּ for נְתַקְּנוּהוּ, Dag. euphon.
נָתַתִּי for נָתַנְתִּי pret. Kal, from נָתַן to give.

ס

סֹבִיב 2 Ki. 8 : 21, for סֹבֵב.
סֻבְּכוֹ for סֻבְּכוֹ, from סָבַךְ with suff.
סֻבְּלוֹ, from סֹבֶל (which see) with suff.

ע

עֻזָּה for עֻזָּה imp. Kal, from עָזַז, to be strong.
עִנְבֵי for עִנְבֵי with Dag. forte euphon., from עֵנָב a cluster of grapes.
עָשָׂת for עָשְׂתָה *she made*, 3 fem. pret., from עָשָׂה, Lev. 25 : 21.

פ

פַּחַת inf. Kal, from נָפַח to breathe.
פֹּעֲלוֹ for פָּעֳלוֹ his work, from פֹּעַל.

צ

צֵא imp., from יָצָא to go out.
צֵאת inf., of the same verb.
צַדֶּקְתֵּךְ Eze. 16 : 52, inf. Piel, fem., from צָדַק.
צִמְּתֻתוּנִי an augmented form for צִמְתֻּתֻנִי, from צָמַת.
צַק imp., from יָצַק to pour.
צֶקֶת inf. of the same verb.

ק

קָאם pret. Kal, for קָם, from קוּם.
קָאֵם part. Peal, Ch. from קוּם.
קָבָה Num. 22 : 11 (read kŏbah), imp., from נָקַב, with ה parag. Hence also—
קָבְנוֹ (*curse him!*) with נ epenthet. and suff. וֹ.
קַח imp., from לָקַח *to take*.
קָח Eze. 17 : 5, for לָקַח.
קָחָם Hos. 11 : 3, inf. masc., from לָקַח, with suff., in taking, or holding them.
קַחַת, once קְחַת 2 Ki. 12 : 9, inf., from לָקַח.

ר

רַאֲוָה inf. fem., from רָאָה Eze. 28 : 17.
רַד inf., from רָדַד to subdue. But, Jud. 19 : 11, for יָרַד to go down.
רֵד, רְדָה imp. (the latter once inf., Gen. 46 : 3), from יָרַד.
רֹדֵם part. Kal, from רָדָה with suff.
רֵשׁ and רָשׁ imp., from יָרַשׁ to possess.
רֶשֶׁת inf. of the same verb.

שׂ

שָׂא imp., from נָשָׂא.
שְׂאֵת, לָשֵׂאת inf. and gerund, from נָשָׂא.
שׂוֹא also inf., from נָשָׂא for נְשֹׂא.
שִׂים imp. and inf., from שׂוּם to place.
שִׂנְאָתֶךָ for שִׂנְאָתֶךָ Eze. 35 : 11.

שׁ

שָׁאט part. from שׁוּט No. II., to reject.
שַׁבְתִּי (Milrâ) Ps. 23 : 6, *my dwelling*, for שִׁבְתִּי inf. with suff. from יָשַׁב; or by aphæresis for יָשַׁבְתִּי.
שַׁנָּם see under שָׁנַג.
שׁוֹב for יָשׁוֹב inf. pleonast. from יָשַׁב Jer. 42 : 10.
שׁוֹשֵׂתִי pret. Poel, from שָׁשָׂה = שָׁסָה.
שַׁמּוֹת inf. pl. from שָׁמַם to lay waste, Eze. 36 : 3.
שְׁנָתַיִם dual, from שָׁנָה a year.
שָׁת, שַׁתָּה, שַׁתִּי pret. from שִׁית to place.

ת

תְּאֵהָבוּ Pro. 1 : 22, fut. Kal, for תֶּאֱהָבוּ.
תְּאַכְלֵהוּ Job 20 : 26; fut. Piel for תְּאַכְּלֵהוּ, from אָכַל.
תֹּאֲרוֹ for תֹּאֲרוֹ, from תֹּאַר.
תֹּבֵא Pro. 1 : 10; a Ch. form for תֹּבֶה, תֹּאבָה fut. Kal from אָבָה to will.
תְּבֹאֶינָה 3 plur. fut. fem. Kal, from בּוֹא to come, Ps. 45 : 16.

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לַחְמָם Isa. 47 : 14, inf. in pause, from חָמַם.

לִיסוֹד 2 Ch. 31 : 7, inf. Kal, for לִיסֹד (Isa. 51 : 16), from יָסַד.

לֵיקָהֵת for לִיקָהֵת, from יָקַהּ. Pro. 30 : 17.

לֵךְ imp. from הָלַךְ to go; see הָלַךְ.

לָךְ, לָךְ see in its place, p. 246.

לָכֶת inf. f. Kal, from הָלַךְ; see הָלַךְ.

לָלָה for לָנָה *she passed the night*; 3 fem. pret. from לוּן Zech. 5 : 4.

לְצַבּוֹת contr. for לְהַצְבּוֹת inf. Hiphil, from צָבָה.

לָרֹא for לִירֹא inf. Kal, from יָרֵא to fear.

לָת, with prep. לְ, לָלֶת, inf. Kal, contracted from לָדֶת, from יָלַד to bring forth.

מ

מַבִּי part. Hiphil, for מַבִּיא, from בּוֹא.

מְבַעְתָּךְ for מְבַעֶתְךָ part. Piel, fem., from בָּעַת Piel, to frighten, 1 Sa. 16 : 15.

מִבָּרְאשֹׁנָה 1 Ch. 15 : 13; comp. of מִן, רִאשׁוֹנָה that which (is) of old.

מִדִּין Jud. 5 : 10, plur. from מַד; Ch. form.

מְהֵימִן part. pass. Aphel, Ch. from אָמַן.

מְהַחֲתִין part. Aphel, Ch. from נְחַת to go down.

מֵיתַךְ inf. Peal, Ch. from הוּךְ to go.

מְנַעֲרָת part. Kal, for מְנַעֶרֶת, from נָעַר to nod.

מוּמָת part. Hophal, from מוּת to die.

מוּסָב part. Hophal, from סָבַב to surround.

מוּצָא part. Hophal, from יָצָא to go out.

מוֹרִיגִים pl. from מוֹרָג a threshing wain, for מוֹרָגִים.

מָזֵא with suff. מְזֵהוּ inf. Peal, Ch. from אָזָה to kindle.

מַזֶּה *what is this?* for מַזֹּאת, see זֶה.

מָזֹן for מְמַזְּנִים part. Hiphil, from אָזַן No. I.

מַחֵא part. Aphel Ch. from חָיָא to live.

מְחַיָּן inf. Peal Ch. from חָיַן.

מְחַצְּצִים, see חָצַץ.

מִיחַתַּר part. Hithpael, from חָתַר, for מִתְחַתֵּר.

מְחֻלָּאִים 2 Sa. 11 : 1, i. q. מְלָכִים (the reading of 31 MSS. and 7 early editions) *kings*; redundant א.

מָחְלוּ for מָחֲלָאוּ pret. Kal, from חָלָא.

מְחַלְּלִים part. Hiphil, from לוּן a Rabbinic inflexion.

מְחַלֵּף for מְאַלֵּף part. Piel, from אָלַף.

מָחְלָתִי for מָלֵאתִי pret. Kal, from מָלָא.

מִיפְּךָ m. מִפֵּךְ f. *from thee*, from מִן.

מִיגֻּרֵיהוּ Nah. 3 : 17, from מְגוּרִים.

מָיְתָה part. Hophal, letter B, from נתה.

מַיְתֵּה part. Hiphil, letter B, of the same verb.

מָיְתָיְתָה for מָיְתָתָה Isa. 23 : 11. This form follows the analogy of דַּלְיוֹ for דַּלּוֹ; perhaps also מָיְתָיְתָה, for מָיְתָתָה.

מִיעַל comp. of מִן and עַל, s

מִיתַּם comp. of מִן and

מִיצְּאֲכֶם Gen. 32 :
Kal, from יָצָא

מְיַחֲלָנִי Jer. 15 :
pounded of
and חָלַל).

מְיַחֲנָתִי Jer.
fem. fr
Yod p

מְיַקְּרָר part. Piel, from קוּר.

מְיִשְׁתַּחֲוִיתֶם Eze. 8 : 16, probably an error for מְיִשְׁתַּחֲוִים *those worshipping*.

מַיְתָּה, מַתָּה *thou hast died*, pret. Kal, from מוּת.

מֻתָּא inf. Peal Ch. from אָתָה to come.

נ

נְאוֹתֹ see יָאוֹת.

נְאַשְּׁאַר Eze. 9 : 8, compounded of two readings, which are actually found (נְשָׁאַר and אֶשָּׁאֵר).

נָבְזָה 1 Sa. 14 : 36, for נָבְזֶה fut. Kal, from בָּזַז.

נִבֵּיתִי for נִבֵּאתִי pret. Niphal, from נָבָא to prophesy.

נָבֶל, נְבַל *we fade*, Isa. 64 : 5, for נִבֹּל, from נָבַל.

נָבְלָה for נָבְלֶה fut. Kal, from בָּלַל.

נָבְקָה for נָבְקֶה pret. Niphal, from בָּקַק to empty.

נִגְאֲלוּ Isa. 59 : 3; Lam. 4 : 14; see Niphal גָּאַל No. II.

נִדְמָה Jer. 8 : 14, for נִדְמֶה fut. Niphal, from דָּמַם No. II.

נָדְחִי, נָדְחִי 1 pl. f
to b

Piel, from נָתַם.
pl. from תָּמִים, for

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נִהַר pret. Niphal, from [illegible] to burn up.

נִהַת pret. Niphal, from [illegible] to tear asunder.

נִיָּם 1 fut. Kal, from [illegible], with suff.

נִיָּם, וַיִּיָּם 1 plur. fut. Kal, from [illegible], with suff.

נִךְ, וַיִּךְ 1 plur. fut. Hiphil, apoc. from נָכָה to strike.

נֹכַחַת part. Niphal, f., from [illegible] to rebuke.

נִכַּפֵּר Deut. 21 : 8, Nithpael, from [illegible].

נָמַר pret. Niphal, from [illegible] (a form taken from [illegible]).

נָסְבָה for נָסַבָּה pret. Niphal, from [illegible].

נָסָה Ps. 4 : 7, for [illegible] imp. from [illegible].

נַעוֹר pret. Niphal, from [illegible] No. II.

נִפְלָאתָה for [illegible] with [illegible] parag., 2 Sa. 1 : 26.

נִפְלַל Pilel, from [illegible].

נִצְטַדֵּק 1 pl. fut. Hithpael, from [illegible] for [illegible].

נִצְרָה for [illegible] imp. Kal, with [illegible] parag. from [illegible], with Dag. euphon., Ps. 141 : 3.

נָקַל pret. Niphal, from [illegible].

נָשׂוּ Eze. [illegible]

20

[illegible] from [illegible] (which see) with suff.

[illegible] for [illegible] imp. Kal, from [illegible] to be strong.

[illegible] for [illegible] with Dag. forte euphon., from [illegible] a cluster of grapes.

[illegible] for [illegible] the male, 3 fem. pre., from [illegible], Lev. 25 : 21.

[illegible] inf. Kal, from [illegible] to breathe.

[illegible] for [illegible] his work, from [illegible].

[illegible] imp., from [illegible] to go out.

[illegible] inf., of the same verb.

[illegible] Eze. [illegible] inf. Kal, fut., from [illegible].

[illegible] an augmented form for [illegible], from [illegible].

[illegible] imp., from [illegible] to pour.

[illegible] inf. of the same verb.

[illegible] pret. Kal, for [illegible]

[illegible] part. Kal, [illegible]

[illegible]

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תִּבְאָתָה Deut. 33 : 16; for תְּבוּאָה; ה parag. put twice.

תִּבְאֻתְךָ Job 22 : 21, for תְּבוּאָתְךָ; and תָּבוֹאתִי (תְּבוּאַת קרי) for תְּבוּאַי 1 Sa. 25 : 34.

תִּבְכֶּה, תִּבְכֶּנָּה fut. apoc. from בָּכָה to weep.

תִּבְנַדְּהֶנָּה for תִּנָּבְדֶנָּה Eze. 16 : 50.

תִּבְנִין fut. Hiphil, from בָּנָה.

תִּבָּנֶה 2 fut. Niphal apoc. from בָּנָה.

תְּבַרְמְנִי fut. Piel from בָּרַם, for תְּבָרֵם.

תְּבַרְמְנִי, תְּבָרְנִי in pause תְּבָרֵנִי, fut. Kal apoc. from בָּרָה to be.

תְּבֹרְכֻנָּה for תְּהֹרְסֻנָּה Mic. 2 : 12.

תְּבַרְכֻךָ for תְּהַלְלֻךָ thy praise.

תְּבַרְכֻנִי see the root הָלַל.

תְּגֻמֵךְ Ps. 16 : 5; partic. form of a rare kind, for תּוֹמֵךְ *holding*.

תְּגוֹלִי for תֵּאוֹלִי fut. Kal, from אָלָה to depart.

תְּגוֹרְנִי 2 Sa. 22 : 40; i. q. תְּאַזְּרֵנִי (Ps. 18 : 40) fut. Piel, from אָזַר to gird.

תְּגַעֲנִי for תֹּאחֲזֵנִי 2 fut. Kal, from אָחַז to hold.

תְּגֵרִי fut. apoc. Kal, from גָּרָה to live.

תְּגַלֵּל fut. Niphal, from גָּלַל to profane, to pollute, Lev. 21 : 9.

וְתָגֶשׁ, תְּגַשֵּׁשׁ for וְתָגֵשׁ (*it will hasten*), from גּשׁ, Job 31 : 5.

תֹּד fut. apoc. Kal, from נָדָה, for תִּדֶּה.

תִּדְעֶנָּה Ex. 25 : 31; in very many editions for תֵּיעָשֶׂה.

תַּדְּכֶה, תַּדְּכֶנָּה fut. Kal apoc., for תִּדְכֶּה, from דָּכָה.

תְּדַכֵּם fut. apoc. Piel for תְּכַסֶּה, from כָּסָה to cover.

תְּדַלֶּה, תְּדַלֶּנָּה fut. apoc. Kal, from דָּלָה = לָאָה.

תְּדַלְּנָה fut. Kal, shortened from תְּדַלֶּינָה, from לִין or לוּן.

תְּדַמְּחִי for תְּכַמְּחִי 2 masc. (the ד belongs to the root) fut. Hiphil, from כָּמַח to wipe away, Jer. 18 : 23.

תְּדַמֵּסְנָה fut. apoc. Hiphil, from דָּמַס to flow down.

תְּדַפֵּר Ex. 23 : 21; fut. Hiphil, Ch. form for תְּמַר, from מָרַר, signification from מָרָה to be stubborn.

תְּדַקְּרוּ for תֹּאמְרוּ fut. Kal, from אָמַר to speak.

תְּדַן, תְּנָה imp. from נָתַן to give.

תְּדַעֵנִי see יְדַעֵנִי.

תְּדַקֵּם for תֹּאסֵף fut. Kal, from אָסַף to collect.

תְּדֻעֻנָּה for תִּדָּעֶנָּה 2 plur. fut. Niphal, from יָדַע.

תְּדַשְּׁרוּ, תְּדַשְּׁרוּ fut. Kal, from אָשַׁר to cook, for תֹּאשְׁרוּ.

תְּדַשְּׁרוּ Jer. 25 : 34; see פּוּץ.

תְּדַשְּׁלֶנָּה Jer. 19 : 3; fut. Kal, from צָלַל, for תִּצְלֶינָה.

תְּדַתְּאֵנָה 1 Sa. 14 : 27 כתיב, for תָּאֳרָה.

תֵּרַב, וְתֵרַב fut. apoc. Kal, from רָבָה to be many, much.

תֵּרוּץ fut. Niphal, from רָצַץ to break.

תְּרַשֶּׁינָה Jer. 9 : 17; for תִּשְׁאֶינָה fut. Kal, from נָשָׂה.

תְּשִׁי Deut. 32 : 18; see שָׁיָה.

תִּשְׁאֶינָה fut. apoc. Kal, from שָׁתָה to drink.

תִּשְׁתַּחוּ fut. apoc. sing. Hithpa., from שָׁחָה to bow down.

תִּשְׁתַּחֲוִי Isa. 41 : 10; fut. apoc. Hithpa., from שָׁחָה.

תַּת inf. from נָתַן to give, contr. for תֵּת. With suff. תִּתִּי.

תִּתְבָּרְרִי 2 Sa. 22 : 27; for תִּתְבָּרַר fut. Hithp., from בָּרַר.

תַּתָּה by aphæresis for תַּחֲתָּה, which is the reading, Ps. 18 : 41.

תְּתַם, תְּתֻם fut. Kal, from תָּמַם, which see.

תתן 1 Ki. 17 : 14 (כתיב); commonly taken for תֵּת (to give), with נ parag., תֵּת קרי seems preferable.

תָּתַע, תְּתַע fut. apoc. Kal, from תָּעָה.

תִּתְרַפַּל 2 Sa. 22 : 27; i. q. תִּתְפַּתָּל Ps. 18 : 27.

תְּתַצַּב Ex. 2 : 4; for תִּתְיַצַּב Hithpa., from יָצַב.

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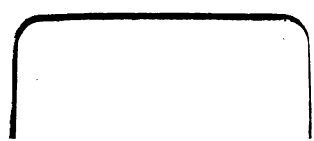

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